

Zambezi Valley Child Protection and Support Project



BASILWIZI
SCHOOL OF THE FUTURE



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ACRONYMS

ACRWC	African Charter on the Rights and Welfare of the Child
CPC	Child Protection Committees
CRC	Convention on the Rights of the Child
CSO	Census Statistical Office
CFW	Child Welfare Forums
DRC	Democratic Republic of Congo
FDGs	Focus Group Discussions
GCN	Girl Child Network
GoZ	Government of Zimbabwe
GNU	Government of National Unity
ILO	International Labour Organization
KNH	Kinder Not Hilfe
MDGs	Millennium Development Goals
MoLSS	Ministry of Labour and Social Services
NAP I	National Action Plan for Orphans and Vulnerable Children 2004-2010
NAP II	National Action Plan for Orphans and Vulnerable Children 2011-2015
OVC	Orphans and Vulnerable Children
UN	United Nations
UNICEF	United Nations Children's Fund
WHO	World Health Organization
ZRP	Zimbabwe Republic Police
ZVCPSP	Zambezi Valley Child Protection, Care and Support Project



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Executive Summary

The Zambezi Valley Child Protection and Support Project (ZVCSP) is being implemented in the two districts of Hwange and Binga, Matabeleland North province of Zimbabwe by Basilwizi Trust. This project has been working with over 26 000 orphans and vulnerable children in the Zambezi Valley disseminating information on child rights, sexual reproductive health using their local language for ease of understanding. In addition; Basilwizi has been working closely with both the child led Child Protection Committees (CPC) and the adult led Child Protection Committees in addressing issues related to child abuse in the district.

ZVCSP worked with relevant stakeholders in addressing these issues. Tonga people from Binga and Hwange are still rooted in their cultural beliefs and norms, many of which violate the rights of the vulnerable, particularly women and children. The vulnerable members of these communities have little sympathy from other communities because tradition and customs are used to justify such maltreatment and salient abuse. On a socio-economic landscape, Binga and Hwange are both located in inhospitable environments that offer little support for useful economic activities. The schools in the area are poorly resourced, hardly conducive environments to motivate parents to invest in their children's education. Hence in terms of educational and employment opportunities, there is very little for a child growing up in Hwange and Binga. This report presents findings of an assessment done on ZVCSP to determine the relevance, effectiveness, efficiency, impact, sustainability as well as mainstreaming of cross cutting issues. The assessment also presents lessons learnt and then makes recommendations on the way forward.

6 wards in Binga were randomly selected from 12 wards and the 1 ward in Hwange was automatically included in the assessment. In each ward, data was collected from adult CPC members, local leaders and community members as well as two child-led CPC in each district. Data collection methods utilized in the assessment constituted desk review, questionnaire survey, in-depth key informant interviews, focus group discussions as well as direct observations. Qualitative data was analysed through the collation of not only most frequent responses but also of unique responses.

The relevance of the ZVCSP was determined by the following bench-marks: it's fit to policies on children's rights, the ZVCSP as a strategy to address issues affecting children




inHwange and Binga, its importance to communities and its importance to children. The findings show that:

- ZVCPS project is guided by policies that the Government of Zimbabwe (GoZ) is signatory to at international and regional levels
- Zimbabwe has since developed its own child rights manual
- As far as communities are concerned, there was rampant child abuse before the implementation of the ZVCPS project
- Children still cite teen pregnancies and early marriages as a challenge to them

The impact of the intervention was established analysing secondary data from official Basilwizi reports. In those reports it was narrated that a series of workshops, campaigns, trainings for community members as well as CPCs were carried out. School authorities, in their response to a question on activities carried out by Basilwizi, confirmed that Basilwizi holds campaign awareness meetings on child rights and child abuses issues. CPCs also highlighted the confirmed this. In addition there is evidence that the financial resources allocated to Basilwizi were used for the intended purposes. Effectiveness was established since the community through answering the many questions as CPC members, traditional leaders, community members or school authorities have a very good understanding of child rights and they seemed to observe them. The children who are leading CPCs are very much aware of the issues affecting them and they are fully engaged with what Basilwizi is doing.

The analysis done on the efficient financial resources allocated to the project indicate that there was a slight underuse of the resources. The approved budget for direct project expenses was \$ 36,259.00 and the actual used was \$ 27,889.19. This means that the project could have utilized an additional \$8,369.81. There are still outstanding activities that will utilize these resources during the 2014 period. Overall, a lot of ground was covered using the allocated resources.

ZVCPS project works through CPCs at ward and village levels. Such an approach cannot be easily dismantled unless if it is through the Ministry of Labour and Social Services, the responsible authority in the creation of CPCs. This strategy ensures sustainability at a community, family and individual levels.



Lessons learnt include; the use of local structures for the sustenance of the project, promotion and use of local languages for easier acceptance and understanding of the project, support intervention to strengthen the current approach is needed as well as the need to continually engage with the judiciary so that all laws affecting children's wellbeing are aligned.

Recommendations made for the further positive impacts of the project include:

- Up scaling of the project into more wards needs to take place given the fact that Binga and Hwange are somehow excluded from the rest of country in most processes
- An inclusion of programs that economically empower the community is essential
- For the Girl Child, an introduction of programmes such as the Girl Education Movement is necessary. Collaboration with UNICEF on this program can be sought
- A more entrepreneurial approach to program implementation is needed with an emphasis of bringing the community closer to Basilwizi. Collaborative efforts on the utilization of local natural resources for economic gain can be done. Basilwizi can work closely with organizations that support indigenous groups in such activities such as Fair Trade.
- Closer working relationship with the judiciary is needed so that where there are gaps in laws that affect the child, those can be attended to with the support of relevant authorities.


1.0 Background

1.1 Context:

Zimbabwe attained independence from Britain 34 years ago after an armed struggle that affected rural communities more than the urbanites in the sense that the fighting took place mainly in rural areas. In 1980, the country had a sound economy that was supported by vibrant sectors in agriculture, mining and production services, hence Zimbabwe was referred as the bread basket of Southern Africa. In 1980, large-scale commercial farming was under 15m hectares all being spearheaded by around 6,000 farmers, nearly all of them white (Scoones, I 2010), hence the ability of the nation to feed itself and other countries. Soon after independence, in 1980-1981 the country experienced real growth exceeding 20%, giving hope to the majority of the population that had lived under very difficult times. However, this growth slowly declined over a period of time until 1997.

In 1997, the government through pressure from the country's war veterans, decided to compensate them for the trauma they went through fighting for independence. Due to their numbers, the amount given to them made a huge negative dent on the economy and the country's currency started to decline in value. Two years later, some of the war veterans started occupying commercial farms by force (land redistribution), forcing the owners to leave their operations. As well as evicting the commercial farmers, the war veterans together with their supporters managed to displace many farm workers who earned their livelihoods through employment in farms. This led to a further decline in the country's economy as well as the inability as a nation to be food self-sufficient. This, combined with the government's ill-informed decision to participate in the DRC war, which was totally unbudgeted for, dented the country's economic prospects.

Some of the effects of the land redistribution program include job losses for farm workers, general food insecurity in the country, and skills flight from locals who felt that there was uncertainty in the environment to guarantee a good quality life. From 2004 the country began experiencing a critical shortage of foreign currency. The local currency was devalued many times over the course of 4 years until in 2008, where the Reserve Bank of Zimbabwe issued new \$100 million and \$250 million bearer's cheques. At the date of first issue the \$250 million bearer's cheque was worth approximately US\$1.30 on the parallel market (<http://www.iol.co.za> 2008). The use of predominantly United States dollar as well as other




currencies such as the South African rand and the Botswana pula in Zimbabwe was introduced in 2009 after a government of national unity (GNU) was formed. The introduction of these currencies halted the hyperinflation unheard of in the history of Zimbabwe.

The Government of National Unity (GNU) that was formed in 2008 by the main political parties provided a power-sharing deal that at least created a mood for change in public life not only in the political realm but also in the economic and social spheres. Food and other basic commodities became accessible and affordable for most of the population. However, the majority of the rural population continued to suffer as they did not have the means to access the different currencies that had been introduced in the country.

Binga and Hwange are located in Matabeleland North province of Zimbabwe. This province is made up of 7 rural district councils and 3 urban. The region is characterized by generally inhospitable land when compared to other parts of Zimbabwe. It receives erratic rainfall, the land is generally infertile when compared to other parts of the country and rural farmers usually cannot produce enough cereals to feed their families. Before the land reform program was launched, there were large numbers of white owned commercial cattle ranches which were more successful than growing crops in the province.

According to the Census Statistical Office (2012) Binga district which is located in the Zambezi Valley has a population of 139 092, with 41% of this population comprising of children under the age of 16. Dzingirai, V. (1996) intimated that historically Binga is mostly a wilderness area, where Tonga speaking people lived along the Zambezi River and its tributaries until the construction of the Kariba Dam in the 1950s. The Tonga people are traditionally a matrilineal society and polygamy is common. Since most of the land in Binga is inhospitable, the riverine location was key for cultivation in an area characterised by low rainfall. In addition, the climatic conditions are conducive to tsetse flies as well as mosquitoes. Currently, nearly a third of the area is under state management as a national park and forest reserve, and it includes one of the country's national parks, Chizarira. The situation is the same in Hwange district where a large portion of the district hosts the largest (14,651 km²) game reserve in the country. In both districts, the people have learnt to cohabit with animals as well as with other groups of people such as Ndebeles and Shonas,




who for various reasons, have resettled in those districts after independence. Both these groups have affected the culture and way of living of the Tonga people.

The Tonga people of Binga and Hwange were forcibly resettled during the construction of the Kariba Dam to an inhospitable environment and remain there unable to sustain themselves through agriculture, because of the very limited riverine land in the interior, and the poor soils and low rainfall. To earn a livelihood, they harvest fish on the lake where and when government allows, and carry out illegal hunting whenever possible (Dzingirai, V. 1996).

Administratively, Binga and Hwange districts are divided into administrative units called wards. In each ward, there is an elected councillor. A ward is made up of several villages, each village led by a village chairperson. The councillor and the village chairperson are the local leaders. In addition, there are village heads and chiefs who form traditional leadership. Traditional leadership still command a lot of respect from the people. The leadership in the community is critical to the success/failure of any development initiative as they are viewed as custodians of culture and knowledge in the community.

The location of both Binga and Hwange seem to have given the previous as well as the current government an excuse for them to put very little resources towards the development of the areas. Binga in particular is underdeveloped, with a poor derelict road network. For instance, 34 years after independence, Binga has one tarred road that connects it with Bulawayo/Victoria Falls. The road from Binga to Gokwe is cited on state maps as tarred but on the ground it is not. This indicates that the means of transport within Binga district is a challenge even in the present state of independence. There are a total of 23 ECDs, 113 primary schools and 33 secondary schools in Binga. Whilst in Hwange, there are 701 ECDs, 86 primary schools and 33 secondary schools. In terms of health facilities, Binga has a total of 15 health centres. In a report compiled by Parliament of Zimbabwe (2011) it was highlighted that compared to the population, the health centres in Binga are inadequate to provide health services to every inhabitant of the district. As a province, Matabeleland North has the highest proportion of households (39%) who are more than 10km away from the nearest health facility. In Hwange East there are 17 health centres, of which 12 are rural health centres and 5 are clinics. This whole constituency has no doctor. In



Hwange West, there are 14 health centres of which 6 are surgeries, 3 clinics, 3 rural health centres and 2 district hospitals (Parliament of Zimbabwe, 2011).


The Tonga people in Binga and Hwange have been, to a certain extent excluded from mainstream development in the country. Somehow this has had a positive impact on the community because it has kept them more closely knit together. A community is defined elsewhere as a body of people having common organization and interests, who share a history and culture that strengthens and bonds them together (Geertz, 1973). The Tonga people have a shared history of being relocated from their land to a more inhospitable environment that allowed for interdependence and solidarity towards each other for the sake of survival. As such their character as a community is a reflection of the particular customs, language, significant events that they have experienced as well as crisis they have survived over the years. Their strong cultural tradition has ensured that their beliefs and norms are passed on from one generation to the other. Due to their strong cultural tradition, most Tonga families are more likely to employ an authoritarian style of parenting, often demanding obedience and respect from their children.

However, there are certain cultural practices that might impact negatively on the development of a child in this environment. Added to this, a child growing up in the Zambezi Valley might not be able to access quality education and health facilities due to the fact that the area is underdeveloped. The Zambezi Valley Child Protection and Support Project seeks to minimize some of these negative impacts on the life of children in the Valley.

2.0 Literature Review

2.1 Child abuse

The issue of child abuse started attracting medical attention as early as 1962 with the publication of *“the battered child syndrome”* (Kempe et al). This term was used to describe the clinical indications of serious physical abuse in young children. It is now agreed that child abuse is a global problem that seems to be deeply rooted in cultural, economic and social practices.



There have been numerous reports in Zimbabwe in the media regarding the high incidences of child abuse cases all over the country. The notion of child abuse is not a new phenomenon but perhaps what is new is the nature of the abuse that has been highlighted over the years. Historically, children have been “used” in the home to carry out different household chores without it being referred to as child abuse. However, children all over the world need to learn from the environment they grow up in. In any culture, the methods considered best for teaching children are passed down from generation to generation as cultural knowledge and tradition. Norms around acceptable child rearing and punishment vary from culture to culture. Often parents punish their children in order to teach them the behaviours that will be most helpful within the context of the society in which they are growing up. So the question then is: what constitutes child abuse? To be able to clearly define child abuse, it is essential to take into account the differing standards and expectations for parenting behaviour across cultures. It is possible therefore that standardized indicators for abuse will always be of concern in other cultures as they might not consider certain parenting practices as abuse.

In 1999 the World Health Organization (WHO) Consultation on Child Abuse Prevention forwarded the following definition: “Child abuse or maltreatment constitutes all forms of physical and/or emotional ill-treatment, sexual abuse, neglect or negligent treatment or commercial or other exploitation, resulting in actual or potential harm to the child’s health, survival, development or dignity in the context of a relationship of responsibility, trust or power.” Therefore this international definition of child abuse was adopted by the study.

2.1.1 Prevalence of Child Abuse in Zimbabwe

Child abuse, particularly sexual abuse, is rampant in Zimbabwe with increasing calls to protect children from all forms of abuse and neglect. In a report made by the Zimbabwe Republic Police (ZRP) Victim Friendly Unit, it was indicated that more than 2 400 children under the age of 18 were victims of rape between January and October 2013. Overall 3 421 sexual abuse cases were reported during the period (Daily News, 10 October 2013). The situation could be gloomier than this because in some cases, rape and other forms of child abuse go unreported especially if the perpetrator is someone known to the family.

In a recent study conducted over a period of 2 years by ChildLine Zimbabwe on child abuse, the following results were noted:


- Over 91% of all cases of sexual abuse reported to ChildLine were classified as “Rape.”
- Nearly 74% of all child survivors of sexual abuse reported that they knew the perpetrator.
- Highest proportion (46%) of children reporting abuse to ChildLine were between 13 and 17 years old
- While 45% were in the 6 to 12 years of age group, and a remaining 10% fell into the under 5’s age category (ChildLine Zimbabwe Child Abuse Report, 2010)

ChildLine Zimbabwe is a child focused, not-for-profit community based organisation, founded in 1997, in response to a need to provide more support to children who have suffered child abuse, and to increase protection services to all children in Zimbabwe. ChildLine provides a very critical service to children living in abusive conditions. The challenge they have as a service provider is ensuring that they reach every child in need of their service and this is where the rural child is let down.

In another study on Children and Youth’s Reproductive and Sexual Health in Binga, Nyaminyami and Mutorashanga, Save the Children UK (2002), established that child sexual abuse was most prevalent among orphaned girls and girls from child headed households followed by girls of school-going age from poor families, disabled and mentally disturbed children, domestic workers and, finally, small boys. A closer look at these groups of children seems to suggest that all can be termed as vulnerable.

Vulnerability is a term used to describe someone who is prone to harm. D. Mechanic & J. Tanner (2007) have noted that “vulnerability results from developmental problems, personal incapacities, disadvantaged social status, inadequacy of interpersonal networks and supports, degraded neighbourhoods and environments, and the complex interactions of these factors over the life course”. The same authors have also observed that poverty, low family income and low education attainment are some of the factors that contribute towards someone’s vulnerability. In addition, it would appear that parents in poor living conditions have challenges in nurturing and protecting their children due to lack of resources to do that.

Those groups of children who are abused ought to be looked after by parents or guardians who live within the communities. If the parents/guardians are failing to protect these vulnerable groups of children, one can therefore insinuate that the family as an institution



has facilitated child abuse and exploitation in Zimbabwe. This of course is debateable and is not the focus of this study.

Across the Southern Africa region, research conducted by Save the Children UK in 2006, identified the following as key concerns for vulnerable children in the region:

- Birth registration
- Social security
- Physical and sexual abuse
- Inheritance
- Early marriages
- Education
- Moving across borders

The concerns if not addressed by families, communities as well as by governments seriously impinge on the growth and development of children and will have dire implications for the development of the region.


2.1.2 Forms of Child Abuse

Physical Abuse

Can be defined as that which results in actual or potential physical harm from an interaction or lack of an interaction, which is reasonably within the control of a parent or person in a position of responsibility, power or trust. There may be a single or repeated incidents” (Krug et al., 2002).

Emotional Abuse

Emotional abuse involves “the failure to provide a developmentally appropriate, supportive environment, including the availability of a primary attachment figure, so that the child can develop a stable and full range of emotional and social competencies commensurate with his or her personal potentials and in the context of the society in which the child dwells. There may also be acts towards the child that cause or have a high probability of causing harm to the child’s health, physical, mental, spiritual, moral or social development. These acts must be reasonably within the control of the parent or person in a relationship of responsibility, trust or power. Acts include restriction of movement, patterns of belittling,



denigrating, scape-goating, threatening, scaring, discriminating, ridiculing or other non-physical forms of hostile or rejecting treatment” (Krug et al., 2002).

Sexual Abuse

Child sexual abuse is “the involvement of a child in sexual activity that he or she does not fully comprehend, is unable to give informed consent to, or for which the child is not developmentally prepared and cannot give consent, or that violate the laws or social taboos of society. Child sexual abuse is evidenced by this activity between a child and an adult or another child who by age or development is in a relationship of responsibility, trust or power, the activity being intended to gratify or satisfy the needs of the other person”(WHO, 1999).


Corporal Punishment

This is any punishment in which physical force is used and intended to cause some degree of pain or discomfort, however light. In addition, there are other non-physical forms of punishment which are also cruel and degrading to the child. This form of abuse is very common in the school system or even at home.

Exploitation

Commercial or other exploitation of a child refers to “use of the child in work or other activities for the benefit of others. This includes, but is not limited to, child labour and child prostitution. These activities are to the detriment of the child’s physical or mental health, education, or spiritual, moral or social-emotional development” (Krug et al., 2002). Child exploitation also includes the recruitment and use of children in armed conflict, child trafficking and the sale of children. Child labour is very commonly experienced in some households where children are expected to do household chores before and after school. These chores might include fetching water and wood, washing and tidying the home as well as cooking for other siblings. There is nothing wrong in a child doing these chores since it is a way of passing on the necessary life skills to the younger generation. The abuse part of it takes place when the child is too young to do those activities as well as when the activities interfere with the essential school work.

Religion and culture sometimes play a significant role in the exploitation and abuse of children. For instance there are certain religious groups in Zimbabwe who do not believe in




sending their children to hospital when they fall sick. Others believe in marrying many very young girls and women and yet others believe in not sending their children to school.

A cultural practice that perpetuates child exploitation involves girls being offered as appeasement or compensation for a wrong done to one family, tribe or clan, by another. The girl does not have a choice in such a matter and is taken to a family she does not know and in most cases ends up being a wife to one of the men in the new family. The implications for such acts on the girl child are many, including isolation and psychological trauma, early forced sexual relations as well as lack of education, her new adoptive family are not likely to invest in her total well-being.

Neglect

It is “the failure to provide for the development of the child in all spheres: health, education, emotional development, nutrition, shelter, and safe living conditions, in the context of resources reasonably available to the family or caretakers and causes or has a high probability of causing harm to the child’s health, physical, mental, spiritual, moral or social development. This includes the failure to properly supervise and protect children from harm as much as is feasible” (Krug et al., 2002).

For instance, child marriage (marriage before 18 years of age) is common in Zimbabwe, and 21% of children (mostly girls) are married before the age of 18. According to the Girl Child Network (GCN), a civic organisation whose mission is to shelter, educate, and empower female victims, an estimated 8 000 girls have been forced into early marriages or were held as sex slaves since 2008. This view is also supported by a recent press report stating that “a situational analysis on the status of women’s and children’s rights in Zimbabwe carried out by the government and United Nations, found that almost half of the children did not proceed to secondary school. Girls who drop out of school are usually married off, and as matter of fact, almost one in three girls in Zimbabwe will be married as a child” (Zimbabwe Mail, 9 April 2014). These children who find themselves engaged in early marriages do so because of the circumstances they find themselves in, mostly to do with family deprivation. A chronic lack of income severely impacts on household decision-making and may result in girls being viewed as an economic burden. The high costs of raising children and the perception of girls’ potential to earn an income as comparatively poor, pushes girls out of their homes and into marriage; marriage therefore, becomes a way of escape. However,



children who marry early, have their overall development compromised, leaving them socially isolated with little education, skills and opportunities for employment and self-realization.

Children's rights in Southern Africa are protected by both the UN Convention on the Rights of the Child (CRC) and the African Charter for the Rights and Welfare of the Child (ACRWC). All countries in the region have signed both charters and are also parties to other international human rights instruments, such as the Convention on the Elimination of Discrimination Against Women, the Optional Protocols to the CRC and the ILO Convention on the Worst Forms of Child Labour (Save the Children UK, 2006).

Given the background on the level of child abuse in the country, it is not surprising that the push to protect the nation's children actually came from the government itself. The Government of Zimbabwe (GoZ) is guided by various laws and policies in the treatment of its children. These are the following laws and policies used:


- a) The UN Convention on the Rights of the Child (CRC)
- b) African Charter on the Rights and Welfare of the Child (AC)
- c) Zimbabwe National Orphan Care Policy
- d) Children's Act (Child Protection and Adoption Act Chapter 5:06)
- e) National Action Plan for Orphans and Vulnerable Children (NAP for OVC)

2.2 Child Rights

2.2.1 The UN Convention on the Rights of the Child (CRC)

This is a binding international law, which means that all states that ratified it must abide by its provisions. In 1990, Zimbabwe became an additional state to the ratified CRC. What it means is that Zimbabwe gives reports to the convention on the state of the rights of the children in the country. The 4 guiding principles implementing the provisions in the CRC include; being non-discriminatory when protecting children, to always consider the best interest of the child, to respect rights to life, survival and development and finally to respect for the view of the child.

The 1989 Convention on the Rights of the Child (CRC), the "best interests of the child" principle in the CRC also provides a basis for evaluating the laws and practices of States with




respect to the protection of children. To pursue the best interests of children, parents and governments are responsible for protecting their children's health, education, development and overall well-being to the best of their capacities. Since child marriage harms the girl child's health, particularly her sexual and reproductive health, which often results in maternal mortality and morbidity due to early pregnancies, States are obliged under the CRC "to take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children,"

It is impossible to make remarks on all the articles in the CRC, only a few will be highlighted for the purposes of this assessment. For instance, children in Zimbabwe have a right nationality and identity. As soon as a child is born, it is the duty of parents to obtain a birth certificate for the child through the Zimbabwean's Births and Deaths Registration Act.

Article 19 of CRC provides for the right to protection from all forms of physical or mental violence, injury or abuse, maltreatment or exploitation, including sexual abuse, while in the care of parents, guardian, or any other person. Often a young girl will be exposed to sexual activities before her body is fully developed and she is not mentally prepared for it. Rape is not uncommon in these relationships and the psychological effects are long lasting. Child marriage has negative ripple effects on other rights of the girl child, such as education, and this leads to further problems in future

CRC Articles 28 and 29 provide for the right to education on the basis of equal opportunity. Once married young girls drop out of school they become full time housewives or servants for their new husbands; this negatively impacts on the community and society as a whole as well as the wellbeing of future generations

Further Article 29 of the CRC states that the education of the child shall be directed to: the development of the child's personality, talents and mental and physical abilities to their fullest potential; the development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations; the preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin.



CRC article 34 provides the right to protection from all forms of sexual exploitation and sexual abuse, and Article 36 further states that the child has a right to protection from all forms of exploitation prejudicial to any aspect of the child's welfare.

2.2.2 The African Charter on the Rights and Welfare of the Child

Just like CRC, the African Charter also provides children's rights to protection from all forms of abuse as well as providing the rights to protection against harmful traditional practices. Governments are responsible for eliminating harmful social and cultural practices affecting the dignity and development of the child such as customs and practices. Some of these practices include, marrying off girls when they are under age and discriminating children on the grounds of sex.

Traditional laws on inheritance usually take precedence in practice over formal laws in Southern Africa and these usually relegate women and children to a lower status than men. This allows the widespread practice of property grabbing after the death of an adult to continue. Women and children are frequently left destitute with little hope of recourse, thus increasing their vulnerability. Children born out of wedlock can also face greater difficulties in accessing rights to inheritance. Where legislation is in place to protect women and children's rights to inheritance, in practice it may not be enforced – women and children may be unaware of their legal rights or lack the resources, skills and confidence to challenge the accepted custom (Save the Children UK, 2006).

2.2.3 Zimbabwe National Orphan Care Policy

This policy was adopted in 1999, with the objective of ensuring that orphans in the country realise their rights as stipulated in the UNCRC and the African Charter on the Rights and Welfare of the Child. The National Orphan Care Policy recognises that children are important both to their immediate families and to the community. It also acknowledges the importance of traditional leaders in protecting vulnerable members of society including children. A systems approach was used in formulating this policy which recognizes that children grow within a system of families, communities and society at large. Because of this, it is critical to engage and involve as many actors (such as, immediate & extended family, traditional leaders, church leaders) as possible in protecting vulnerable members of society including children.

2.2.4 Children's Act (Child Protection and Adoption Act Chapter 5:06)

When children are unable to be looked after by their families (immediate or extended), they then can be placed into an institution. In placing children in specific institutions there is a legal framework that determines the conditions of their stay there. It is this Children's Act that empowers probation officers, police officers, health officers and education officers to remove children or young people from places where their living conditions are undesirable to places of safety, which can be a child reception centre, hospital or any suitable place where they can be well received and cared for.

2.2.5 National Action Plan for Orphans and Vulnerable Children (NAP for OVCII)


In response to the plight of orphans and vulnerable children in the country, the GoZ in 2005 launched the National Action Plan for Orphans and Vulnerable Children (NAP for OVC). This legal framework gives guidelines on how to treat this group of children who have the right to live in a normal environment like anyone else. This policy framework was reviewed in 2009 with a subsequent launch of the current NAP for OVCII, building on the lessons and challenges from the earlier period. Currently, NAP for OVC II has four pillars:

- i. increase the incomes of extremely poor households, particularly those with orphans and vulnerable children, to build a healthy and supportive family environment;
- ii. increase access of all orphans and vulnerable children and their families to basic education, health and other social services, including:
- iii. Increase access of all vulnerable children to effective child protection services, including social welfare and justice services, but in particular providing specialised quality child protection services to child survivors of violence, exploitation and abuse;
- iv. Increase child participation, where appropriate, in all issues that concern them from community to national level.

This project therefore contributes to the third pillar on Child protection.

2.2.6 Children's Responsibilities

In order to fully enjoy their rights, children have responsibilities/obligations that they too must fulfil as citizens of any country. Children exist within families, communities and countries and as such they have to be responsible to their families, society and the state in terms of behaviour and fulfilling the roles. For instance for a child to enjoy their right to



education, they must go to school, study and work hard because their parents would have ensured that all the school requirements are met. Sometimes children conflict with parents at home over these rights, this must be discouraged.

2.3 What is Child Protection?

According to UNICEF (May 2006), child protection refers to preventing and responding to violence, exploitation and abuse against children – including commercial sexual exploitation, trafficking, child labour and harmful traditional practices, such as female genital mutilation/cutting and child marriage. Child protection issues intersect with each and every Millennium Development Goals (MDGs) from poverty reduction to getting children into school from eliminating gender inequality to reducing child mortality. The GoZ (2010) defines child protection as a set of services or mechanisms put in place to prevent and respond to violence, abuse and exploitation which threaten the wellbeing of children. The mechanisms may be put in place by individuals, organisations and government in the form of simple rules, regulations, policies and legislative enactments. Both these definitions have the best interest of the child at heart.


Why are children participating?

In observance with the Article 12 of the CRC and Article 7 of ACRWC, children ought to take part in making the decisions that affect them. In any situation it means that they should feel safe in expressing their views and that their opinion is valued by their peers and adults. It is with this mandate that the GoZ through NAP for OVC ensured that the voice of children is heard. To protect against the abuse of children when being asked to participate in various activities initiated by different organizations, the GoZ (2010) compiled guidelines that ought to be followed by anyone working with children.

2.4 Child Protection Committees (CPC)

Background

The creation of Child Protection Committees (CPCs) was the result of the National Action Plan for Orphans and Vulnerable Children 2011-2015 (NAP II) whose vision is to by 2020 have all children in Zimbabwe living in safe, secure and supportive environments that are conducive to child growth and development (Ministry of Labour & Social Services, 2012). This plan recognises that communities are well placed to identify vulnerable children and that children can also assess their own vulnerabilities, prioritise interventions to best fulfil



their basic rights, monitor and evaluate the impact and effectiveness of interventions designed for children. Therefore, community and child participation are central to the design, implementation and evaluation of interventions under the NAP II.

In 1999, the Zimbabwean National Orphan Care Policy, established Child Welfare Forums (CWF) to provide an advisory services to the Ministry of Labour and Social Services (MoLSS 2012). When the National Aids Policy (NAP I) was formulated in 2004, CWFs were redefined and renamed Child Protection Committees (CPCs). CPCs are multi-sectorial bodies with representatives from the National AIDS Council (NAC), local authorities, NGOs that have a presence in the area, faith based-organizations, private sector representatives as well as community members, including children. CPCs are therefore a legal structure that has presence at national, regional as well as local levels. At ward level CPC members include traditional leaders, teachers, extension workers, community members and children.

Child-led CPCs.

Child participation is a specific requirement in CPCs. The Coordinator's Partnership Management Work Book states that: "the CPCs must put in place mechanisms for guaranteeing the active participation of children in coordination matters. CPCs are obligated to mobilize resources and come up with strategies for encouraging child participation both at partner programming and at decision making level. Adult CPCs are tasked with facilitating the formation of children's CPCs and seeing to it that children are utilizing that platform to influence decisions that affect them" (MoLSS, 2012).

Roles and Responsibilities of CPCs

CPCs have a role to identify and respond to any issues affecting orphans and other vulnerable children including violence, exploitation and abuse, school attendance, sickness or loss of parents, lack of shelter, lack of food, lack of clothes, and lack of access to clean water and healthcare and failure to acquire birth certificates. Through their regular meetings CPCs identify gaps in service delivery and facilitate the direction of resources by identifying partners that have relevant interventions (MoLSS, 2012). The information provided by CPCs to relevant authorities could be very effective in dealing with child abuse in the community since CPCs have a close and personal knowledge of the area.

3.0 Research Methodology

3.1 Sampling Strategy

ZVCPSP is being implemented in 11 wards in Binga and Hwange districts. The assessment sampled 7 wards, 1 in Hwange and 6 in Binga. Purposive sampling was used to gather a wide range of important issues regarding the project. The 7 wards that were sampled are; Kalungwizi (ward 23), Nabusenga (ward 2), Sinampande (ward 3), Sinansengwe (ward 4), Muchesu (ward 12), Sinakoma (ward 5) and Musuna in Hwange. In each ward, the respondents were drawn from the CPCs, local leaders and the community, Child CPCs (only in two wards), as well as school authorities

3.2 Data Collection Methods

Data collection methods utilized in this assessment constituted of a desk review, questionnaire survey, in-depth key informant interviews, focus group discussions and direct observations.

Table 1: Instruments and Target Group

Instrument	Target Group
Desk Review	Basilwizi official documents
Questionnaire survey	CPC, school authorities, stakeholders
Focus Group Discussions	Traditional leaders, community& child CPCs
In-depth key informant interviews	Basilwizi staff
Observations	Community activities

a) Desk Review

A detailed desk review was conducted so as to obtain a detailed understanding of the programme. The consultant relied mainly on programme design documents and reports, programme budget and partnership agreements. Other literature was also collected from different sources including the internet and key stakeholder offices. This was used to conduct a literature review on concepts and issues on child protection.

b) Questionnaire Survey

A questionnaire survey was implemented targeting CPCs who appear to be the main actors in the programme. A semi-structured questionnaire was designed for the

purposes of collecting information from the CPC members and school authorities. Originally the consultant thought she would interview chairpersons of the CPCs but in all the wards, more than 5 members per CPC turned up. The interviews were then conducted in a focus group style. The questionnaire survey was meant to collect information on key programme indicators among other information such as: positive impacts made by the program, challenges faced by children and community involvement in the project.

The questionnaires were administered by the consultants themselves with support from one research assistants recruited from Basilwizi field staff. This worked very well because it made entry into the wards easy as well as re-organizing of respondents was done by the field staff. In the process, the research assistants were gaining experience in data collection.

c) In-depth Key Informant Interviews

For Basilwizi staff, 2 members who are very close to programming were interviewed. These two key informants provided valuable information about the targeting and selection criteria, approaches that were utilized, achievements and difficulties of the programme, coordination, partnerships, availability of resources, technical capacities, impact and sustainability of the interventions.

d) Focus Group Discussions

Focus group discussions (FGDs) were used to gather information where group opinion was sought. The discussions were done with community leaders and other relevant stakeholders and the Child CPCs. A total of 103 CPC adult members, 16 child –led CPC members and 45 traditional leaders were interviewed. Separate interview guides were designed for the purposes of guiding the discussions.

It was difficult to conduct more discussions with Child CPC members because some had moved away, others were now in schools outside the sampled wards whilst others were at school but engaged in school activities such as sports that made it impossible for them to attend.

3.3 Data entry and analysis

Quantitative data entry and analysis was done using the Statistical Package for Social Scientist programme. Descriptive statistics such as frequency tables and cross-tabulations were used to do most of the analysis. Qualitative data was analysed through the collation of not only most frequent responses but also of unique responses.

4.0 FINDINGS

In assessing this project, 5 distinct criteria were used as indicated in the box below.

Evaluation Criteria

Relevance

Relevance refers to the appropriateness of the explicit objectives of the programme in relation to the socio-economic problems and needs it is supposed to address. i.e.: Is the programme justified with regard to the needs or problems of the children?

Effectiveness

Effectiveness refers to the degree to which objectives are achieved and to which the problems targeted at by the project have been resolved ("Did we do the right things?").

Efficiency

Efficiency is assessed by comparing the results obtained (preferably impacts produced) and the resources mobilised by a project ("Did we do the things correctly?").

Impacts

Impacts are long term changes that result from an accumulation of outcomes. Outcomes are the behavioural changes that result from the project outputs, which are the tangible products or services produced as a result of project activities

Sustainability

Sustainability is concerned with what happens after a project has been completed.

4.1 Relevance

The relevance of the ZVCPSP was determined by the following bench-marks:

- a) Its fit to policies on children's rights

- b) The ZVCPSP as a strategy to address issues affecting children in Hwange and Binga
- c) Its importance to communities.
- d) Its importance to children.

Literature already reviewed, suggest that the focus of Basilwizi in the ZVCPSP is not misplaced. Child abuse/maltreatment is a worldwide scourge that cuts across cultures, religion and race. As a result, the world has responded by putting into place legal and policy frameworks that have a key role in protecting and ensuring the fulfilment of the rights of children. Zimbabwe is a signatory to regional and international instruments among the UN Convention on the Rights of the Child (CRC) and the African Charter for the Rights and Welfare of the Child (ACRWC) that aim at promoting and upholding the rights of the children. These international guidelines make it mandatory for the Government of Zimbabwe to put into place administrative measures, resources and mechanisms to protect all children in the country irrespective of race, colour or creed. In addition to these protocols, GoZ, developed its own National Orphan Care Policy and National Action Plan for Orphans and Vulnerable Children. In addition to these policy documents, GoZ, through the Ministry of Labour and Social Services developed a caregiver manual that is now in use in institutions and by individuals who look after children. Hence from a government's point of view, Basilwizi's work in the Zambezi Valley on the protection of children is very relevant since it addresses an issue that can now be described as perennial.

This is supported by the responses obtained from CPC members, relevant stakeholders, Basilwizi staff and child led CPCs. Below are the responses:

Question: Using short statement/sentences, describe the situation before Basilwizi initiated ZVCPSP?

Target Group	Responses
CPCs	<ul style="list-style-type: none"> • There was inadequate knowledge on bad cultural practices • Child abuse cases were not reported to police • There were high cases of child abuse • No awareness on sexual reproductive issues • Some children were not attending school • High cases of domestic violence and

Target Group	Responses
	<p>child drug abuse</p> <ul style="list-style-type: none"> • There was rampant child abuse by some pastors • STI prevention measures were not known by the community • Children spent most of their time in mountains instead of going to school • There was practice of “wife inheritance”
Stakeholders from line ministries (Health)	<ul style="list-style-type: none"> • The community here did not have the knowledge of how to protect themselves against STIs. • Rapid school dropouts • High incidences of teenage pregnancies • Neglected orphans • People did not know their rights. • Children were told by parents not to go to school

For the child-led CPCs the question was: **What are the challenges facing boys and girls in your community?** The following were their responses that indicate that project being implemented is very relevant in addressing issues that are affecting children.

- Travelling long distances to school
- Lack of educational opportunities
- Lack of employment opportunities
- Drug abuse
- Poverty leading to school drop out
- Lack of interest in school
- Teenage pregnancies/early marriages
- Influence from parents (over children’s choice?)
- Bad cultural practices
- Given hard jobs (chores)
- Lack of financial assistance
- Parents stopping children from going to school

The identification and locating of members of the child-led CPCs in different wards was a major drawback. Some of the members have left the community for better opportunities,

some are at school and were committed with school work. As a result, only 2 child led CPCs were available for the discussions.

From Basilwizi's point of view, the relevance of their intervention was explained through this question: **What was the motive behind initiating ZVCPCP?** The answers given were as follows:

- a) There are perceived challenges in the whole Valley especially around child abuse.
- b) Used our experience to appreciate that there is a problem in how children are cared for in our community
- c) The legal representation of child cases often let the children down and nobody had knowledge on what recourse to take.
- d) Most families in the Zambezi Valley prefer to send the boy child to school
- e) Culturally when a woman gives birth to a disabled child, that child is not allowed to be brought into the public. On the other hand, the mother of a disabled child is viewed as being promiscuous thus why she gave birth to a disabled child

The selection of beneficiaries (children) was appropriate since the project is dealing with issues that not only concern them but have direct consequences on their lives now and in the future. Children's selection and participation in the project adds a voice from their perspective and allows them to shed more light on their circumstances within the given socio- cultural environment they are growing under.

Having said that, it must be borne in mind that children be given space and support to fully engage as children. For instance the activities that they engage in ought to demonstrate opportunities for learning through self-discovery and experiential so as to enhance understanding and appreciation of concepts.

4.2 Impact

The progress reports submitted indicate that results were achieved on activities such as child based CPC training, adult based CPC training, back to school campaigns, community training on marriages and inheritance, life skills training on culture, child rights, culture and disability as well as birth registration campaigns. Even though not all the planned activities were carried out, the variances were negligible.

To support the information in the reports, questions were targeted to CPC members, community members, child-led CPCs as well as to Basilwizi staff.

4.2.1 CPC question: According to your knowledge and observations, how has the situation

CPCs' Responses

- Protection of child rights has improved
- Communities have modified their customs to uphold child rights
- Early marriages have reduced in the wards of the project
- There is an increase in the number of children attending school
- Improved pass rate due to improved school attendance and support received by OVCs from Basilwizi Trust
- Improved community awareness on child rights, protection and care
- Church leaders now have increased knowledge on child rights and have reduced the frequency of all night prayers involving children
- Community's knowledge on marriage and inheritance laws benefiting children in the process

changed as a direct result of ZVCPSP?

Despite the fact that consultant did not interact with the community for long periods of time, it was evident that the work done under ZVCPSP has brought positive change in the lives of children, youth women in Binga and Hwange. The one thing that stood out was the active participation of women in the discussions. They were articulating issues affecting children particularly the girl child as well as suggesting what needs to be done to rectify the situation. The fact that the community can state that some traditional practices were detrimental to their well-being and need to be abolished is an indication that the information they are receiving from has allowed them to self-reflect and adopt a more positive behavior.

It would appear that one of the reasons child abuse was difficult to arrest is the fact that perpetrators would negotiate to marry the girl and the parents would agree for lack of options and knowledge. During the interactions with some of the community members, there seems to be an increase in the number of parents who are taking their girl children to school, minimizing their chances of marrying early. This is another indication that ZVCPSP's intervention is bearing positive results.

4.2.2 Question for traditional leaders and community members: How does the project improve the welfare of the children?

Responses:

- Improved the behaviour exhibited by the children
- Girl-Child now attending school
- Cases of child abuse have been minimized due to the work of CPC
- Most children now have obtained birth certificates
- Reduction of forced marriages
- Child abuse cases are now being reported

4.2.3 Question for Child-led CPCs: How has the project helped change your life?

- My life has changed as I now can stand up to my mother when she wants me to abscond from school
- Now feel part of the group at school because I now have a uniform
- Less conflict at home with parents over roles
- Life has improved for the girl child (used to have early pregnancies)
- There was no order in the community

There was another question for the children's CPC on the knowledge of their rights. They knew the rights but had difficulty in articulating the responsibilities that go with those rights. Perhaps this uncertainty in as far as the responsibilities are concerned is responsible for some of the friction highlighted by some community members. In one ward, the parents felt that the child through the knowledge of their rights are giving their parents problems, they don't listen to the parents and often remind parents that they can go to jail if they harass them.

4.2.4 Basilwizi staff question: Indicate the specific benefits accrued to (a) beneficiaries (b) community (c) Basilwizi?

- A sense of safety for the girl-child
- Child rights empowerment

- Education support (to Musuna children only)
- Relatively strong Child led & Adult CPCs in place
- Child Protection Policy, UNCRC & ACRC translated in Chi Tonga, the local language
- Facilitated for the successful operation of 12 children with cleft palate in Harare, thereby enhancing access to specialist medical care for children
- Knowledge on Marriages, Inheritance laws, SRH and Child Rights for community members.
- Basilwizi has a child Protection policy in place courtesy of KNH support
- Basilwizi staff has the knowledge of child rights & the consequences of not observing them.
- Collaboration with other partners enriched Basilwizi's understanding of child's rights.
- Staff improved their facilitation skills e.g. training children and communities in child protection policy.

4.3 Effectiveness:

The community through answering the many questions as CPC members, traditional leaders, community members or school authorities have a very good understanding of child rights and they seemed to observe them. The fact that most parents are taking their children to school is an indication that a child has a right to education. Some even spoke of bad cultural practices such as inheriting a wife after the death of a relative, the explanations of why such behaviour is wrong was given.

The active participation of community members in CPCs suggests that at least there are some members in the community who are informed on child rights issues. The adult CPCs work very closely with the child-led CPCs another indication that there is a symbiotic relationship between the two.

Basilwizi staff is in the forefront of raising awareness on the child rights in the community. To ensure that everyone understands child rights issues they developed a Child Protection Policy in ChiTonga and translated the UNCRC & ACRC into ChiTonga as well. As well, the implementation of ZVCPSP by Basilwizi is an indication that as an organization they

understand and appreciate child protection issues as critical to general community development.

Basilwizi has been very effective in implementing this project mainly because they are able to work with the relevant stakeholders such as Ministry of Social Services, the judiciary, Ministry of Health, the schools, parents and the children themselves. Their strong cooperation with the relevant line ministries also ensures that they cooperate and collaborate with other organizations that deal with similar issues thereby saving the scarce resources that could be wasted on duplicating activities.

Where possible, Basilwizi uses professional expertise from other actors to deliver appropriate information. For instance Ministry of Health officials are often used when dealing with sexual and reproductive topics. This kind of approach also ensures that Basilwizi has current information on specific issues that can be used to the benefit of all.

The consultant observed that one institution that could be used effectively in this project's implementation in the school. There are joint programs such as the Girl Guides and Boy Scouts initiatives that schools can successfully implement if given the necessary support. In doing so, the schools can also integrate relevant subjects such as HIV & AIDS, SRH and Gender Based Violence depending on the prevailing issue in the area. The schools have the conducive setting and structures that can deal with these topics

4.4 Efficiency:

Examining the resources allocated to the project and how they were utilized is the best way to measure efficiency.

Budget Analysis

Budget Line	Actual	Approved	Variance ¹	%Variance
Direct Expenses on Project Activities	27,889.19	36,259.00	8,369.81	23.25
Research Monitoring/Evaluation Management Networking/monitoring visits	3,761.17	3,755.00	-6.17	0
Personnel Expenditure	43,665.00	43,170.00	-495.00	-1
Administrative Expenditure	8,125.60	7,920.00	-205.60	-2.6
Repairs and Maintenance	4,985.41	4,800.00	-185.41	-3.9
Capital Expenditure	1,100.00	2,000.00	900.00	45

¹ Variance = Approved budget – Actual budget

Total Expenditure	89,526.37	97,904.00	8,377.63	-8.6
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The analysis done indicated the following:

- a) There is a 23.35 variance on direct expenses on project activities meaning that on this budget line, there was under spending by 23.35% (\$8,369.81)
- b) On capital expenditure, the variance is 45 (\$900.00)
- c) The variances for overspending are not that significant (a total of \$-892.18)

Under spending could be an indication of the organization's inability to fully utilize resources meant for making positive impact on the lives of the target group. The explanation for this is that there was inadequate time to conduct all the planned activities due to other competing commitments from the same program. 6 activities that were planned for 2013 were not implemented during the reporting period, hence the under spending of \$8, 369.81 on the overall project activities. These outstanding activities will be implemented during the 2014 period.

4.5 Sustainability:

The intervention made by ZVCPSP is commendable because they are making a positive change to children's life and a long term impact is seen on the wellbeing of the community at large. The project is rooted into the structures that were created by GoZ through MoLSS. This Ministry has a mandate to come up with policies and guidelines that any institution or even individuals need to follow when dealing with children. Rather than create a parallel structure to do the work of CPCs, Basilwizi chose to use the already existing structures. This strategy ensures that even if Basilwizi decides to pull out of the project activities, the knowledge now resident in CPCs members will remain within the community. It would be up to communities to decide on how best to continue. Secondly, the strategy adopted by Basilwizi ensured that it works closely with relevant government institutions particularly given the fact that Binga is an opposition led district. This removes any grain of doubt that whosoever might have regarding their motives in working with communities.

The above analysis is supported by what local leadership and Basilwizi staff intimated.

4.5.1 Traditional leaders' question: If Basilwizi pulls out, how does the project continue?

Responses from traditional leaders and community members

- CPC will continue with carrying awareness campaigns since they are already empowered to do so.
- the child-led CPC , the adult-led CPC, the teachers have been trained therefore they will continue to provide training to the community
- It is a community project, therefore it will continue
- The community can organize itself, request for information from government offices and with Ministry of Social Services
- The grinding mill will help us sustain the continuity of this program

On day 1, at Kalungwizi ward, one of the leaders made this comment: **“the community at the moment has mixed feelings as they cannot stand on their own as this program is still new and not everyone understands what CPC is. There is need to iron out the grey areas such as training and leadership selection and intensify child protection in the community”.**

Upon informal discussion later on, the consultant was informed that Kalungwizi has had a change in leadership after the last harmonized elections in July 2013. When the new councillor assumed his new position, he selected his own new CPC members causing conflict in the area.

4.5.2 Basilwizi staff question: Suggest the specific measures that have been put into place to ensure that the project continues after funding has come to an end

Responses from Basilwizi staff

- We have ensured that we treat child protection as a cross cutting issue in all our programming
- ZVCPSP is been implemented under government structures, so CPCs will remain within the communities long after Basilwizi is gone
- Each ward has a copy of a Child Protection policy written in Chi Tonga.
- Ministry of Social Services has a very warm relationship with Basilwizi and the project, they can continue the implementation of this project as the ground structures are already in place
- UN CRC & the African Charter on the Rights of the Child have been translated into Chi-Tonga to ensure that there is no excuse for community members for not understanding what it demands of them and the children
- Child-led CPC in place to ensure continuity
- Traditional leaders trained in SRH
- Community structures (CPC) trained and in place

4.6 Cross-cutting issues:

ZVCPSP Annual Report 2013, highlights the following as the activities that were implemented over the course of the year:

- Life skills training on culture,
- RSH, HIV/AIDS ,
- workshops on child rights,
- culture & disability,
- commemoration of National World Aids Day,
- community trainings on marriage and inheritance laws

The above list of activities is an indication that the consideration was made and action taken in attending to cross cutting issues whilst implementing this project. In Sinakoma ward, there was a CPC member who is blind, he participated so actively in the discussions and was advocating for the inclusion of physically challenged in the implementation of the program.

4.7 Participation:

From the observations that were made by the consultant, it is clear that the manner in which the project is structured, it would be difficult for the organization not to allow communities to participate. The level of participation was evidenced by the turnout of the various community members who have a part to play in the project. Traditional leaders were asked: **What role do you play in this project?**

Responses from traditional leaders & community members

- HIV/AIDS mainstreaming at every community meeting
- Supporting and promoting HIV/AIDS awareness campaigns that are conducted by Basilwizi
- Raise awareness on behaviour change in churches
- Preach about proper marriages and the dangers of early marriages
- Encourage CPCs to work voluntarily
- Presiding on child abuse cases and refer to village heads

4.7.1 Question to Child-led CPC: What is it that you do in this project?

Responses from Child-led CPC

- We attend to the abused
- We teach our peers about how to behave
- Peer education after attending workshops
- Attending workshops
- Campaigns about child rights within communities

What was outstanding as well on participation is the evidence of women who were voicing out issues in very articulate ways. The consultant observed this as a strong indication that Basilwizi has made tremendous efforts in empowering the vulnerable members of the community.


5.0 Lessons Learnt

- The project is adequately resourced and monitored

- The current approach in dealing with child protection is very sustainable since it involves the participation of government officials, different stakeholders, community and the children themselves
- The promotion and use of local languages in development work indirectly leads to program acceptance by the community and hence their participation in whatever form.
- The project has just addressed the surface of the problems, the root cause of child abuse still needs a deeper understanding with the cultural context
- Negative cultural practices can be addressed in a non-threatening manner if the approach is informed by local customs and norms and driven by locals
- Role clarity required with regards to ward and village CPCs
- Providing child protection training alone without linking the training to tangible interventions might prove futile in the long run. For instance the program can advocate for late marriages but if the girl child is living under economically challenged conditions, she might be forced to marry early.
- The judiciary system is letting down the abused by the manner in which the cases are handled, delays and lack of transparency in handling cases where a minor is concerned.
- There is conflict in laws, age of consent (16), meaning a girl child can enter into a marriage then. In reality she is still a child.
- Lack of psychological and economic power on the part of the communities, hence sometimes they end up “**auctioning**” their children in exchange for money if under abuse conditions.
- The communities in the Zambezi Valley appear ready to be assisted in dealing with protection issues, a ripe condition for Basilwizi to expand the program

6.0. Recommendations:

- Up scaling of the project needs to take place given the fact that Binga and Hwange are somehow excluded from the rest of country in most national processes
- An inclusion of programs that economically empower the community is essential

- 
- For the Girl Child, an introduction of programmes such as the Girl Education Movement is necessary. Collaboration with UNICEF on this program can be sought
 - A more entrepreneurial approach to program implementation is needed with an emphasis of bringing the community closer to Basilwizi. Collaborative efforts on the utilization of local natural resources for economic gain can be done. Basilwizi can work closely with organizations that support indigenous groups in such activities such as Fair Trade.
 - Formalized working relationship with the judiciary, particularly the police, is needed so that where there are gaps in laws that affect the child; those can be attended to with the support of relevant authorities.
 - There is need to conduct more public dialogue meetings with the wider community so as to support and strengthen the work of CPCs
 - The school system has the required resources and infrastructure in place that could be utilized in this program to create greater impact particularly for children. Basilwizi needs to formally approach the relevant authorities for this to happen.

7.0 APPENDIXES

7.1 Data collections tools

APPENDIX A: FDG Guide questions for beneficiaries

1. How did you join the project?
2. What is it that you do in this project?
3. Which are the rights of a child as you know them?
4. In order to enjoy those rights what are your responsibilities?
5. What are the challenges facing boys and girls in your community?
6. What are the sexual reproductive health challenges facing boys and girls in your community?
7. Who supports/ helps out in this project?
8. Which were the most exciting moments of the project?
9. Which were the least exciting moments of the project?
10. How has the project helped change your life?

APPENDIX B: FGDs Guide Questions for Community leaders and Parents

1. How did you come to know of the ZVCSP project?
2. Who benefits from the programme and how?
3. What role do you play in the project?
4. How were the participating children chosen?
5. How does the project improve the welfare of the children?
6. Are issues of Sexual Reproductive Health being taught at home? If so, what? If not, why?
7. If Basilwizi pulls out, how does the project continue?
8. What are the challenges facing boys and girls in your community?
9. If the project was to be redone, what else would you like to see included?

APPENDIX C: CPC Questionnaire

1. Which Stakeholder group is this?

2. How long have you known about the Basilwizi Trust?years

3. According to your own understanding, what does Basilwizi Trust do?

.....
.....
.....
.....
.....

4. Using short statements/sentences describe the situation in the district before Basilwizi initiated the ZVCSP:

i.

ii.

iii.

iv.

5. According to your own knowledge and observations, how has this situation changed as a direct result of the presence of the ZVCS Program?

i.

ii.

iii.

iv.

6. According to your knowledge of the program, what lessons / or best practices do you think should be promoted?

i.

ii.

iii.

iv.

7. How is the community involved in the program?

i.

ii.

iii.

iv.

8. In what ways has your committee support the work being done by the ZVCS Project?

- i.
- ii.
- iii.
- iv

9. According to your knowledge, how have other organizations and Government departments supported the work that is being carried out by the ZVCS Project

- i.
- ii.
- iii.
- iv

10. According to your knowledge, is there evidence that communities (wards and villages) that are not covered by ZVCS Project worse off than those that are in the project?

- i.
- ii.
- iii.
- iv

11. According to your knowledge of the ZVCS Project, what have been its short falls (challenges or problems)

- i.
- ii.
- iii.
- iv


12. What are the challenges of youths and children in this community?

- i.
- ii.
- iii.
- iv

APPENDIX D: School authorities' questionnaire Zambezi Valley Child Protection & Support

Instructions: Please answer all questions.

1. Who introduced this programme to the school? Tick where appropriate.

- 
- i. Children
 - ii. Community member
 - iii. Basilwizi Trust
 - iv. Others: Elaborate
2. What criteria was used for selecting the children? Tick answer
- i. Poor
 - ii. Orphan
 - iii. Volunteers
 - iv. Chosen by Basilwizi Trust
 - v. Recommended by school authority
3. How does this programme fit into the school timetable?
4. What activities are done under ZVCSP?
- i.
 - ii.
 - iii.
5. How has the programme affected the behaviour of the participating children?
-
6. List two (2) benefits of the programme.
- i.
 - ii.
7. List any two (2) disadvantages of the programme.
- i.
 -
 - ii.
 -
8. Outside the school, who supports this programme (in priority order)?

- i.
- ii.
- iii.

9. What other additional support does the programme need?

- i.
- ii.
- iii.

10. What are the challenges / issues facing children in this community?

- I.
- II.
- III.
- IV.
- V.
- VI.

11. If this programme was to be redone, what else would you like to have included?

APPENDIX E: Basilwizi Staff questionnaire

Instructions: Please answer all questions

1. What is your position at Basilwizi
 - Director
 - Officer, please elaborate
 - Other, please elaborate
2. How long have you been with Basilwizi?
 - Less than 1 year

- Less than 5 years
- More than 10 years

3. What role do you specifically play in the ZVCSP?

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4. What was the motive behind initiating ZVCSP?

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5. How were the program beneficiaries selected?

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6. Other than providing training to beneficiaries, what other support did you provide to them?

- a) ..
- b)
- c)
- d)

7. In your view, was this support adequate? Explain your answer

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8. What have been the challenges in implementing the project?

- a)
- b)
- c)
- d)
- e)
- f)
- g)
- h)

9. What collaborative efforts have you done whilst implementing the project and with who?

- a) ...
- b)
- c)
- d)
- e)

10. Indicate the specific benefits accrued to:

- a) Beneficiaries



b) Community

c) Basilwizi

during the implementation of the project?

11. What are the lessons learnt in this project?

- a) ...
- b)
- c)
- d)
- e)

12. What are the success stories?

- a)
- b)
- c)
- d)

13. In your view, are there any gaps that you have identified during the project phase?

- a) ...
- b) ...
- c)
- d)
- e)

14. Suggest the specific measures that have been put in place to ensure that the project continues after funding has come to an end.

- a)
- b)
- c)
- d)

15. If the project was to be redone, what else would you like to see included/excluded? Explain
- a)
 - b)
 - c)
 - d
 -)

Thank You

7.2. Names of individuals that were interviewed.

See attached attendance registers.

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Attendance Register



ZV CPC
EVALUATION

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Title of the workshop: ADULT CPC MEETING Date: 18 JUNE 2014 Place: MALUBE - KALUNGUZI

No	Name of participant	Position held	Sex	Place	ID Number	Signature
1	EDWARD D. DUBE	CPC WARD 23 CHAIR	M	KALUNGUZI VILLAGE	08-27550154	[Signature]
2	DETER C. MUDANDA	CPC WARD SECRETARY	M	MALUBE	79-03488200	[Signature]
3	TOBIAS NCUBE	CPC WARD 23 TREASURER	M	KALUNGUZI VILLAGE	79-001307-00	[Signature]
4	WESELE S. SIACHAMU	SAC chairman	M	MALUBE VILLAGE	06-007278X0	[Signature]
5	Nophtas Muchimbe	V/Head Cwebele I	M	Muchimbe	06-007509A06	[Signature]
6	Joshua Dube	Secretary	M	MALUBE	06-062055P05	[Signature]
7	STEPHEN S. MUYEBE	Secretary	M	MALUBE	06-030345X	[Signature]
8	Maxwell Dube	SAC Treasurer	M	MALUBE SCHOOL	08-346604U	[Signature]
9	Wesile Mupfema	Sabbuku	M	MALUBE VILLAGE		[Signature]
10	Gideon Mupfema	SIABUKU 2	M	KALUNGUZI	06003740K	[Signature]
11	SA PISONI	SIABUKU 2	M	MALUBE	06009169	[Signature]
12	Edina Dube		F	MALUBE	06-036219906	[Signature]
13	FABZAI MUNSAKA	I SIABUKU	F	MUYOBE	06-047081206	[Signature]
14	Susan Shito	Comptrol Secretary	F	MALUBE	06-047177477	[Signature]
15	Retai Mutale		F	MUYOBE		[Signature]
16	Pesere Mupfema	Sabbuku 4	M	MALUBE	06-069781P06	[Signature]
17	Juliet Sabani		F	MUYOBE		[Signature]
18	Penance Mudanda		F	MALUBE		[Signature]
19	Sibusiso Sibanda	Comit cpc	F	MALUBE	06-047676606	[Signature]
20	Chengetai Sibanda		F	MALUBE		[Signature]
21	REBECCA DUBE		F	MUYOBE		[Signature]
22	Chachili Jolly Mupfema	V/Head SIABUKU	M	MUYOBE	06-003293506	[Signature]
23	KEITANI MUCHIMBE	SIABUKU	M	MUYOBE		[Signature]
24	Mendisop Karapapa	SIABUKU	M	MALUBE		[Signature]
25	Edward Mupfema	SIABUKU	M	MALUBE	06-025650	[Signature]

MALES = 16
FEMALES = 9
25



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LVCPC
EVALUATION

Title of the workshop: TRADITIONAL LEADER Date: 18 JUNE 2014 Place: MALUBE-KALUNGWIZI

No	Name of participant	Position held	Sex	Place	ID Number	Signature
1	MICKEL MUDU	3abuku	M	Mukombe	06-003297X	
2	EDSON K. MUCHIMBA	VILLAGE	M	Mukombe	89-0859306	
3	CHICANE MUDU	Business man	M	MALUBE	06-04775318	
4	DURE C. LINDUS	Secretary Bida	M	MALUBE	09-777707	
5	NYATHI CLEMENT	Business man	M	3abuku Tarn	79-0047006	
6	INDORI TOLLES	Police officer	F	ZAB Sialouwa	03-145741103	
7	PERICK SIKHOLLO	SABBUK	M	MALUBE	06-033610	
8	MUMPAKE SEYENZANI	CPC SECRETARY	M	MALUBE	06-047766	
9	MUDENDA CHARLES	CPC CHAIRPERSON	M	MALUBE	06-047750-00	
10	MUNSAKA MAGGIE	CPC VICE SECRETARY	F	MALUBE	06-152985-06	
11	MUMPAKE DORIS	CPC VICE SECRETARY	F	MALUBE	06-0558900	
12	MUMPAKE DORIS	SIKUBU 13	M	MALUBE	06-026158	
13	DENNIS MUZAMBA	SIKUBU 13	M	Kumbi	06-007044106	
14	PATRICK DUBE	SIKUBU 13	M	MALUBE	24-028333-06	
15	KLISON MUDENDA	SIKUBU 13	M	MALUBE	06-080421	
16	S. MUDENDA	SIKUBU 13	M	MALUBE	06-047750	
17	ALICE MUMPAKE	SECRETARY	F	MALUBE	06-047750	
18	GEDISAI NDEBELE		F			
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24						
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M = 14 } 19
F = 5



Community leaders

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Title of the workshop: Evaluation Date: 20 June 2014 Place: CHIRAKONIA WARD

No	Name of participant	Position held	Sex	Place	ID Number	Signature
1	MWEBWA MUCHIMBA	YOUTH OFFICER	F	NATALA		M. M
2	DORITA MUGANDE	YOUTH LEADER	F	NAMPANDE		Mugande
3	CYNTHIA MULEJA	YOUTH OFFICER	F	NAMPANDE		Muleja
4	JESTER MUBENDA	HBCG	F	NAMPANDE	06-00717924	J S
5	Isabel Mubimba	HBCG	F	Dongamuse	06-017965906	Tarab
6	Mondha Munkombwe	V.H.W	F	NAMPANDE	06-637535-636	M. Mubwe
7	Pretty Moyo	V.H.W	F	Chinweta	79-09454504	P Moyo
8	Immanuel Musinde	School child	M	CHINWETA		I. Musinde
9	MUSOCHA EUSICHI	V.H.W	M	CHINWETA	79-03629406	Musochi
10	NAISON Muleya	V.H.W	M	Chinweta	79-09466406	Naison
11	Amos P. Muleya	C.P.C	M	Nampande	02-44537576	Amos
12	Simon MURASBE	HEALTHMASTER	M	DONGAMUSE	06-0163030-06	Simon
13	EDMORE MUBENDA	YOUTH	M	NAMPANDE		Edmore
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CPC members.

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Title of the workshop: Evaluation Date: 20 June 14 Place: SINAKOMA WARD

No	Name of participant	Position held	Sex	Place	ID Number	Signature
1	NOAH N. MUNSACA	CHIEF	M	NAMPANDE	06-01731000	Munsaka
2	NEEK MUMPADE	VICED	M	CIANDE	79-04240300	P. M. Mumpande
3	DICKSON MUGANDE	WFP SINAKOMA	M	NAMPANDE	06-00164300	Mugande
4	JOSIAS MUNSACA	Committee member CPC	M	Chivwetu	06-00628000	Jojo
5	PETER MLEJA	C/Holder	M	MITALA	06-02572500	Peter
6	Elson Tsunga	youth	M	matola		Elson
7	Mosey Muechumba	Youth V.H.C.D	M	Kalamamba	06-06754000	Mosey
8	Nindagul MUDWOS	V.H.C.D	M	Kalamamba	06-08318300	Nindagul
9	MURKULI SHWE	TEACHER	M	CHIVWETU	06-07622200	Murkuli
10	MUGANDE ABRAHAM	S.H.C	M	CHIVWETU	06-04896400	Abraham
11	Edinath Munsaka	H.B.C	F	Gande	06-01209100	Edinath
12	Nolia J Sibanda	H.B.C.G	F	Chininga	79-07488200	Nolia
13	CHINO Mwindo	Youth	F	Nampande	06-06490200	Chino
14	Alina Simboko	Youth	F	Nampande		Alina
15	Benny Dugonde	Youth	F	Bundaplo		Benny
16	Liziah Mwindo	Youth	F	Kalamambabulungo		Liziah
17	Moster Mutale	Youth	F	Bajambwabulungo		Moster
18	PETER Mwindo	Youth	F	GANDE		Peter
19	IZAMANE Mwindo	Youth	F	Chivwetu		Izama
20	PURRY Munsaka	Youth	F	Chivwetu		Purry
21	SALAZAR MUNEKE	Youth	M	DONGANDE		Salazar
22	Dubani Mwindo	Youth	M	Mugande		Dubani
23	Tendakazi Mugande	Youth	M	Kalamambwabulungo	06-01540200	Tendakazi
24	EVANS Ncube	Youth	M	Ngunwale		Evans
25	SWACHA MUTALE	Youth	M	CHIVWETU		Swacha
26	TRANWINE MUMPADE	Youth	F	CHIVWETU		Tranwine



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CPC Members
Sinapande

Title of the workshop: Evaluation Date: 19 June 14 Place: Sinapande

No	Name of participant	Position held	Sex	Place	ID Number	Signature
1	CLEVER Ncube	C.P.C SECRETARY	M	KARINGO VILLAGE	06-03660-A-06	C. Ncube
2	BENJAMIN Dube	V. HEAD OF SINAPANDE	M	MPANDE VILLAGE	06-036901-P-06	E. Dube
3	Francis Mwenabe	C.P.C. CHAIRMAN	F	MPANDE VILLAGE	03-5712811-06	E. Mwenabe
4	FRANCIS SIBANDA	Participant	M	Nsambala Village		F. Sibanda
5	Alonso Muzumbe	Participant	M	Nsambala Village		A. Muzumbe
6	Kase Gladys	Participant	M	MPANDE	06-08-03-000	K. Gladys
7	Dube Christian	Participant	M	Karingo		D. Christian
8	Alvin Muleya	Participant	F	MPANDE		A. Muleya
9	Priddy Mwenabe	Participant	M	MPANDE		P. Mwenabe
10	Makalibiki Sinapande	Participant	M	MPANDE		M. Sinapande
11	Prisca Mwenabe	Participant	M	Karingo		P. Mwenabe
12	Alexis Muzumbe	Participant	M	MPANDE		A. Muzumbe
13	Alonso Muzumbe	Participant	M	MPANDE		A. Muzumbe
14	Kelibembele Muzumbe	Participant	M	MPANDE		K. Muzumbe
15	Mbiyeni Muzumbe	Participant	M	MPANDE		M. Muzumbe
16	Teer Muzumbe	Participant	M	Karingo		T. Muzumbe
17	Asa Muzumbe	Participant	M	MPANDE		A. Muzumbe
18	Joseph Muzumbe	Participant	M	MPANDE		J. Muzumbe
19	Redwe Muzumbe	Participant	M	Karingo Village		R. Muzumbe
20	Correen Muzumbe	Participant	M	Karingo Village		C. Muzumbe
21	Luyanda Muzumbe	Participant	M	Karingo Village		L. Muzumbe
22	Thasambe Muzumbe	Participant	M	Karingo Village		T. Muzumbe
23	Yvonne Muzumbe	Participant	M	Karingo		Y. Muzumbe
24	Patience Muzumbe	Participant	M	Nsambala Village		P. Muzumbe
25	Trymore Tshuma	Participant	M	Nsambala Village		T. Tshuma