IMPACT ASSESSMENT OF A SOCIAL NORMS CHANGE INTERVENTION FIGHTING VIOLENCE AGAINST CHILDREN IN KENYA

LOCATION: NAKURU AND KAKAMEGA COUNTIES

January 2023

CISP
COMITATO INTERNAZIONALE
PER LO SVILUPPO DEI POPOLI

Safe Communities
for Children and Adolescents
in Kenya

AGENZIA ITALIANA
PER LA COOPERAZIONE
ALLO SVILUPPO

A publication by CISP

Title of the project: Safe Communities for Safe Children and Adolescents in Kenya

Title of the assessment: Child Exploitation, Abuse and Violence among Communities in Nakuru and Kakamega Counties, Kenya

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The views and opinions expressed in this work are those of the authors and do not necessarily reflect the official policy or position of AICS.

Acknowledgements

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ABBREVIATIONS

AICS	Italian Agency for Cooperation and Development
CCO	Charitable Children Institutions
CISP	International Committee for the Development of Peoples
CP	Child Protection
CPIMS	Child Protection Information Management System
CSO	Civil Society Organisation
DCS	Department of Children Services
FGD	Focus Group Discussion
FGM	Female Genital Mutilation
IEC	Information, Education and Communication
KII	Key Informant Interview
K-NOTE	Kenya National Outreach Counselling and Training Programme
MARPA	Matungu Rural Poverty Alleviation
MH	Maternal Health
MoE	Ministry of Education
MoH	Ministry of Health
SRH	Sexual and Reproductive Health
TriM	Translate into Meaning

Scope of the Assessment

This report presents the findings of an impact assessment conducted by the International Committee for the Development of Peoples (CISP), with funding from the Italian Agency for Cooperation and Development (AICS), in collaboration with the Department of Children Services, and with the support of Matungu Rural Poverty Alleviation (MARPA) and the Kenya National Outreach Counselling and Training Programme (K-NOTE) in Nakuru and Kakamega Counties, Kenya. This is a quantitative study with the objective of providing evidence about the change in knowledge, beliefs and practices of target groups as a result of the 3-year project "Safe Communities for Safe Children and Adolescents in Kenya", co-funded by AICS and implemented by a consortium of 6 partners led by CISP. The project aimed to tackle the root causes of child abuse, violence and exploitation, and to strengthen the child protection (CP) systems in four target sub-counties; this study measures the change in knowledge, beliefs and practices of children, community members, service providers and government authorities on child protection and safeguarding.

Methods

CISP developed a range of tools to measure the change from baseline to endline of five indicators: 1) the level of knowledge on child rights, child protection and safeguarding topics (personal knowledge) of all four categories of people; 2) the level of adherence to harmful beliefs justifying violence (personal attitude/belief) of all groups; 3) the level of practice of abuse and violence according to children; 4) the perceived level of incidence of violence in the target communities according to the adults (descriptive norm); 5) the perceived level of acceptance of violence in the community according to the adults (injunctive norm). The sample size of adult community members and child respondents in each county was large enough for the findings to have a 95% confidence level, +/- 5% margin of error (confidence interval), and 0.5 standard deviation. The baseline data was collected between August 2020 and February 2021, and the endline data was collected in October and November 2022.

Findings

Knowledge: The survey measured the change in the level of knowledge[1,2] of children, community members, service providers and county authorities through a questionnaire. The findings revealed that:

1) The average level of knowledge of children on child rights and responsibilities has increased of 11%, from 76% at baseline to 87% at endline (89% in Kakamega County and 86% in Nakuru County).
2) The knowledge increase of community members on child rights, protection and safeguarding is 19%, from a knowledge level of 73% at baseline to 92% at endline (93% in Kakamega County and 90% in Nakuru County).
3) The average level of knowledge on child protection service delivery among the service providers has improved by 15%, from 73% at baseline to 88% at endline (91% in Kakamega County and 85% in Nakuru County).
4) The average level of knowledge on child protection advocacy has increased by 9% among local authorities and public officials, from 67% at baseline to 76% at endline (73% in Kakamega County and 79% in Nakuru County).

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[1] The average level of knowledge is equivalent to the probability of a child correctly answering a randomly selected question of the tool.

[2] The change in knowledge is the difference between the average level of knowledge at endline minus the average level of knowledge at baseline.

Beliefs: The survey assessed the personal beliefs of children and community members that justify harmful behaviours within the community through a questionnaire. Among the children surveyed, the level of adherence[3] to harmful beliefs and social norms contributing to violence against children in school, at home and in the community has decreased by 19%, from 34% at baseline to 15% at endline. At county level, the change in beliefs was higher in Kakamega County with 63% of children holding on positive beliefs at baseline and 85% at endline, while in Nakuru County the change was from 69% to 84%. It has been found that 10% of community members changed positively their beliefs towards more protective ones. The change is from 81% of community members believing in protective norms that are against child violence at baseline to 91% at endline, with a variance of +/-1% based on county and sex

Practices: According to the children, the level of physical punishment and/or psychological abuse[4] against boys and girls occurring in the target schools has decreased by 21%, from 50% of children affirming that violence and abuse occurred in their school at baseline to 29% at endline (29% in Kakamega County and 28% in Nakuru County). However, at endline there are still 40% of respondents (down from 71% at baseline) who have indicated that corporal punishment (caning and kneeling on the ground) is permitted in their school. At baseline, the level of physical, psychological and sexual abuse against boys and girls occurring at home and in the community was 23%[5] (24% for boys and 23% for girls; 23% in Kakamega and 21% in Nakuru). The level of physical, psychological and sexual abuse against boys and girls occurring at home and in the community has decreased by 5% from 23% at baseline to 18% at endline (1% variance between counties and sex).

*Occurrence***:** Among the adult respondents (community members, service providers and authorities), the perceived level of occurrence of physical, psychological and sexual violence against children and adolescents in the target communities has reduced after the intervention. In particular, 34% of community members have positively changed their perception about occurrence of violence in their community, moving the perceived level of occurrence of violence against children from 60% at baseline to 26% at endline. While the perception of the occurrence of violence is similar among male and female respondents, at county level the perception of occurrence of violence is higher in Nakuru (34%) than in Kakamega county (17%).

Acceptance**:** Among the adult respondents (community members, service providers and authorities), the perceived level of acceptance of physical, psychological or sexual violence against children and adolescents in the target communities[6] has similarly reduced after the project. Overall, community members' perceived level of acceptance of violence has decreased from 50% at baseline to 20% at the endline. While at the endline the perception of the acceptance of such violence is the same for women and men, at the county level, the situation is worse in Nakuru (with 33% of people believing that violence is accepted) than in Kakamega County (17%).

Recommendations

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[3] The average level of adherence to harmful beliefs is equivalent to the probability of a respondent adhering to at least one random harmful belief among all the statements of the tool.

[4] The average level of occurrence of violence/abuse in school corresponds to the probability of a respondent reporting that a random form of violence among the ones mentioned in the questionnaire had occurred in his/her school during the preceding three months.

[5] The average level of occurrence of violence/abuse at home and in the community corresponds to the probability of a respondent reporting that a random form of violence among the ones mentioned in the questionnaire had occurred in the preceding three months.

[6] The average level of perceived acceptance of violence corresponds to the probability of a respondent perceiving that a random form of violence among the ones mentioned in the questionnaire was accepted in his/her community.

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The comparison between baseline and endline data shows that the intervention successfully improved knowledge, beliefs and practices in the target communities. According to children and community members, knowledge, beliefs and practiced of corporal and psychological violence in school and at home have dramatically improved. Sexual violence is less accepted, child marriage is less practised, and child labour is less common. Also, communities seem to discriminate against girls less than before. FGM is no longer one of the practiced mentioned in Nakuru County.

However, harmful beliefs and practices are still common in the target counties and need longer interventions.

At the county level, data show that at endline harmful beliefs and practices are more common in the target communities in Nakuru County than in Kakamega County. This means that the project "Safe Communities for Safe Children and Adolescents in Kenya" has had a higher impact in Kakamega than in Nakuru County and Nakuru County may need a further context-specific interventions to address the root causes of violence against children.

1.INTRODUCTION

Background

This report presents the results of an **impact evaluation conducted by the International Committee for the Development of Peoples (CISP), with funding from the Italian Agency for Cooperation and Development (AICS), within the 'Safe Communities for Safe Children and Adolescents in Kenya' project,** in Nakuru and Kakamega Counties, Kenya. The three-year project (2019-2022) aimed to tackle the root causes of child abuse, violence and exploitation, and to strengthen the child protection (CP) systems in four target sub-counties: Naivasha and Gilgil Sub-Counties in Nakuru County, and Matungu West and Mumias Sub-Counties in Kakamega County. The initiative is being implemented in collaboration with the Directorate of Children Services (DCS), the Ministry of Education (MoE), and the Ministry of Health (MoH) through a consortium of six partners: CISP (the lead agency), Kenya National Outreach Counselling and Training Programme (K-NOTE), Matungu Rural Poverty Alleviation (MARPA), Kenyatta University School of Economics, Translate into Meaning (TriM), and the Italian Health Institute (ISS).

Child Protection Issues in Kenya

The Kenya 2019 Violence Against Children survey revealed that 52% of boys and 39% of girls in Kenya experienced physical violence before age 18. Around 16% of girls and 6% of boys experienced sexual violence, while 7% of girls and 5% of boys reported emotional violence. Among 18-24-year-old females, 9 in 10 victims who reported experiencing sexual violence did not seek help. Among females, the most common perpetrator of the first incident of any sexual violence in childhood was a current or previous spouse, boyfriend, girlfriend or romantic partner (44%), followed by a classmate/schoolmate (18%) and other (30%). Among 13-17-year-old females, 12% experienced emotional violence by a parent, caregiver or adult relative over the 12 months preceding the survey.

According to the 2014 Kenya Demographic Health Survey (KDHS), 21% of the female population of child-bearing age (15-49 years old) reported having undergone female genital mutilation or cutting (FGM/C), with the Somali (94%), Samburu (86%), Kisii (84%), Maasai (78%), Embu (31%), Meru (31%), Kalenjin (28%) and Taita Taveta (22%) communities recording the highest FGM/C prevalence rates. FGM/C prevalence rates vary considerably, with ethnicity being a key decisive factor. Compared to prevalence rates of 27% in 2008-2009, 32% in 2003 and 38% in 1998, a steady decline in the practice has been observed.

Regarding child marriage, the 2014 KDHS data shows that marriage occurs relatively early in Kenya. Among women aged 25-49, 29% were married by age 18, and 9% were married by age 15. Among women aged 20-25, 27% were married by the age of 18, and 7% were married by the age of 15. Of the girls and women aged 15-19, approximately 2% were married by age 15. Therefore, the 2014 prevalence rate of child marriage in Kenya was approximately 23%.[7]

Child Protection Issues in Nakuru and Kakamega Counties

A qualitative social norms assessment conducted by CISP in June 2020 identified social norms and practices in the target communities of Nakuru County that contribute towards child abuse. These include sending out boys to sell items on the street or in markets (child labour); cases of drug selling and abuse

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[7] Analysis by Information Research Solutions based on 2014 KDHS data, taking into account all surveyed girls and women aged 15-49.

(such as bhang); school dropouts; sexual exploitation and abuse by parents; rape cases. In addition, Naivasha and Gilgil Sub-Counties are important stops along the Nairobi-Western Kenya transport corridor, so parents who have been sex workers expose girls to sex offenders.

In Kakamega County, the major child protection concerns are: poor or harsh parenting and the lack of empowerment and guidance of children and adolescents – which also lead to child abandonment, teenage pregnancy, child marriage, low access to medical services, discrimination against children with HIV/AIDS, sexual abuse, school dropout, physical and psychological violence and child labour. Within the county, the rate of teenage pregnancies was found to be particularly high in Mumias and Matungu West Sub-Counties, estimated at 11% of mothers (JHPEIGO, 2016). Stigma is a significant impediment for pregnant girls to access maternal and newborn health services.

Therefore, both social norm assessments revealed that the communities in the target counties lack proper information on child protection, child rights and services. Children and adolescents lack adequate knowledge of their rights and awareness on how and where to report abuses and get help. Violence, exploitation and abuse in the target counties result from interrelated social, political and economic issues; for example, parental neglect and irresponsibility is closely linked to poverty, lack of education and limited economic opportunities. The gaps in the institutional child protection system include: weak integrated child protection services; weak institutional capacity for coordination among key actors; inadequate information management system and evidence generation; poor participation of communities and civil society organisations (CSOs) in demand for quality services and preventive programmes; slow and under-responsive justice system; minimal prioritisation of child issues in national and county government plans, and by extension inadequate budgetary allocation towards CP initiatives. Furthermore, in Kakamega and Nakuru Counties, gender disparities exist in access to services, with girls receiving less education than boys, and more girls experiencing sexual abuse and child marriage than boys. Meanwhile, traditional masculinity issues deter men from actively participating in the protection of children.

CISP strategy to address child protection issues in Kenya

'Safe Communities for Safe Children and Adolescents in Kenya' project aimed to tackle the root causes of child abuse, violence and exploitation, and to strengthen the child protection (CP) systems in two counties through a strategy[8] developed by CISP including 4 main components:

A. Prevention of child abuse, exploitation and violence, through innovative and proven successful Social and Behavior Change approaches discouraging negative beliefs and behaviors that contribute to the violation of child rights and increasing the capacity of the target communities to protect their children. This project has implemented the "Community led Dialogue" approach adopted from the UNICEF Communities Care toolkit[9] tested and adapted to specific contexts and harmful practices by CISP in Kenya and Somalia, and evaluated and proven effective by Johns Hopkins University (JHU).[10,11]

B. Child Participation and Empowerment, through Child Rights clubs, teenage mothers' support groups, talk boxes in schools, and the utilization of Behaviour Change Communication (BCC) and art for social change methodologies, tested and evaluated in other projects.[12]

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[8] CISP 2018 - Child Protection Strategy - Models and Practices from Kenya
[9] Communities Care: Transforming lives and prevention violence programme
[10] Glass et al. Conflict and Health (2018) 12:5-Evaluating the communities care program
[11] Glass et al. BMJ open (2019); 9-Effectiveness of Communities care program in changing social norms associated with GBV, Somalia
[12] CISP 2020 - Arts for social change impact evaluation

C. Child Protection System strengthening to enhance the quality, coordination and inclusiveness of integrated services through provision of technical and material support to the Department of Children Services and other key stakeholders in the referral system.

D. Participatory Research and advocacy to analyze specific gaps in child protection and support advocacy actions at national and county level.

Study Objective

This study sought to quantify the change in knowledge, attitude, social norms and prevalence of existing child protection and safeguarding concerns in Nakuru and Kakamega Counties from 2020 to 2022. Specifically, the objective of the study is to **provide evidence-based information about the impact of the approaches of social and behaviour change, and empowerment adopted in the 'Safe Communities for Safe Children and Adolescents in Kenya'.** Details on the approaches adopted in the project are available in ANNEX 1. The findings from this impact assessment may inform practitioners working on GBV and particularly CP on the adoption of the tested approaches in future programming.

2.METHODS

Personal knowledge, attitude and practices, together with social norms, have been extracted from two quantitative studies and a cross-sectional survey: the baseline conducted between August 2020 and February 2021 and the endline data collected in November 2022. Four categories of people have been interviewed: children (from 10 years old), adult community members, service providers and government authorities.

Study Population

This survey has targeted the general community members (adults and children), service providers and authorities in the target communities, and not specifically the participants in the 'Safe Communities for Safe Children and Adolescents in Kenya' intervention.

Concerning community members, the sampling frame was the total number of households in the target locations within the respective counties (Kenya National Census data, 2019). For children, the sample was extracted from the total population of children attending classes 4, 5 and 6 in 2021 in 10 public primary schools. The schools were selected with the support of the local authorities based on the level of vulnerability of the targeted population of children and the fact that there was no external intervention at the time of the survey. Class levels 4, 5 and 6 were chosen based on the capacity of the age group (10-14 years old) to discuss sensitive child protection topics, and the possibility of interviewing the selected group after two years (under the hypothesis that a good proportion of the children would still be in the same school in 2022).

For service providers, the sampling frame was the list of available private and public institutions that contribute to child protection, including police stations and posts, sub-county public primary schools and hospitals, as well as CSOs and Charitable Children Institutions such as the County Children's Offices of the DCS.

For government authorities, the researchers considered the list of county and national government positions with responsibilities in the child protection sector, including local authorities (at the county and sub-county levels) from the DCS office and administrative representatives from the national government and county government.

Sampling

To calculate the sample size of adult community member respondents in each county, the study utilised the Israel & Glen formula, with a 95% confidence level, +/- 5% margin of error (confidence interval), and 0.5 standard deviation. The random selection was carried out following the criteria of one every fifth household within the selected villages. The same formula and parameters were used to define the sample size of children, and respondents were selected randomly using class registers provided by the targeted schools. Concerning the service providers and authorities, the sampling frame was too small (between 68 and 224) to determine a significant sample size according to the Israel & Glen formula. Instead, in each county, the survey targeted between 20% and 50% of the target groups by randomly selecting their representatives.

Therefore, 1,535 people were to be involved in the study: 735 children, 640 community members, 90 service providers and 70 authorities from each county. The intention was to interview the same people at baseline and endline.

The table below summarises the number of respondents that were actually interviewed at baseline and endline, indicating the number of people that were replaced because not available at endline and added.

	Baseline	Endline	Endline reached from the baseline list	Endline Replaced	Endline Additions
Children	713	748	682	19	37
Community	650	671	559	91	21
Service providers	87	94	75	12	7
Authorities	94	139	63	4	72
Total	1,517	1,654	1,379	126	137

For the community, the changes were occasioned by the movements and search for livelihoods and the targets could not be found at the time of the survey. For service providers and authorities, this is due to the transfers and replacements made in the sector and changes in the government's structures after the 2022 elections. Concerning the school children the changes are due to transfers of the children and some replacements in the CRC.

At endline a total of 1,654 people were involved in the study: 748 children, 671 community members, 94 service providers and 139 authorities.

	Nakuru	Kakamega	Male	Female	Total
Children	376	372	353	395	748
Community	345	325	259	412	671
Service providers	53	41	41	53	94
Authorities	80	59	87	52	139

53% of the children were girls. 37% of the authorities, 56% of the service providers and 61% of the community members were female. 81% of the children were of age 10 – 14 years; the remaining were of age 15 – 18 years and only 3 children were of age 9 years. For the community the majority (52%) were of age 25 – 44 years, (31%) were of 45- 60 years while only 14% and 3% were of 18 -24 years and over 60 years respectively.

Measures

The data collection tool was developed based on the outcomes of the CISP social norms assessment conducted in July 2020. The specific child protection and safeguarding issues this study focuses on were identified through a participatory process involving the project consortium partners and the county authorities. A different tool was administered to each group of respondents – children, community members, service providers and authorities. The questionnaire considered the respondents' age group and their role in society. The tool was developed to assess the target groups' knowledge, beliefs, practices,

and normative and injunctive norms. Specifically, the study measured: 1) the level of knowledge on child rights, child protection and safeguarding topics (personal knowledge) of all four categories of people; 2) the level of adherence to harmful beliefs justifying violence (personal attitude/belief) of all groups; 3) the level of practice of abuse and violence according to children; 4) the perceived level of incidence of violence in the target communities according to the adults (descriptive norm); 5) the perceived level of acceptance of violence in the community according to the adults (injunctive norm).

Based on the scope of the assessment, the questionnaires were developed differently:

Measure	Number of questions per target group	Examples of Questions	Question response scale	Interpretation of measure score
Knowledge	14 for children, 28 for community members, 10 for the service providers and 10 for authorities.	✓ Children of all ages should always be allowed to play. ✓ It is only the child's father who is responsible for providing the child's needs. ✓ Participation in the development of county budgets and plans by the citizens is a requirement of the law.	'True', 'False' or 'Not Sure'	The average level of knowledge is the probability of a respondent to correctly answer a random question of the tool.
Beliefs	24 for community members, service providers and authorities	For community: ✓ The father should report the case to the village elder and ask him to mediate with the perpetrator for him.	Agree, Not sure or Disagree	The average level of adherence to protective beliefs is equivalent to the probability of a respondent adhering to at least one random protective belief among all the statements of the tool.
Practice (or occurrence)	5 for children and 17 for community members, service providers and authorities	For children ✓ Is corporal punishment (canning, kneeling on the ground) in your school permitted? For community ✓ How likely is that people in your community marry off their girls when they are pregnant?	For children: Yes or No For community: Somewhat likely, Likely or Not likely	The average level of occurrence of violence/abuse corresponds to the probability of a respondent perceiving that a random form of violence among the ones mentioned in the questionnaire occurrs.
Acceptance	6 for children and 10 for community members, service	For children: ✓ Do you know any child in your community who has been sexually abused? For community	For children: Not at all, A bit or A lot For community: Somewhat	The average level of acceptance of violence corresponds to the probability of a respondent perceiving that a

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	providers and authorities	✓ In your community, how likely is it for people to accept sexual violence against boys as a normal part of life?	likely, Likely or Not likely	random form of violence among the ones mentioned in the questionnaire was accepted in his/her community.

The tools were jointly reviewed by CISP, the partners, the government officials and the enumerators. Once finalised, they were uploaded to KoBoCollect and tested, and a few corrections were made to ensure quality of the collected data.

Data collection

The same tool was used at baseline and endline with the same survey participants.

At baseline, the data collection was carried out by CISP with the support of KNOTE and MARPA in August 2020 with community members, service providers and authorities and in February 2021 with children and teen mothers. The delay in the collection of data with children was due to the COVID restrictions in Kenya and the fact that children went back to school only in January 2021, since its closure in March 2020.

At endline, the data collection was carried out by an external consultant Patrick Wanambisi in charge of evaluating the project in November 2022.

Human Subjects' Protection

The data collection was carried out by researchers rigorously trained to adhere to the Do No Harm CISP policy and other operational policies. The study was conducted in line with the necessary conditions of privacy, confidentiality and informed consent. The DCS approved the study tools in Kakamega and Nakuru Counties, and parents signed a consent form for the children interviewed.

Statistical Analysis

Through the analysis of collected data, the study identified the average change in the level of knowledge and adherence to harmful beliefs (attitudes) of children, community members, service providers and government authorities in the two counties, as well as the change in the reported occurrence (practice), the perceived incidence (descriptive norms) and the perceived acceptance (injunctive norms) of harmful beliefs. The average level determined was a reflection of the probability that a randomly selected individual among the respondents within the four categories of people either answered correctly (had knowledge), adhered to a harmful belief, perceived a form of violence as occurring (existence of a harmful descriptive norm), or perceived a form of violence as being accepted by the community (existence of a harmful injunctive norm). The findings at baseline and endline were compared and the change between the two is measured as the difference between the answers in the two survey.

Collaborating Partners

This study was funded by AICS and led by CISP, who developed the study method, collected and analysed the data, and wrote the report. The two local organisations, MARPA and K-NOTE, in Kakamega and Nakuru, respectively, supported the tool review, testing, and data collection. The DCS reviewed and approved the tools.

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3.FINDINGS

The findings presented in this section cover five themes:

1) Knowledge of child rights, protection and safeguarding among children, community members, service providers and authorities;
2) Beliefs of children and community members justifying violence against children;
3) Occurrence of exploitation, violence and abuse against children in school, at home and in the community according to children (practice);
4) Perception among community members, service providers and authorities of the level of occurrence of physical, psychological or sexual violence against children and adolescents in the targeted communities (descriptive norms);
5) Perception among community members, service providers and authorities of the level of acceptance of physical, psychological or sexual violence against children and adolescents in the targeted communities (injunctive norms).

3.1 Knowledge on Child Rights, Protection and Safeguarding

The research measures the change in the level of knowledge[13,14] on child rights, child safeguarding, and child protection advocacy, of children, community members, CP service providers and authorities in the two counties of Kakamega and Nakuru by comparing data between baseline and endline. In particular, the study assesses in the two counties: 1. the knowledge level of child rights and responsibilities among children; 2. The knowledge level of child protection and safeguarding among community members; 3. the knowledge level of CP service delivery among service providers; and 4. the knowledge of CP advocacy among authorities.
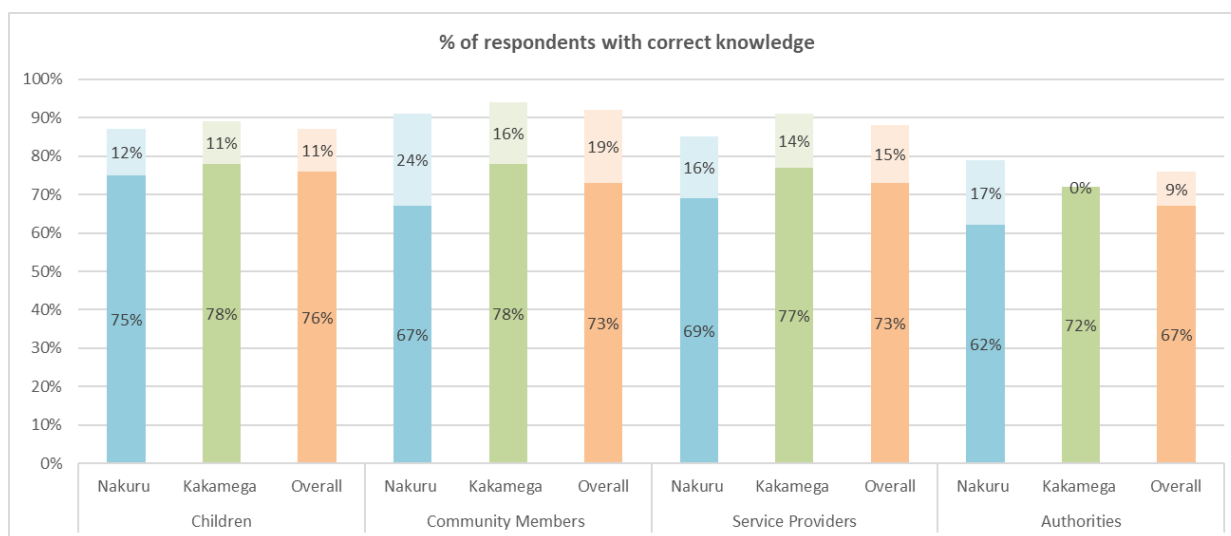
Figure 1: Level of knowledge on child protection, child rights and safeguarding of children among children, community members, CP service providers and authorities in Kakamega and Nakuru counties and for all respondents. Dark colours indicate knowledge

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[13] The average level of knowledge is the probability of a respondent to correctly answer a random question of the tool.
[14] The change in knowledge is the difference between the percentage of respondents with correct knowledge at endline minus the percentage of respondents with the correct knowledge at baseline.

value at baseline, light colors indicate change in knowledge from baseline to endline and the sum of dark and light colors indicate the knowledge value at endline.

Figure 1 compares the percentage of respondents with correct knowledge at baseline (dark colours) and the percentage increase of knowledge at the endline evaluation (light colours). The comparison is made among the four categories of respondents (children, community members, service providers and authorities) and for each category, the analysis is differentiated between Nakuru and Kakamega Counties.

Data show that all respondent categories have increased their knowledge, with the highest increase of 19% among community members. The knowledge of Kakamega county authorities on child protection advocacy has not changed from baseline to endline, and the average level of knowledge of authorities at endline for the two counties is the lowest at 78%. The analysis of each category follows in the paragraphs below.

3.1.1 Knowledge of Children on Child Rights and Responsibilities

The study reveals that children's average level of knowledge on child rights and responsibilities has increased by 11%[15] from 76% (77% for boys and 75% for girls) to 87% (87% for boys and 88% for girls). Broken down by county, at endline, the knowledge level in Kakamega County is higher (89%) than in Nakuru County (86%).
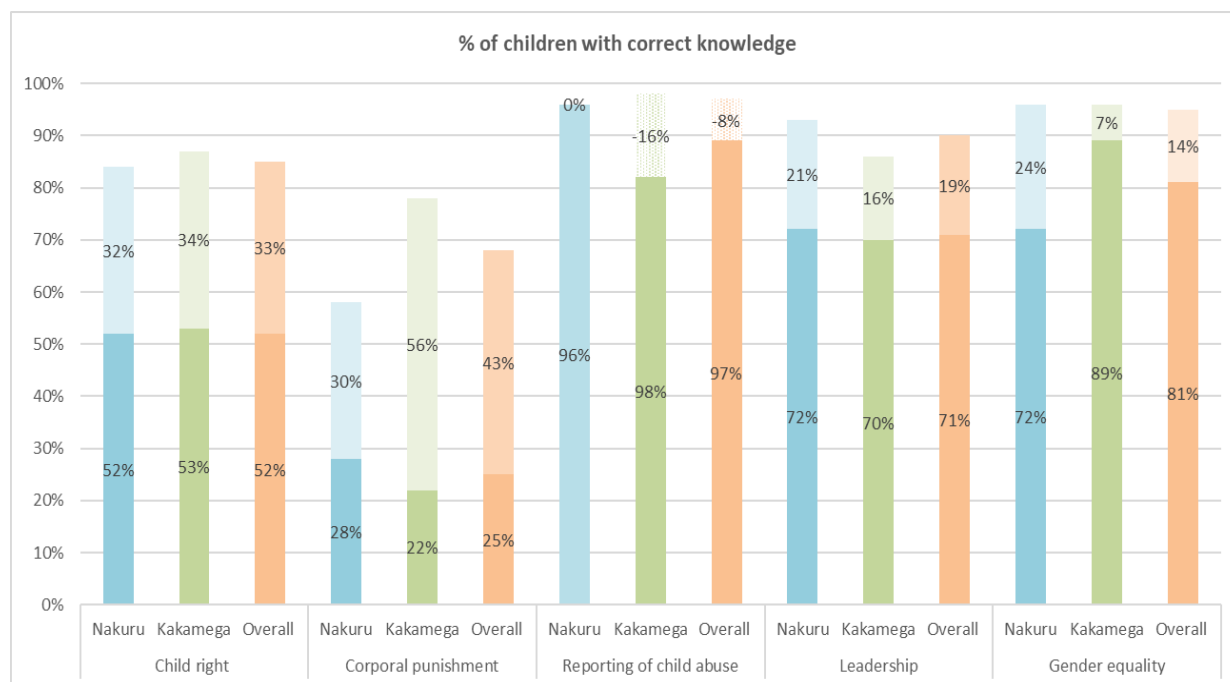
Figure 2: Level of knowledge of children on child rights, corporal punishment, reporting of child abuse, leadership and gender equality in Kakamega and Nakuru counties and for all respondents. Dark colours indicate knowledge value at baseline, light colours indicate the change in knowledge from baseline to endline, and the sum of dark and light colours indicate the knowledge value at the endline. A negative change (for example, reporting abuse in Kakamega) indicates a decrease in knowledge.

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[15] The change in knowledge is the difference between the percentage of respondents with correct knowledge at endline minus the percentage of respondents with the correct knowledge at baseline.

Figure 2 shows the average knwoledge level of children on specific child rights and responsibility topics. The values indicated in the graphs are calculated as average of the responses to several questions. Below the detailed analysis of the answers to these questions.

Child rights

A significant improvement in the understanding of child rights among children is evident by a 33% knowledge increase from 52% at baseline (52% in Nakuru and 53% in Kakamega) to 86% at endline (84% in Nakuru and 87% in Kakamega). Knowledge among girls improved significantly from 50% to 86%, compared to boys from 55% at baseline to 85% at endline.

Corporal punishment

Knowledge on corporal punishment has also significantly improved (43% changed), with only 25% of children at baseline aware that canning is not allowed by the law in Kenya to 68% at endline. A greater change of 56% can be seen in Kakamega (from 22% at baseline to 78% at endline), compared to the 30% change in Nakuru (from 28% at baseline to 58% at endline). It is, however, still worrying that 32% of children, with more in Nakuru County (42%) compared to Kakamega County (22%), believe that the government permits canning in school.

Reporting on child abuse

Knowledge in reporting has decreased by 8% among children, with an average of 89% as endline, down from a baseline figure of 97% of respondents agreeing that a child should report to an adult if he/she knows of a schoolmate who is mistreated in school or at home. This still points to 11% of children who don't have correct knowledge on reporting, which is a key barrier to effective response to child abuse cases.

Leadership

19% is the average improvement in children's knowledge on the characteristics of a good leader. In particular, analysis shows that 38% of girls and 27% of boys gained correct knowledge that a leader does not use force to get things done. Nevertheless, at the endline still, 17% of children (10% in Nakuru and 24% in Kakamega) believe that a leader is someone who uses force to get things done.

Gender equality

14% of children have improved knowledge of gender equality, with 95% of respondents (up from 81% at baseline) who confirmed that all children are equal, and chores should be assigned irrespective of gender. Nakuru County has improved from 72% to 96% while Kakamega has improved from 89% to 96%.

3.1.2 Knowledge of Community Members on Child Rights, Protection and Safeguarding

The knowledge increase of community members on child rights, protection and safeguarding is 19%, from a knowledge level of 73% at baseline to 92% at endline (90% for Nakuru County and 93% for Kakamega County). Broken down by county, the change in knowledge of community respondents is greater in Nakuru (24%) than in Kakamega (16%). Broken down by sex, men's knowledge change is lower (15%) in comparison to women (22%).
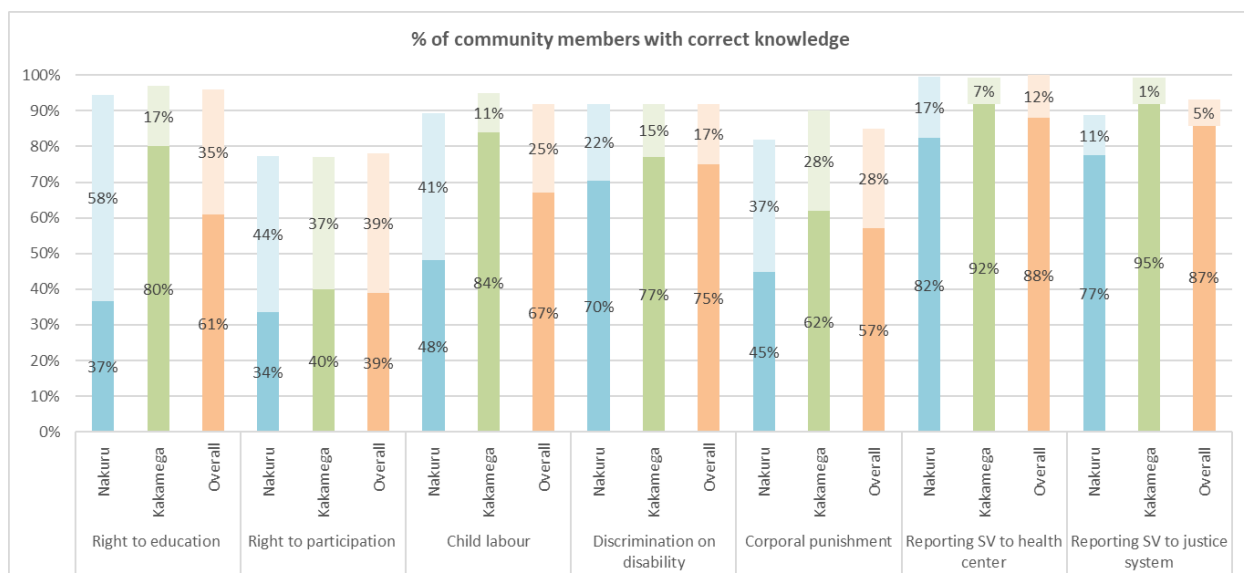
Figure 3: Level of knowledge of community members on the right to children's education, right of children to participation, child labour, discrimination of children based on disability, corporal punishment of children, reporting of sexual violence against children to health centers and reporting of sexual violence against children to the justice system in Kakamega and Nakuru counties and overall for all community members' repsondents. Dark colours indicate knowledge value at baseline, light colours indicate the change in knowledge from baseline to endline, and the sum of dark and light colours indicates the knowledge value at the endline.

Figure 3 shows the average knwoledge level of community members on specific child rights and parents' responsibility topics. The values indicated in the graphs are calculated as average of the responses to several questions. Below the detailed analysis of the answers to these questions.

Child rights and responsibilities
Community members were asked questions on the child's rights to education, play, participation and the child's responsibility to earn for the family. A considerable increase in knowledge (35%) can be observed in the right to education, with a change of opinion of more than half of the respondents (58%) in Nakuru County. At endline 96% of community members in both counties and of both sex (with a difference of +/-1%) are against the statement that "A child needs to be given food but does not need to go to school if parents can't afford school fees".

Another relevant change is seen in the right of participation, with 39% of participants changing their opinion about children sitting with adults to discuss and solve problems concerning the children, with bigger change in Nakuru (44%) than in Kakamega County (37%). However, 20% of community members (equally distributed among counties and with a +/- 2% difference among sex) still belief that adults should decide about their children without the child's involvement.

A notable improvement can be observed on child labour, especially in Nakuru county, with 41% of additional community members in Nakuru (compared to 11% in Kakamega) agreeing that it's not a child responsibility to support their parents and sell food in the market when asked. A remaining 8% (+/- 3% difference per county and +/- 1% men/women gap) are supportive of child labour.

Discrimination
Discrimination against children living with disabilities has improved by 17%, with only 8% of people at endline remaining sure that a disabled child born out of incest does not have the same rights as other children. Even though there has been a great improvement in two years, with 26% of survey participants

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changing opinion, still 15% of community members belief that children born out of wedlock have no entitlement to inheritance from the stepfather.

Parental responsibility

Regarding parental responsibility, knowledge has changed positively by 10%, with 19% of community members in Nakuru county and 4% in Kakamega county still believing that a child belongs to the man and a woman has a secondary right to custody.

Corporal punishment

From the alarming situation where at baseline 57% of the interviewed community members (66% of the women and 45% of the Nakuru respondents and 62% of Kakamega respondents) were not aware that corporal punishment in school is against the law, there has been a great improvement as 28% of survey participants in both counties changed their knowledge. The remaining 15% (18% in Nakuru and 10% in Kakamega county) still believe the law accepts corporal punishment.

Even though a third of the survey sample (32%) changed their view during the three-year project, at endline there are still 36% of community members (+/- 2% variance per county and per sex) that find it right for teachers and parents to hit children when they are naughty. This indicates that at least 1 out of 3 community members still tolerate or practice corporal punishment at school and at home.

Sexual violence, child marriage, child pregnancy

By the end of the project, 99% of the community representatives in the survey had a clear understanding of how to preserve evidence in case of sexual violence. This is a 12% improvement from an average of 87% of respondents at baseline with the correct knowledge.

Positive change can also be seen in reporting sexual violence, with 92% of respondents agreeing that child defilement matters should be resolved through the formal legal system. At the same time, 14% of respondents at endline think that out-of-court settlements on sexual violence cases against children are legal and, therefore, can be chosen as an alternative to the formal system established in Kenya.

7% of respondents changed their opinion on child marriage, with an encouraging 97% of people who agree that a girl who reaches puberty (physically developed – after 14 years) is not eligible to marry. Also, on discrimination against pregnant girls, the knowledge changed favourably, with 95% of community members disagreeing that when a girl becomes pregnant, she does not need to return to school after having the child (from 83% at baseline).

All these changes do not differ based on the county or the sex of the interviewees.

Gender equality

On gender equality, two questions were asked: one related to the right of a girl to inheritance and the other on the right of a girl to education. The knowledge of both concepts has improved, with 97% of community members at endline who believe in equal right to education for boys and girls (up from a baseline of 87%) and 94% of respondents who agree with the right of inheritance of girls (up from a baseline of 67%). The level of knowledge at endline is not different in the two counties nor between men and women.

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3.1.3 Knowledge of Service Providers on Child Protection Service Delivery

The study reveals that the average level of knowledge on child protection service delivery among the service providers at endline is 88%, which is 15% higher than at baseline. There is minimal difference between men and women respondents. The average level of knowledge in Kakamega and Nakuru County at endline is 91% and 85%, respectively.
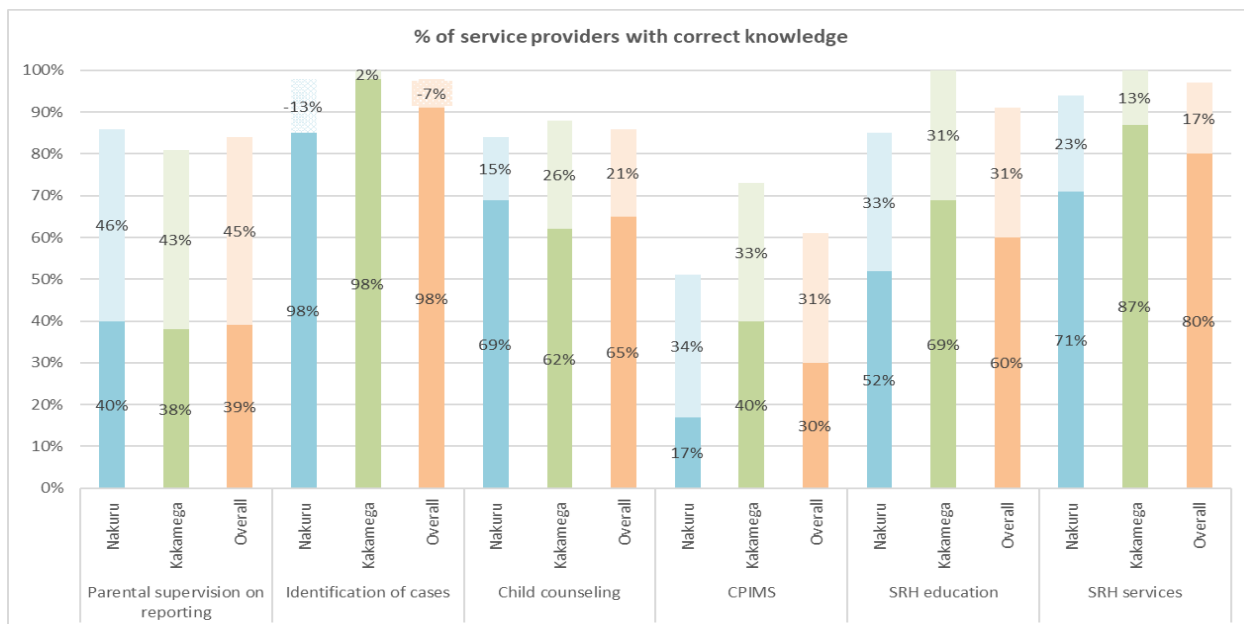

Figure 4: Level of knowledge of service providers on parental supervision on abuse case reporting, identification of abuse cases, on child counselling, the use of CPIMS, education of children on Sexual and Reproductive health (SRH), and SRH services in Kakamega and Nakuru counties and for all respondents. Dark colours indicate the knowledge value at baseline, light colours indicate the change in knowledge from baseline to endline, and the sum of dark and light colours indicate the knowledge value at the endline. A negative change (for example, identification of cases in Nakuru) indicates a decrease in knowledge.

Figure 4 shows the average knwoledge level of service providers on specific children case management topics. The values indicated in the graphs are calculated as average of the responses to several questions. Below the detailed analysis of the answers to these questions.

Child Protection services

A significant proportion (84%) of service providers at endline agrees that caregivers, parents or someone the child trusts should be present when communicating with children who have been abused. This is a notable improvement of 45% from the 39% of respondents agreeing on the same statement at baseline.

A decrease in knowledge of 13% is observed among service providers in Nakuru who agree with the statement "only specific stakeholders such as children's officers and police officers can identify cases of child abuse in the community." This makes only 85% of service providers in Nakuru County (compared to 100% in Kakamega) having the correct information at endline.

Notably, more service providers (86% on average) at endline recognise the importance of professional counselling for child survivors of violence, children in conflict with their family and society, or children in need of psychological support. This indicates a positive change of 21% from baseline, with a difference of +/- 2% between counties.

The service providers were also queried about using the Child Protection Information Management System (CPIMS) as an instrument for managing child abuse cases. The knowledge of the potential features of CPIMS, including monitoring and referral of cases, is still low at endline (61%) even though there has been a significant change (31%) from the baseline.

Sexual and reproductive health education and services

Regarding sexual and reproductive health education, an additional 31% of the service providers (from 69% to 100% in Kakamega and from 52% to 85% in Nakuru) are aware that the topics are covered in the Kenyan national (competency-based) curriculum. Very few service providers (3%) still do not favour children and adolescents accessing sexual and reproductive health services in hospitals or dispensaries.

3.1.4 Knowledge of Local Authorities on Child Protection Advocacy

The average level of knowledge on child protection advocacy has increased by 9% among local authorities working with children and public officials, from 67% at baseline to 76% at endline. The average level of knowledge has registered a positive change only in Nakuru (from 62% to 79%), while in Kakamega county is the same at baseline and endline (73%). There is also a small difference between men and women.
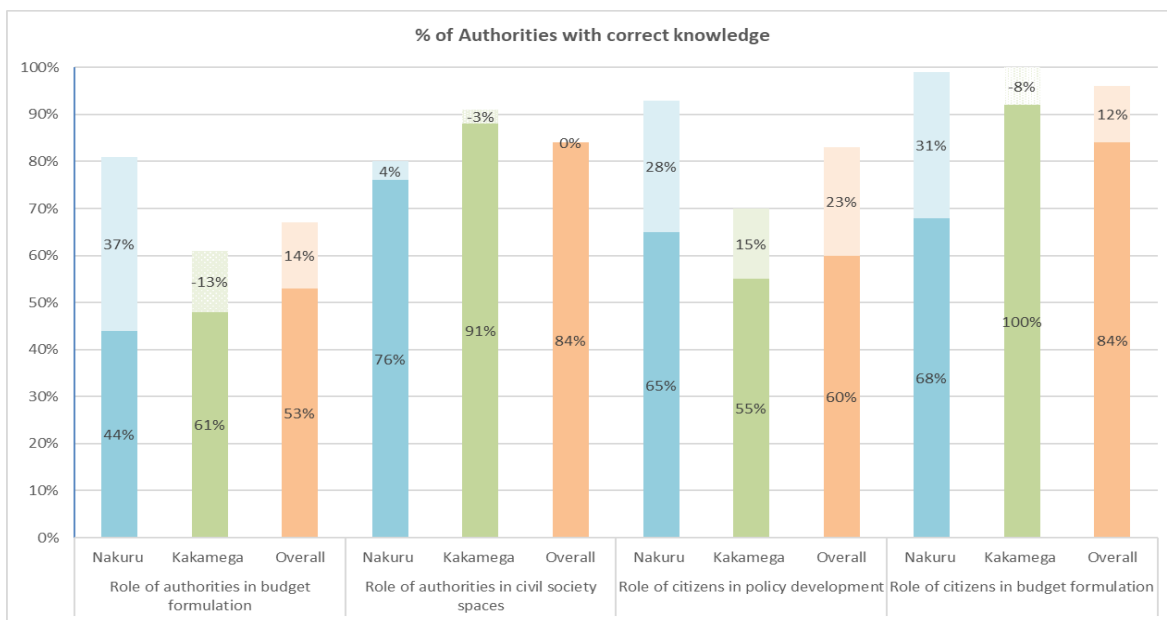
Figure 5: Level of knowledge of authorities on the role of the authorities in budget formulation, the role of the authorities in civil society space, the role of citizens in policy development and the role of citizens in budget formulation in Kakamega and Nakuru counties. Dark colours indicate knowledge value at baseline, light colours indicate the change in knowledge from baseline to endline, and the sum of dark and light colours indicate the knowledge value at endline. A negative change (for example, role of authorities in budget formulation in Kakamega) indicates a decrease in knowledge.

Figure 5 shows the average knwoledge level of authorities on specific child protection advocacy topics. The values indicated in the graphs are calculated as average of the responses to several questions. Below the detailed analysis of the answers to these questions.

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Advocacy and partnership

Overall, 14% of additional county authorities believe that, as child protection actors, they should participate in the budgeting process. However, the positive change is only in Nakuru, from 44% at baseline to 81% at the endline, while in Kakamega, the knowledge has decreased from 61% to 47% at endline.

The study reveals a limited understanding among authorities that widespread participation and partnership of different actors are key to the success of advocacy actions. However, knowledge has increased from baseline; for example, 83% of the authorities (93% in Nakuru and 69% in Kakamega) are now aware that community members play a role in the development of policies, from 60% (55% in Nakuru and 65% in Kakamega). A small positive change in Nakuru (4%) and negative change in Kakamega (-3%) are seen on the knowledge that county authority should not be a part of child protection networks, because these initiatives are driven by civil society, with 80% of authority in Nakuru and 88% in Kakamega county at endline who have the correct knowledge.

Almost all the authorities (96%) at endline agree that participation in the development of county budgets and plans by the citizens is a requirement by law, with 99% in Nakuru and 92% in Kakamega, even though there was an 8% knowledge decrease in Kakamega County.

3.2 Personal Beliefs and Adherence of Children and Community Members to Social Norms that Contribute to Violence Against Children

3.2.1 Children's Beliefs

A set of questions was administered to children to identify the harmful beliefs against children that the respondents perceived as justifiable. Among the school children, the average level of adherence to harmful beliefs and social norms that contribute to violence against children[16] has decreased by 19%, from 34% at baseline to 15% at endline, with a small (1%) difference between boys and girls. At county level, the change in beliefs was higher in Kakamega County with 63% of children holding on positive beliefs at baseline and 85% at endline, while in Nakuru County the change was from 69% to 84%.

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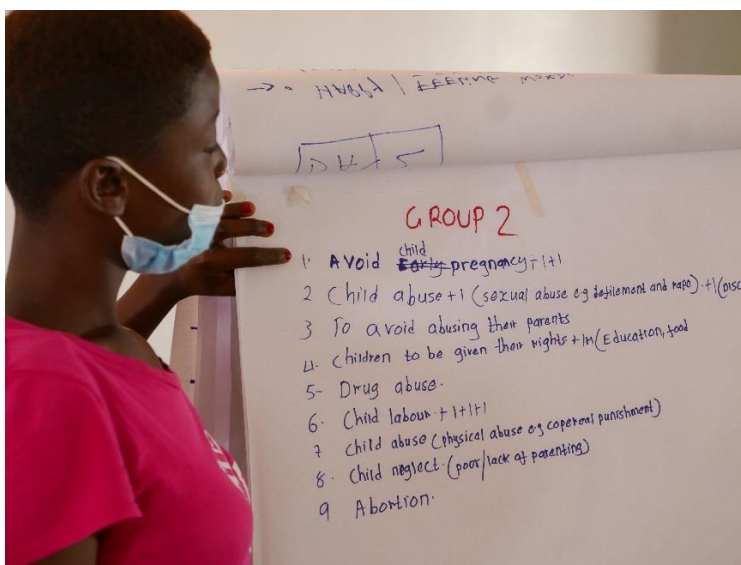
[16] The average level of adherence to harmful beliefs is equivalent to the probability of a respondent adhering to at least one random harmful belief among all the statements of the tool.
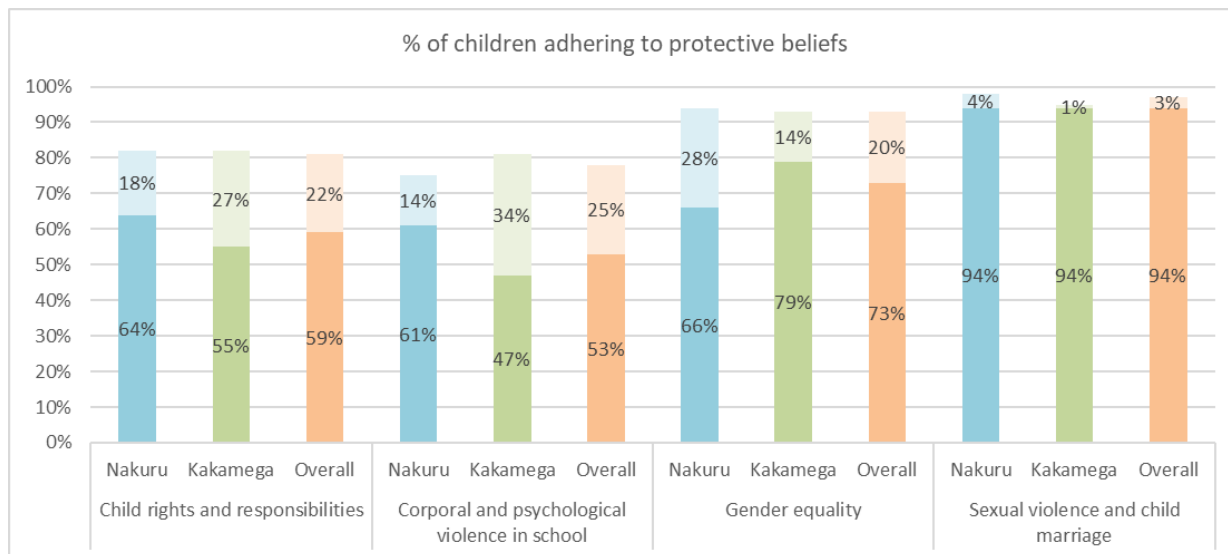
Figure 6: Level of adherence to protective beliefs of children related to child rights and responsibilities, corporal and psychological violence, gender equality, sexual violence and child marriage in Kakamega and Nakuru counties and overall for all child respondents. Dark colors indicate positive belief value at baseline, light colors indicate change in positive beliefs from baseline to endline and the sum of dark and light colors indicate the positive belief value at endline.

Figure 6 shows the average belief level of children on specific child protection topics. The values indicated in the graphs are calculated as average of the responses to several questions. Below the detailed analysis of the answers to these questions.

Child rights and responsibilities
The children interviewed in the targeted schools were asked questions focusing on rights to education, rights to play, responsibility to earn money for the family and rights to participate in school, at home and in the community. The overall positive change of beliefs from baseline to endline is 22%.

On rights to education, the change is impressive (33%), with only 5% of the children still thinking that it is correct for a child to be given food, but not a must to go to school if their parents cannot afford fees. 45% of the children do not believe a child has the right to play at the endline.

A similar change of 36% is seen in the right to play, with only 9% of the children (in particular, 6% of girls and 12% of boys, and 7% of respondents in Kakamega and 11% in Nakuru county) still affirming that they should not be allowed to play at home but should always help their parents with family chores.

17% is the positive change in the right to participation. From the interviewed sample at the endline, 25% of the children, with only 1-2% difference between counties and sex of respondents, still feel that a child should not sit with adults when they are discussing matters of the child's concern.

Unfortunately, a small change of 3% is seen in beliefs related to child labour. At the endline 33% of respondents (29% in Nakuru County and 39% in Kakamega County) agree that children should not work to earn a living to support their family.

Corporal and psychological violence in school

The survey sought to establish the proportion of children who believe that the emotional and physical abuses they are subjected to in school are correct. Overall, the level of acceptance of psychological and physical abuse in school among the interviewed children[17] has decreased by 25%, with a greater change in Kakamega (34%) than in Nakuru (14%) and among boys (26%) compared to girls (18%). The most notable positive change is the one of 35% on <u>corporal violence</u>, particularly on teacher's right to cane a child if they did not do their homework. However, nearly half of the respondents, 47% (58% in Nakuru and 37% in Kakamega), think that canning by teachers is justifiable.

At the endline, a notable improvement of 28% is found in the belief that humiliating punishments (<u>psychological violence</u>) are correct. At endline 12% of respondents, down from a baseline of 40% (54% in Kakamega and 23% in Nakuru), have indicated that they found it correct for a teacher to ask a child to clean the toilets or to stay in school up to late hours if he/she has done something wrong. At endline, a smaller proportion (5%) of the respondents find it correct for a teacher to call children abusive names if they were disruptive in class than at baseline (17%).

Gender equality

Gender equality has been analysed based on boys' and girls' perceived <u>right to education</u>. As indicated in Figure 6, 20% of children targeted by the survey have positively changed their beliefs, with the remaining 7% (9% boys and 4% girls) affirming that it's acceptable for a girl to help her parents at home while her brother goes to school.

Sexual violence, child marriage

As shown in Figure 6, at endline almost all children (97% on average) are against forms of gender based violence such as sexual violence and child marriage.
In particular, the survey reveals that by the end of the project almost all children (99%) are against <u>child marriage</u>, with only 1% of the survey respondents still convinced that it is correct for a girl to be married after the age of 14 years if she comes from a poverty-stricken family.

When it comes to <u>reporting sexual abuse</u>, there was a small positive change in Nakuru (2%) and a small negative change in Kakamega (6%), with on average the same small proportion (5%) of the respondents at baseline and endline who feel that children should not report the case to an adult if they are touched sexually.

3.2.2 Community Members' Beliefs

The study analyses the change in the attitude of community members after the intervention, the level of adherence of community members to protective beliefs that are against child violence at endline, and the prevalence of these beliefs. It has been found that 10% of community members changed positively their beliefs towards more protective ones. The change is from 81% of community members believing in protective norms that are against child violence at baseline to 91% at endline, with a variance of +/-1% based on county and sex. Still, 9% of community members either favour harmful practices (7%) or are not sure (2%).

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[17] This is the probability of a child considering at least one of the abuses listed in the survey tool to be normal.
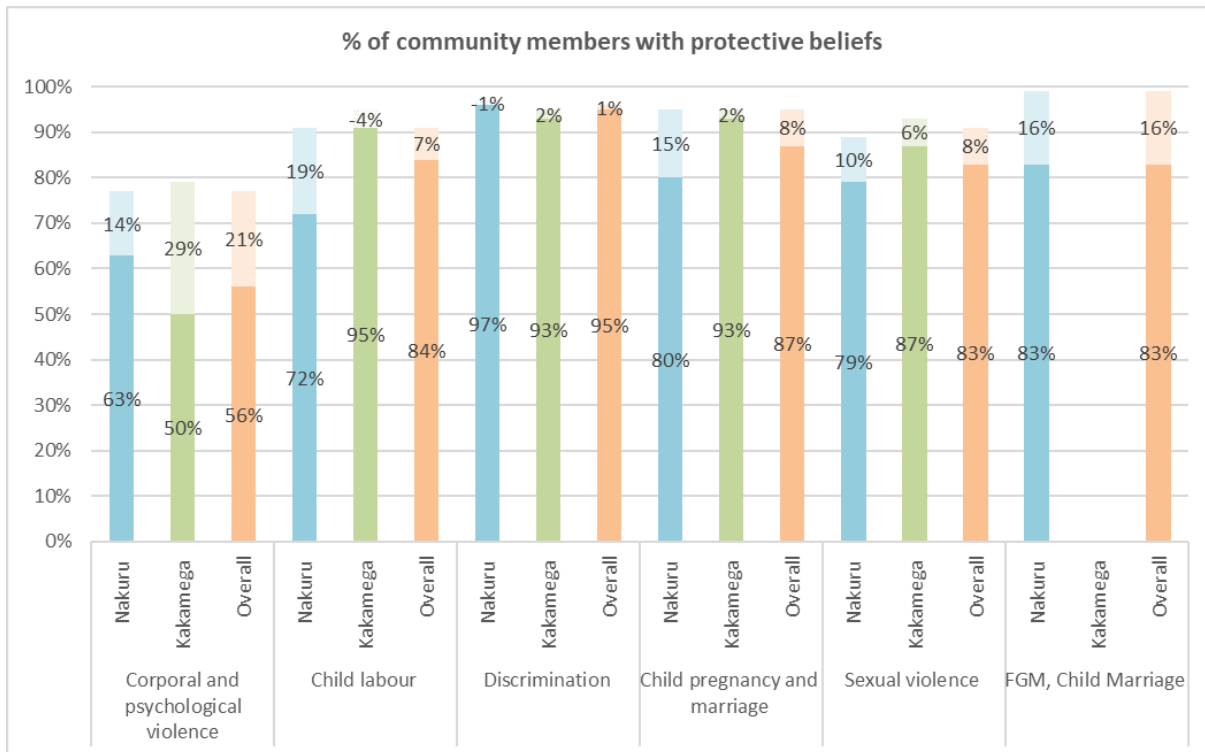
Figure 7: Level of adherence to protective beliefs of community members related to corporal and psychological violence in school, child labour, discrimination, child pregnancy and marriage, sexual violence, FGM and marriage in Kakamega and Nakuru Counties and for all respondents. Questions on FGM and child marriage were asked only in Nakuru County. Dark colours indicate a positive belief value at baseline, light colors indicate change in positive beliefs from baseline to endline and the sum of dark and light colors indicates the positive belief value at endline. A negative change indicates a decrease in the percentage of people with positive belief.

Figure 7 shows the average belief level of community members on specific child protection topics. The values indicated in the graphs are calculated as average of the responses to several questions. Below the detailed analysis of the answers to these questions.

Corporal and psychological violence in school

People were asked questions to evaluate if they agreed/disagreed with corporal and psychological violence against children to discipline them in school. In this matter, the change of beliefs is impressive: 21% of additional community members are against corporal and psychological violence.
More specifically, 37% of respondents have changed their opinion and disagree that the best disciplinary action is corporal punishment, for children to fear it and behave as expected by the teacher. This leaves 15% of community members convinced that corporal punishment in school is right. On humiliating punishments such as cleaning school bathrooms as a disciplinary action, 25% of respondents have changed their opinion leaving 17% of community members convinced that humiliating punishment is the right measure to discipline children.

Child labour

As indicated in Figure 7, while Nakuru County shows an overall positive change of 19%, Kakamega County Indicates a negative change of 4%. In particular, despite the extremely dangerous working conditions of children (i.e. during the night) at endline still 9% of the community members in both counties agree that it is inevitable for children to work up to late hours because they need to support their parents. This is a significant change in Nakuru (no relevant change in Kakamega), with 23% of additional community

members adhering to this positive belief. Also, more community members (5%) have realised that by sending children to work at night, parents are exposing their children to risks of exploitation and abuse, with the remaining 4% of people disagreeing. In terms of gender disaggregation, there is a maximum 6% differences between men and women in agreeing/disagreeing with the statements, with women being generally more supportive of protective beliefs. No difference is observed between the two counties.

Discrimination

The study focused on discrimination against children with HIV/AIDS, which manifests itself in several ways, including restricting access to information, social services and amenities, and preferential treatment disadvantaging some children in the family. Figure 7 shows that at baseline, already 95% of the community members disagreed with discriminating behaviours and at endline no significant change (1%) is observed, with no difference between counties nor between sex.

Child pregnancy and marriage

The survey has tested people's beliefs related to child pregnancy and early marriage, which are common threats to equal rights for girls in the target communities, including denied opportunity to complete education. Even though a great majority of community members (87%) were not supportive of child marriage at baseline, the findings reveal a great improvement with an additional 8% of respondents against the practice (95% at endline). In particular, a positive change of 10% is shown among people who believe that families should not marry their daughters when pregnant. 95% of survey participants (93% in Nakuru and 98% in Kakamega) disagree with the statement that the father of a pregnant girl should demand that the boy marries her and pays dowry. A positive change of 11% can be seen in the number of people that belief pregnant girls should continue education.

Regarding parents reporting cases of child pregnancy and marriage to the police or the DCS Sub-County Children's Offices, a significant improvement (14%) is shown by the data at endline, leaving only 3% of people who disagree. The data shows similarities between the two counties and the two sex.

Sexual violence

The survey tested community members' beliefs on how sexual violence against children should be handled when it occurs. The study findings show a positive change after the intervention, with 8% of community members holding on to more protective beliefs and leaving about 10% believing in harmful practices. In particular, at endline, 6% of additional community members disagree that girls who are victims of rape should not report the incident to their family or anyone else to protect their honour and 9% additional members believe that how a girl dresses may not justify the perpetrator's action. An important improvement (14%) is seen sexual violence reporting and in particular the fact that survivor's parents shouldn't ask the perpetrator to pay a fine, with 95% agreeing with this statement at endline. However, 19% of community members still disagree or are unsure if the survivor's father should be reporting the case to the village elders to facilitate mediation with the perpetrator. The data shows that men and community members in Kakamega are more supportive of protective beliefs than women and community members in Nakuru county, respectively.

FGM and child marriage

The assessment on FGM and related child marriage was only carried out in Nakuru as the 2020 CISP social norm assessment findings indicated that FGM was not practised in Kakamega. FGM has been widely linked to child marriage and education, as children who undergo FGM leave school and get married at a young age. At the endline, 99% of community members (equally men and women) in Nakuru disagreed with the practice of FGM and forced marriage. The positive change was 16%.

3.2.3 Comparison between beliefs of community members, service providers and authorities

To deepen the study, the outcomes of the community responses are compared to those of the service providers and authorities.
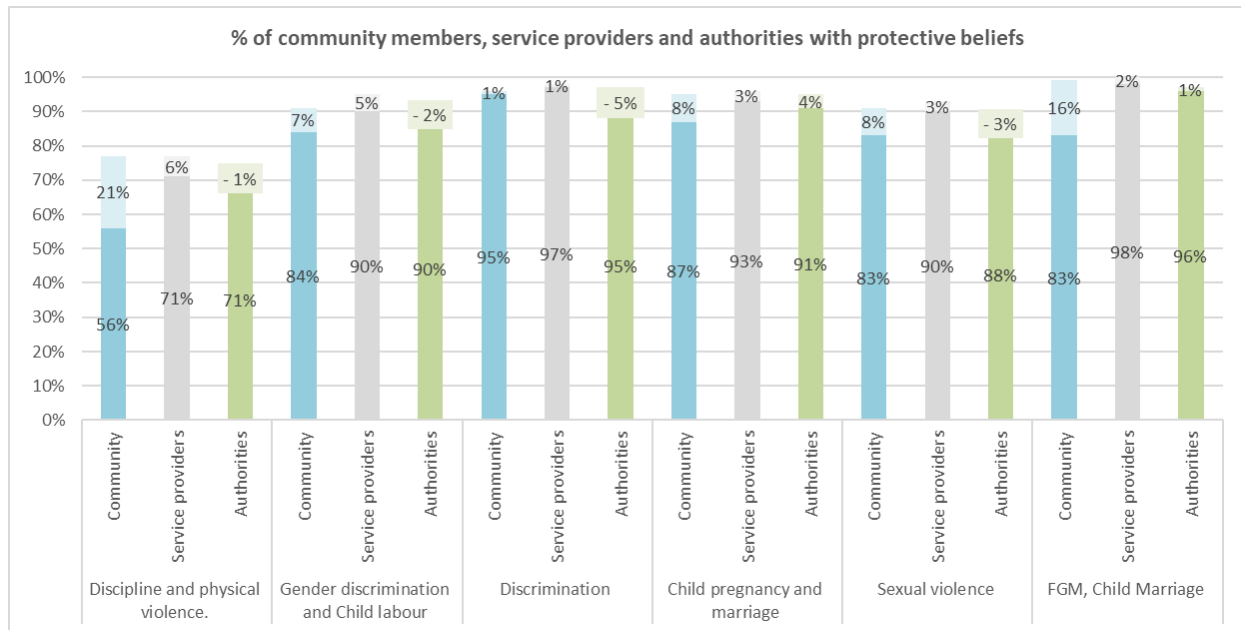

Figure 8: Level of adherence to protective beliefs of community members, service providers and authorities related to corporal and psychological violence in school, child labour, discrimination, child pregnancy and marriage, sexual violence, FGM and child marriage in Kakamega and Nakuru Counties and overall all respondents. Questions on FGM and child marriage were asked only in Nakuru County. Dark colours indicate a positive belief value at baseline, light colours indicate a change in positive beliefs from baseline to endline, and the sum of dark and light colours indicates the positive belief value at the endline. A negative change indicates a decrease in the percentage of people with positive belief.

As illustrated in Figure 8, the positive change of beliefs can be seen mainly on community members. Service providers have slightly changed positively their beliefs and authorities' beliefs either have remained the same or had a slightly negative change. This is not a surprise as several service providers and authorities moved from their duty stations during the project and new people were interviewed at endline. The positive result is that while at baseline community members were holding on more negative beliefs than service providers and authorities, at endline the level of adherence to positive beliefs for all cathegories is positive.

3.3 Practice of Child Exploitation, Violence and Abuse According to Children

To assess the level of abusive practices against children in the target communities, the children were asked whether they or someone they know at school were victims of certain abuses/violence within the preceding three months.

3.3.1 Corporal Punishment and/or Psychological Abuse Experienced by Girls and Boys in School

According to the children, the level of physical punishment and/or psychological abuse against boys and girls occurring in the target schools[18] has decreased on average by 21%, from 50% of children affirming that violence and abuse occur in their school at baseline to 29% at endline (27% of the girls and 30% of the boys; 28% in Nakuru and 29% in Kakamega County). Figure 9 below shows the separate analysis for corporal and psychological violence.
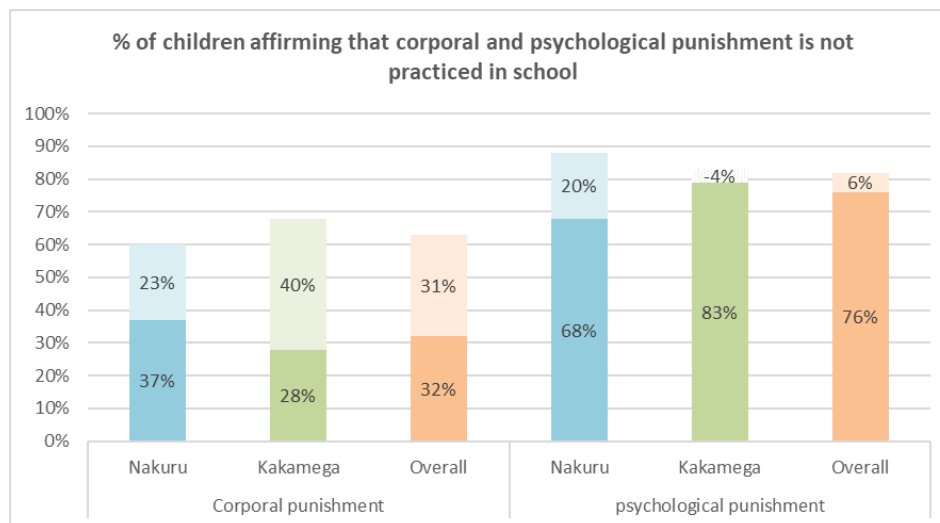

Figure 9: Level of non-occurrence of corporal and physcological punishment against children and adolescents in school perceived by children in Kakamega and Nakuru Counties and for all child respondents. Dark colours indicate values at baseline, light colours indicate a change from baseline to endline, and the sum of dark and light colours indicate values at endline. A negative change indicates a decrease in the percentage of people with positive belief.

Figure 9 shows the average perceived level of occurrence of corporal punishment and psychological punishment by childre. The values indicated in the graphs are calculated as average of the responses to several questions. Below the detailed analysis of the answers to these questions.

Corporal punishment

It is important to recognise a considerable improvement (31%) in terms of perceived occurrence corporal punishment according to children in the schools targeted by the intervention, with a greater change in Kakamega County (40%) in comparison to Nakuru County (23%). However, at endline there are still 33% of respondents in Kakamega and 47% in Nakuru who have indicated that corporal punishment (caning and kneeling on the ground) is permitted in their school and 32% of respondents in Kakamega and 44% in Nakuru (47%) who have indicated that teachers in their school administered corporal punishment during the last school term. More boys (33%) than girls (29%) who have been interviewed have admitted being victims of corporal punishment by teachers during the preceding term, as well as more children in Kakamega (33%) than Nakuru (29%).

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[18] The average level of occurrence of violence/abuse in school corresponds to the probability of a respondent reporting that a random form of violence among the ones mentioned in the questionnaire had occurred in his/her school during the preceding three months.

Psychological abuse

This survey defines psychological abuse as the deliberate use of words and non-physical actions to hurt, influence, confuse or frighten a child mentally and/or emotionally. Some of the humiliating punishments practised by teachers in the target schools include calling children abusive names, insulting them, using vulgar language, forcing children to clean toilets, and keeping them in school after others go home. Overall, a positive change has been detected in Nakuru County (20%), while a negative but not significant change can be seen in Kakamega County (sse Figure 9).

More specifically, at endline 86% of the child respondents in Nakuru County and 79% in Kakamega County indicated that in the last term there were no cases of humiliating punishment in their school. At endline 16% of children have declared that a teacher administered a humiliating punishment to them in the last school term. The most affected are boys (20%) and children in Kakamega County (21%).

3.3.2 Physical, Psychological and Sexual Abuse and Violence Experienced by Girls and Boys from Parents/Guardians and Community Members

According to the children, the overall level of physical, psychological and sexual abuse against boys and girls occurring at home and in the community[19] has had a small change of 5% from 23% (with 1% difference between boys and girls) at baseline to 18% at endline (1% variance between sex). In Nakuru County the overall perceived change in practice is slightly higher (8%) than in Kakamega (2%), however the trends in the occurrence of violence at endline are similar in both counties.
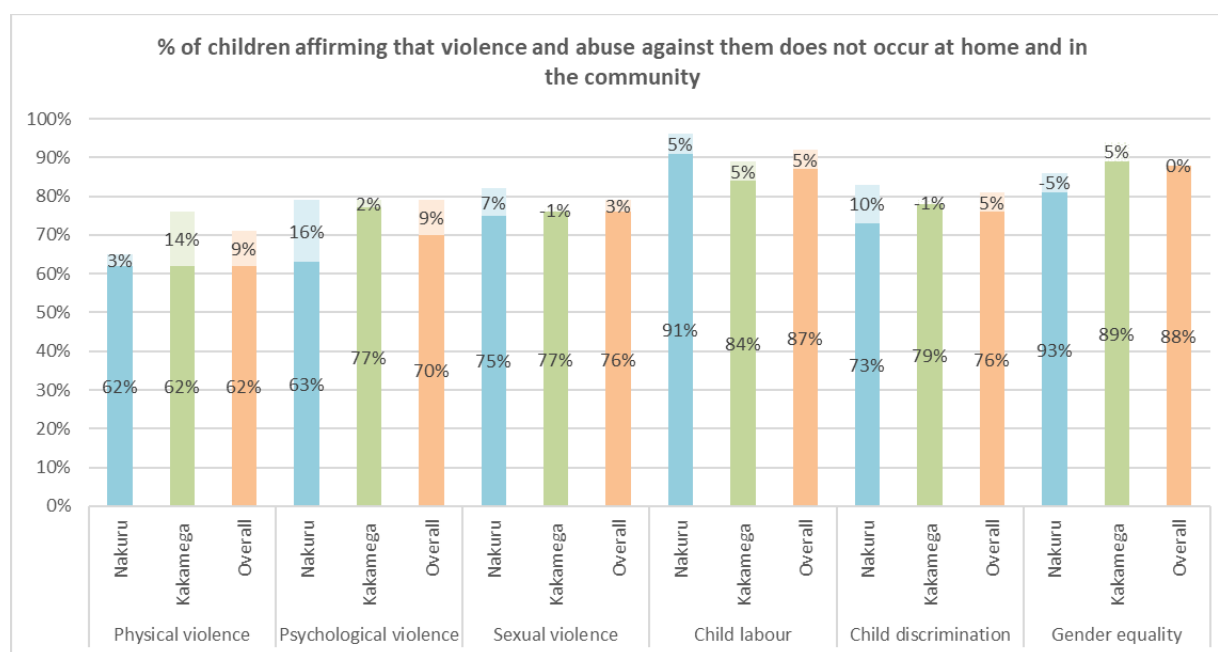
Figure 10: Level of non-occurrence of violence against children perceived by children in Kakamega and Nakuru Counties and for all child respondents. The type of violence against children and adolescents include: physical violence, psychological violence, sexual violence, child labour, child discrimination, gender equality at home and in the community. Dark colours indicate values at

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[19] The average level of occurrence of violence/abuse at home and in the community corresponds to the probability of a respondent reporting that a random form of violence among the ones mentioned in the questionnaire had occurred in the preceding three months.

Figure 10 shows the level of occurrence of different types of violence against children perceived by children. The values indicated in the graphs correspond to the percentage of respondents who answered to one question per type of violence. Below the detailed analysis of the answers to these questions.

Physical violence

The most significant change can be seen in the proportion of children subjected to some form of physical violence caused by their parents, guardians, or community members in the preceding three months, from 38% at baseline to 29% at endline. While the improvement in Nakuru is weak (3%), the positive change of 14% in Kakamega County shows that more communities have adopted non-violent punishments. No difference is registered between boys and girls. At the endline, at least 29% of parents, guardians, or community members still administer corporal punishment to children.

Psychological violence

Psychological violence had also decreased in the two counties by 9%. At the endline the practice is still rampant: 21% of the children interviewed have confirmed that they had been called abusive names by parents, guardians, or community members within the preceding three months. At the county level, there is no difference at the endline, but the change in psychological violence in Nakuru (16%) is more notable than in Kakamega (2%).

Sexual violence

A minimal change (3%) is visible in the number of children that have declared to know any child in their community who had been sexually abused in the preceding three months. While still, 21% of the respondents (25% of the girls and 23% of the boys) said they know at least one case of sexual violence in the last three months, more children said they know only a few (18%) compared to a lot (3%).

Child labour

Child labour robs children of their childhood, interferes with their ability to attend regular school, and may cause harmful mental, physical and social consequences. The survey aimed to ascertain the proportion of children in the community who undergo forced work to support their families to earn a living, including, but not limited to: selling products in a marketplace and working on a farm for many hours. Data show that child labour practice has decreased by 6%, with only 4% of the interviewed children in Nakuru and 11% of children in Kakamega who have indicated that they go through either a bit or a lot of different forms of forced labour with 8% boys and 6% being girls.

Discrimination

Respondents were asked to discuss their experience of incidents of discrimination against children based on poverty, taboo children, children living with disabilities, and children born out of wedlock, among others. Even though there has been a slight improvement of 5%, still 19% of the respondents (17% in Nakuru and 21% in Kakamega) have confirmed that they had seen either a bit or a lot of forms of discrimination against children in their community. The positive change in the percentage of children that perceive children are not discriminated is relevant in Nakuru (10%), while Kakamega's situation seems not to have changed (only 1% negative difference between baseline and endline).

Gender inequality

Regarding gender equality, there is a non significant 5% positive change in Nakuru County and 5% negative change in Kakamega county in the number of children who affirmed that boys and girls in their family/community were not given equal opportunities. At endline 15% of children in Nakuru and 12% in Kakamega County said that in thier family and community boys and girls do not have equal opportunities to go to school, play, speak or make choices.

3.4 Perception of the Level of Occurrence of Physical, Psychological and Sexual Violence Against Children and Adolescents in the Target Communities according to adults

The perceived level of occurrence of physical, psychological or sexual violence against children and adolescents in the targeted communities has been analysed by questioning community members, service providers and authorities about their perception of the likelihood of occurrence of certain scenarios of abuse and violence.

3.4.1 Perceived level of occurrence of violence by community members

Overall, the perceived level of occurrence of physical, psychological or sexual violence against children and adolescents[20] by community members at the endline is 26%, which has decreased from baseline (60%) as 34% of community members have positively changed their perception about the occurrence of violence in their community. While the perception of the occurrence of violence is similar among male and female respondents, at the county level, the perception of violence is higher in Nakuru (34%) than in Kakamega county (17%).
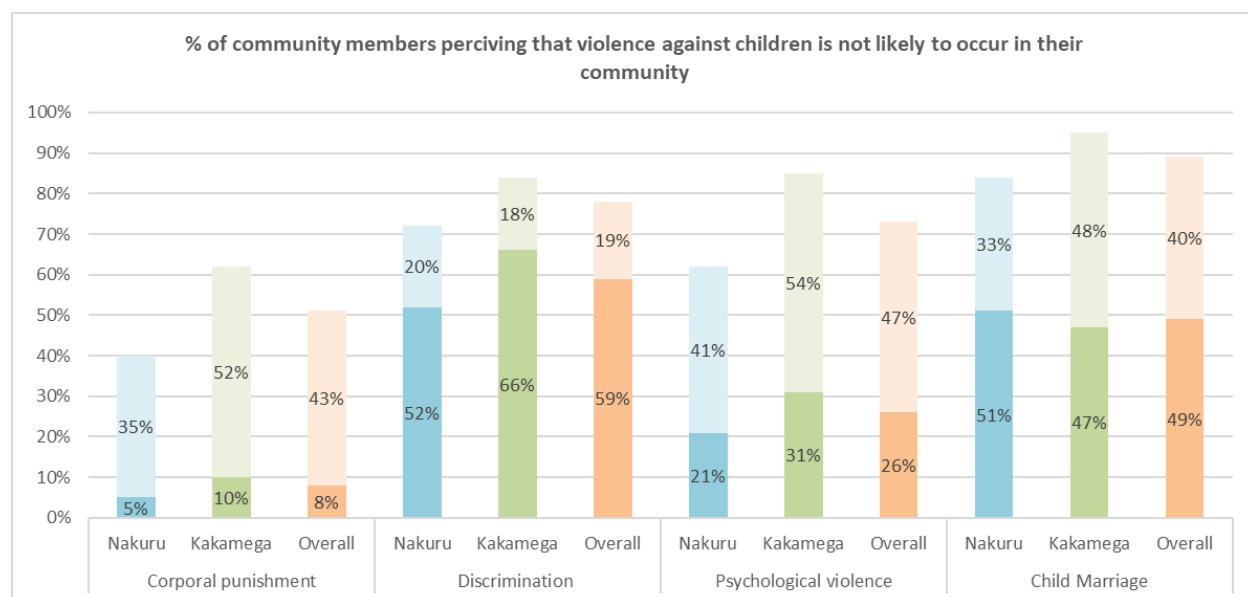
Figure 11: Level of non-occurrence of violence against children perceived by community members in Kakamega and Nakuru Counties and for all community respondents. The type of violence against children and adolescents include: corporal punishment, discrimination, psychological violence and child marriage. Dark colours indicate values at baseline, light colours indicate the change from baseline to endline, and the sum of dark and light colours indicate values at the endline.

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[20] The average level of perceived occurrence of violence corresponds to the probability of a respondent perceiving that a random form of violence among the ones mentioned in the questionnaire was occurring in his/her community.

Figure 11 illustrates the change from baseline to endline on the percentage of community members who perceive the non-occurrence of physical violence, discrimination, psychological and sexual violence against children and adolescents in their communities. The values indicated in the graphs are calculated as average of the responses to several questions. Below the detailed analysis of the answers to these questions.

Data show a significant positive change after the intervention, especially for what concerns corporal punishment (43%), psychological violence (47%) and child marriage (40%). Overall, more communities in Kakamega county have changed their opinion about the occurrence of violence against children in the county, resulting in a perception at the endline that violence against children occurs more in Nakuru than in Kakamega County. Regarding gender disaggregation, almost equal proportions of male and female respondents agreed or disagreed with the likelihood of the scenarios of psychological violence against children and adolescents occurring in their community.

Physical violence

While at baseline, most community members (93%) indicated that it was very/somewhat likely that children would be disciplined using corporal punishment if they made a mistake at home, at the endline 43% of people changed their opinion. This left 50% of respondents agreeing that corporal punishment will likely occur at home.
Concerning the use of corporal punishment in school, the positive change in the perceived occurrence level is also impressive. From 91% of respondents who reported that it was very/somewhat likely that children would be disciplined using corporal punishment if they made a mistake in school at baseline, at endline, the % of those who believe the same reduced to 49%.

Discrimination

The occurrence of discriminating behaviour from community members is also perceived to have been reduced by 19% from baseline to endline.
For what concern gender inequality, 25% of interviewees at baseline indicated that it is likely for families in their community to send boys to school and to let girls stay at home and not finish school. The target communities remain with 10% who believe the same at the endline (a reduction of 10%). At endline, the proportion of people perceiving gender discrimination in accessing school is higher in Nakuru (15%) than in Kakamega (6%).
Equivalently, the proportion of respondents indicating that boys are likely to equally participate in household chores (cleaning, cooking, fetching water, serving meals, washing dishes, etc.) in the same way that girls do has increased in both countries up to 89%.

The proportion of community members indicating that it is unlikely for families in their communities to send a pregnant girl back to school to complete her studies after she has a child, has increased in Nakuru (up to 19%) and decreased in Kakamega (down to 8%). Unfortunately, 72% of respondents in Nakuru County and 57% in Kakamega County at endline still think that it is likely for pregnant girls to hide their pregnancies. The problem of stigmatisation and discrimination against pregnant girls remains relevant.

The discrimination against children with HIV/AIDS is perceived to be less widespread (from 50% of community members at baseline to 21% at endline); similar reduction can be seen in the perception of discrimination against children with disabilities (from 58% at baseline to 20% at endline).

Psychological violence

Psychological violence against children includes restricting a child's movement, ridicule, threats and intimidation, discrimination and stigmatisation, rejection and other non-physical forms of hostile treatment. The study assessed the likelihood of scenarios occurring in the target communities to determine the prevalence and acceptance of psychological violence against children.

Community members perceive overall psychological violence against children at home to have reduced (47% of community members changed their perception from baseline to endline). On average, 27% of respondents at endline believe that psychological violence still occurs in their community. The situation seems to be worse in Nakuru County where only 62% of community members believe that psychological violence is not likely to be used against children, against the 85% in Kakamega County.

A much smaller proportion of respondents (14% at endline from 54% at baseline) agree that parents will likely deny their children access to basic needs such as food, shelter or clothing. 80% of respondents at the endline (from 44% at baseline) believe that it is unlikely that parents abandon their children in the streets to fend for themselves.

Intimidation, humiliation and abusive language are measures often taken by parents in the targeted communities. The proportion of respondents that perceive it is likely for parents in their communities to use harsh language that is intimidating to abuse their children has reduced from 87% to 38%. Even though the reduction is considerably high, the practice seems rampant in both counties. Only 45% of community members in Nakuru County think humiliating punishments are not likely compared with 81% in Kakamega County.

A remarkable improvement is also seen in the proportion of community members indicating that families are unlikely to withdraw their love and care for their children as a form of manipulation to control them (from 20% at baseline to 76% at endline).

Child marriage

In both counties, the occurrence of child marriage for pregnant girls and girls after puberty has incredibly reduced of 40% (33% in Nakuru County and 48% in Kakamega County), according to community members' perceptions. In particular, at the endline 94% of community members in Kakamega and 76% in Nakuru County have indicated that people in their community don't marry off their girls when they are pregnant, from 38% in Kakamega and 35% in Nakuru County at baseline. On average between the two counties, 95% of community members at endline (from 63% at baseline) has indicated that it is unlikely that parents marry off their daughters after puberty.

3.4.2 Comparison of perceived level of occurrence of violence among community members, service providers and authorities
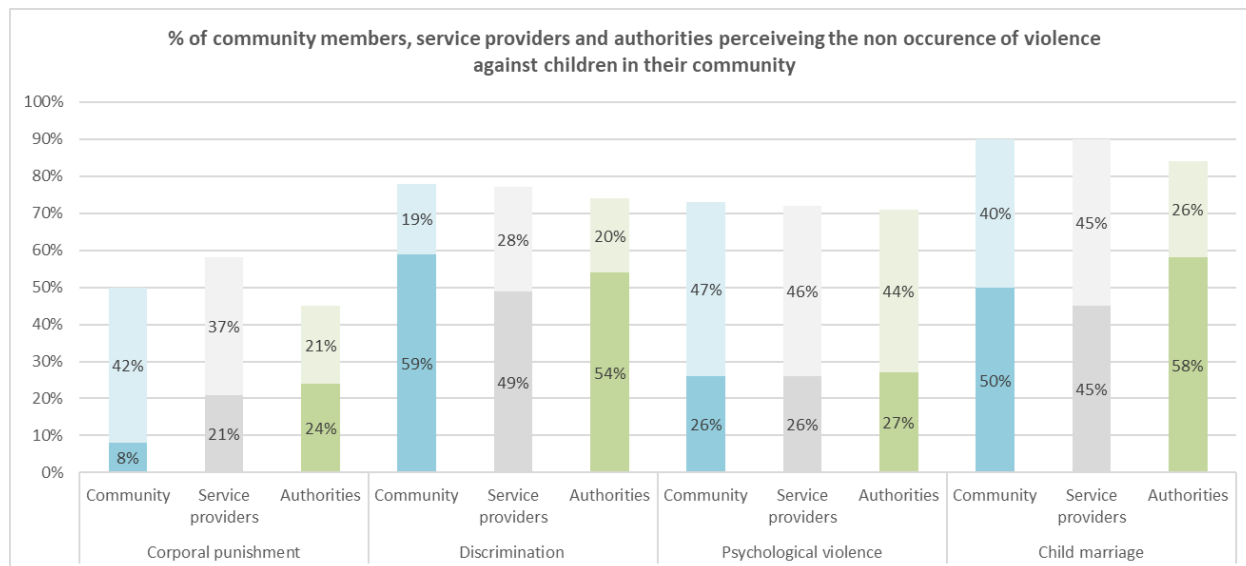

Figure 12: Comparison between the level of non-occurrence of violence against children perceived by community members, service providers and authorities in Kakamega and Nakuru Counties. The type of violence against children and adolescents include: corporal punishment, discrimination, psychological violence and child marriage. Dark colours indicate values at baseline, light colours indicate the change from baseline to endline, and the sum of dark and light colours indicate values at endline.

Figure 12 compares the change from baseline to endline among the three categories of respondents (i.e. community members, service providers and authorities) in the perception of non-occurrence of violence against children. Overall all categories perceived an improvement in the occurrence of violence in both counties and perceived occurrence of violence at endline is similar for the three cathegories.

Regarding discrimination and psychological violence, the three categories of respondents are aligned, with the authorities less optimistic about the level of protection of children in Kakamega County.
On corporal punishment, service providers are the most optimistic. Notably, county authorities' perception of the prevalence of physical violence at home and in school in Kakamega County is much higher than that of community members and service providers. In particular, while service providers perceive a level of non-occurrence of corporal punishment in school and at the home of 53% in Nakuru and 65% in Kakamega, for the authorities, the level is 57% in Nakuru and 28% in Kakamega. This means that more than 2/3 of the parents and teachers (72%) use corporal punishment at home and school, respectively.

On child marriage, while community members and service providers have a very similar perception of the occurrence of child marriage – especially when a girl is pregnant, authorities are less optimistic and perceive that child marriage occurs more than the other two categories of respondents.

3.5 Perception of the Level of Acceptance of Physical, Psychological or Sexual Violence Against Children and Adolescents in the Target Communities According to Adults

Similar to the level of occurrence of physical, psychological or sexual violence against children and adolescents in the targeted communities, to gauge the level of acceptance of this violence, community members, service providers and authorities were queried about their perception of community acceptance of certain types of abuse and violence (through behaviour such as not reporting cases of violence to the authorities, for example).

3.5.1 Perceived Level of Acceptance of Violence by community members

Overall, the perceived level of acceptance of physical, psychological and sexual violence against children and adolescents[21] by community members has decreased from 50% at baseline to 20% at the endline. While at endline the perception of the acceptance of such violence is the same for women and men, at the county level, the situation is worse in Nakuru (with 33% of people believing that violence is accepted) than in Kakamega (17%).
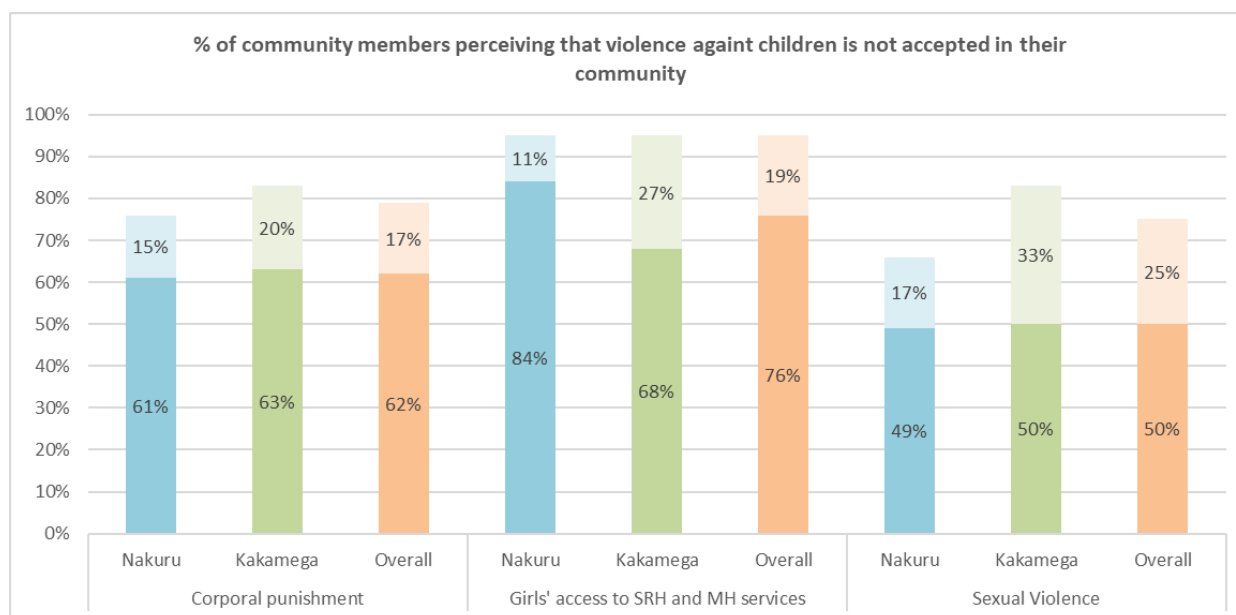

Figure 13: Level of non acceptance of violence against children perceived by community members in Kakamega and Nakuru Counties and for all community members' respondents. The type of violence against against children and adolescents include: corporal punishment, access of girls to SRH and MH, and sexual violence. Dark colors indicate values at baseline, light colors indicate change from baseline to endline and the sum of dark and light colors indicate values at endline.

Figure 13 illustrates the change from baseline to endline on the percentage of community members who perceive the non-accepetance of corporal punishment, discrimination of dirge interms of access to health services and sexual violence against children and adolescents in their communities. The values indicated in the graphs are calculated as average of the responses to several questions. Below the detailed analysis of the answers to these questions.

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[21] The average level of perceived acceptance of violence corresponds to the probability of a respondent perceiving that a random form of violence among the ones mentioned in the questionnaire was accepted in his/her community.

Corporal punishment

Overall accdeptance of corporal puniment has decreased in both counties, 15% in Nakuru and 20% in Kakamega County. While at baseline, it was likely that community members would not accept physical punishment against children when it is administered by a stranger or someone not known to the child's family (83%), at endline majority of community members said that they perceive that community members are likely to report cases of corporal punishment at home (72%) and in school (77%). This shows a great improvement in the non-acceptance by the community of physical violence against children at home (27%) and in school (20%) after the intervention. At endline, it is found that community members in Kakamega County are more protective than Nakuru, where only 40% of people perceive that corporal punishment is reported to the authority when it occurs.

Girl's access to SRH and MH services

For what concerns access of girls to sexual and reproductive health services and information, as well as access for pregnant girls to maternal health services, the change was positive (11% in Nakuru and 27% in Kakamega County), with only 5% of community members in both counties perceiving that girls do not access these services.

Sexual violence

Overall the level of acceptance of sexual violence against children (in terms of accepting it as normal as well as accepting that it is not reported in the right way to the authorities) has decreased by 17% in Nakuru and 33% in Kakamega County.

In particular, at endline, 84% of the respondents have indicated that people are unlikely to accept sexual violence against girls as a normal part of life, from an average of 64% at baseline. Acceptance of sexual violence against boys is equivalent to girls both at baseline and endline.
Even though the percentage of community members indicating that people in their community think that a girl is defiled because she was not dressed properly or was misbehaving has decreased from baseline (75%), at endline still, 50% of community members affirm that this is a common statement in their community. The situation is worse in Nakuru County (67% of respondents) than in Kakamega county (36% of community members).

At baseline, 73% of community members believed that families do not report the defilement of their girls to the local authorities or the police to protect the family's reputation. At the endline the percentage has decreased to 24% (32% in Nakuru and 16% in Kakamega County).

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3.5.2 Comparison of perceived level of occurrence of violence among community members, service providers and authorities
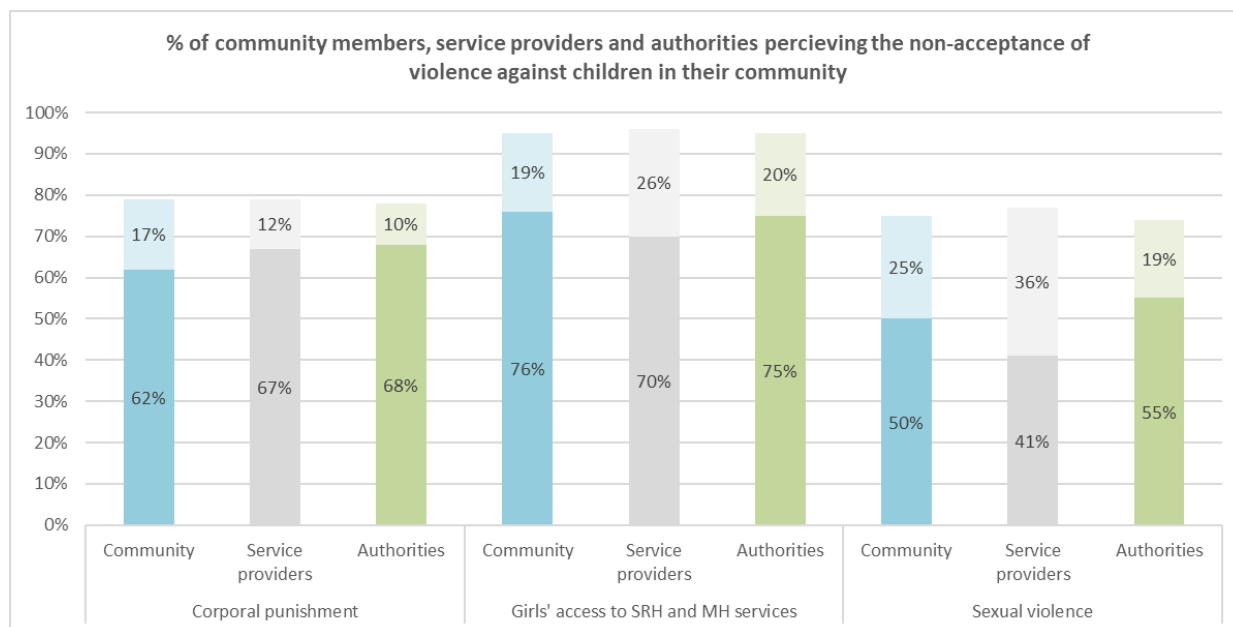

Figure 14: Level of non-acceptance of violence against children perceived by community members, service providers and authorities in Kakamega and Nakuru Counties and for all respondents. The type of violence against children and adolescents include: corporal punishment, access of girls to SRH and MH, and sexual violence. Dark colours indicate values at baseline, light colours indicate the change from baseline to endline, and the sum of dark and light colours indicate values at endline.

Figure 14 compares the perceptions of the community members, service providers and authorities of the level of non-acceptance of corporal punishment, discrimination of girls in accessing service providers and sexual violence against children and adolescents in their communities. Overall all categories perceived an improvement in the occurrence of violence in both counties, ending at a very similar perception of occurrence of violence at endline (with differences of maximum 3%).

When analysing the data al county level, it appears that there are some differences. For what concerns corporal punishment, service providers in Nakuru perceive a higher acceptance of violence in the community (29%) than the service providers in Kakamega (13%), while the difference among community members in the two counties is 7% and among authorities is 3%. Regarding access of girls to health services, the answer of community members, sevcie provisers and authorities is very similar in both counties. On sexual violence, community members and service providers in Nakuru County perceive a higher acceptance of violence (33% and 30% respectively) compared to the the two cathegories in Kakamega county (27% and 24% respectively). Authortities in both counties perceive the same acceptance level of 26%.

3.6 Comparison of indicators

3.6.1 School children knowledge, beliefs and practices

This analysis aims to compare the change in children's knowledge with the change in beliefs and practices of violence against children. It's well known that change in beliefs and practices needs a more intensive

intervention (social norms change approach) than the change in knowledge (awareness raising activities). The available data allow this study to compare changes in knowledge, beliefs and practices according to children on corporal punishment, gender equality, and access to education. The analysis evaluates the effectiveness of the approaches used by the project targeting children (child rights clubs and talk boxes at the school level) and community members (community-led dialogues and communication for social change) in changing harmful social norms and practices within the target communities.

Corporal and psychological punishment in school

% of children with correct knowledge, positive belief and perception of non-occurrence of corporal punishment in school
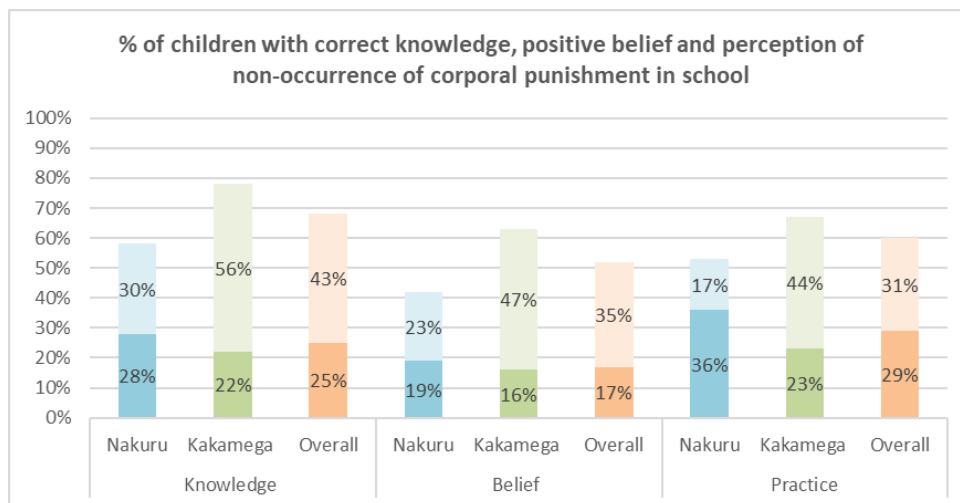
Figure 15: Level of correct knowledge, positive belief and perceived non occurrence (practice) of corporal punishment against children in school by children in Kakamega and Nakuru Counties and for all child respondents. Dark colors indicate values at baseline, light colors indicate change from baseline to endline and the sum of dark and light colors indicate values at endline.

Figure 15 illustrates the percentage of children who know that corporal punishment is not permitted by Kenyan law (knowledge), believe that corporal punishment against children in school is not right (belief), and declare that corporal punishment is not practised in school (practice). The figure also shows the % of children who changed their opinion from baseline to endline.

The data show a significant improvement in knowledge (43%), beliefs (35%) and practice (31%) of corporal punishment in school. The data shows that the project addressed corporal punishment well; the approaches used in school (Child rights clubs and talk boxes) effectively changed the practice of corporal punishment. The intervention seems to have been more effective in Kakamega than Nakuru County as the change registered in Kakamega County (56% in knowledge, 47% in beliefs and 44% in practice) is significantly higher than the one in Nakuru County (30% in knowledge, 23% in beliefs and 17% in practice). As expected, changing knowledge in both counties is higher than changing beliefs and practices, which need more time. It is important to notice that on average, 40% of children (47% in Nakuru County and 33% in Kakamega) have said that corporal punishment is still practised in their school, which means that there are people who could still benefit from programs aimed at eliminating the use of corporal punishment in school.
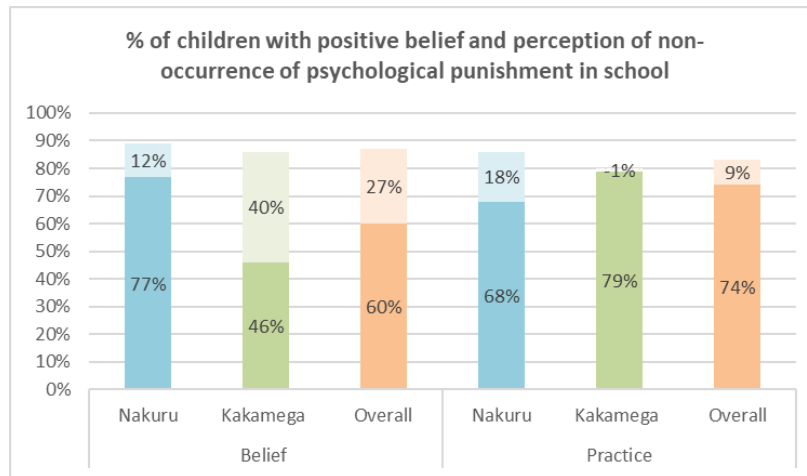
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Figure 16: Level of positive belief and perceived non-occurrence (practice) of psychological punishment against children in school by children in Kakamega and Nakuru Counties and for all child respondents. Dark colours indicate values at baseline, light colours indicate the change from baseline to endline, and the sum of dark and light colours indicate values at the endline.

Figure 16 compares the percentage of children who believe psychological punishment in school is wrong and the percentage of children who declare the practice exists in school. The figure also shows the percentage of children who changed their opinion from baseline to endline.

The data show a significant improvement in beliefs (27%) and practice (9%) of psychological punishment in school. Data show that while the change in belief is significantly high in both counties, although higher in Kakamega (40%) than in Nakuru (12%), the change in practice is notable only in Nakuru (18%) and not in Kakamega (where data show a negative change of 1%).

At endline, according to children psychological punishment in school is practiced more in Kakamega (21%) than Nakuru County (14%). This is the opposite trend of corporal punishment (see Figure 15).

Gender equality
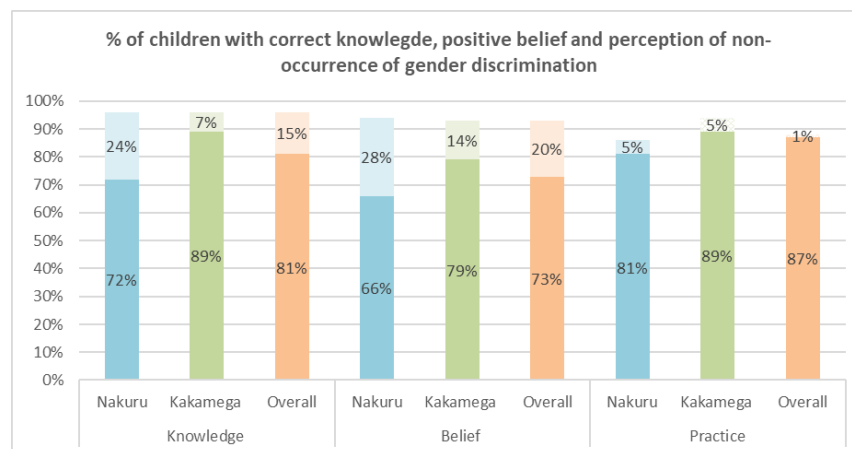
Figure 17: Level of correct knowledge, positive belief and perceived non occurrence (practice) of gender disparities by children in Kakamega and Nakuru Counties and for all child respondents. Dark colors indicate values at baseline, light colors indicate change from baseline to endline and the sum of dark and light colors indicate values at endline.

A comparison between knowledge, beliefs and perceived practice of gender equality at home is shown in Figure 17. Knowledge on the fact that all children are equal and chores should be assigned irrespective of genders has increased (15% on average) and is very high at endline (96% in both counties), as well as the

% of children holding on positive belief that a girl should not be helping her parents at home while her brother goes to school, from an average of 73% at baseline to 93% in both counties at endline. According to children, the practice has not changed significantly, with 12% of children at endline saying that boys and girls in the community do not have the same opportunities.

Right to education
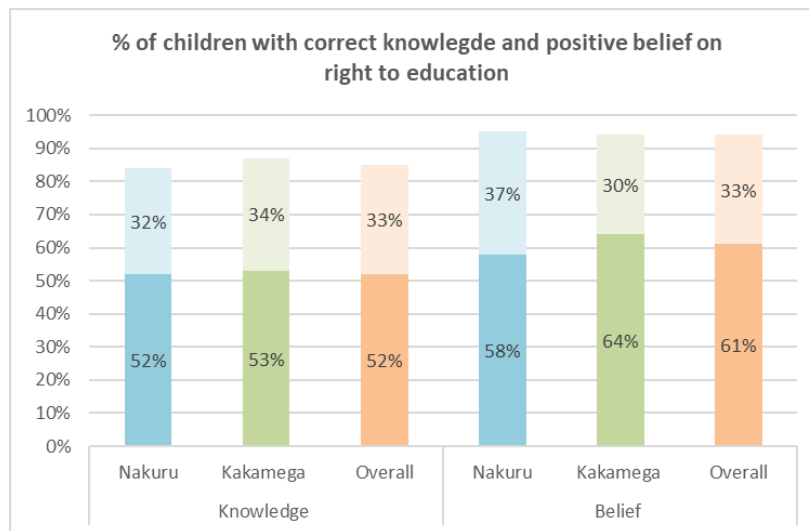
Figure 18: Level of correct knowledge and positive belief related to child right to education by children in Kakamega and Nakuru Counties and for all child respondents. Dark colours indicate values at baseline, light colours indicate the change from baseline to endline, and the sum of dark and light colors indicate values at endline.

A comparison between knowledge and beliefs on children's right to education is illustrated in Figure 18. While at baseline, about half of the children (52%) thought that being taken to school and being provided with school learning materials is a privilege, not a right, at the endline, 33% of additional children respondents have gained the correct knowledge. Similarly, 33% of children have changed their belief that a child needs to be given food but does not need to go to school if their parents can't afford school fees.

3.6.2 Community members' knowledge, beliefs and practices

This section aims to compare the change in knowledge of community members, with the change in beliefs and practices in terms of occurrence and acceptance of violence against children. The available data allow this study to compare changes among community members in knowledge, beliefs and practices on corporal punishment, gender equality, child labour, reporting of sexual violence and child marriage. The analysis evaluates the effectiveness of the approaches used by the project (community-led dialogue and communication for social change) in changing harmful social norms and practices within the target communities.

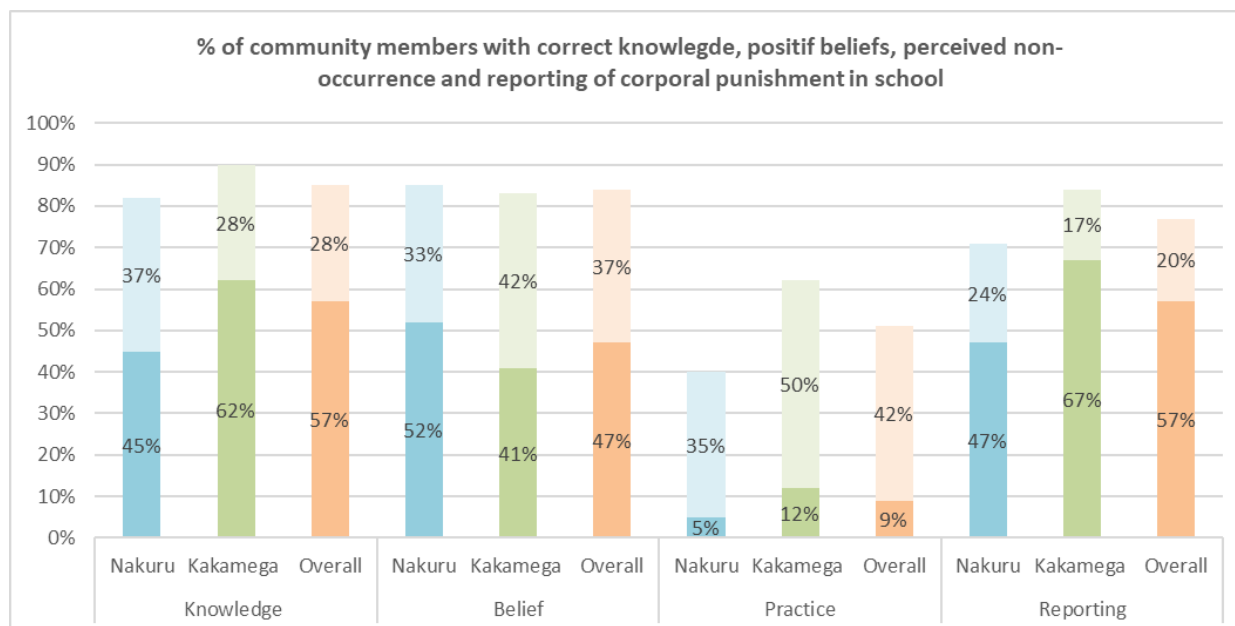*Corporal and psychological punishment in school*

Figure 19: Level of correct knowledge, positive belief and perceived non occurrence (practice) of corporal punishment against children in school by community members in Kakamega and Nakuru Counties and overall for all community members' respondents. Dark colours indicate values at baseline, light colours indicate change from baseline to endline and the sum of dark and light colors indicate values at endline.

Figure 19 compares the percent of community members at baseline and endline (baseline plus change) who: 1. know that corporal punishment is not permitted by the Kenyan law (knowledge), 2. believe that corporal punishment against children in school is not right (belief), 3. declare that corporal punishment is not practised in school (practice) and 4. affirm that cases of corporal punishment in school are reported to the authority (reporting).

Data show a significant improvement in knowledge (28%), belief (37%), practice (42%) and reporting (20%) of corporal punishment in school by community members. At the endline, 15% of community members don't know what the Kenyan law says about corporal punishment and 16% hold on to the harmful belief that corporal punishment is the right action to discipline children in school. At endline, corporal punishment, according to 49% of community members, is likely and very likely to occur in school. This aligns with children's data (see Figure 16), as 40% of children affirm that corporal punishment still occurs in school. Moreover, children and community members' data similarly show that corporal punishment is more practised in Nakuru than in Kakamega, with more optimistic data from children (47% in Nakuru and 33% in Kakamega see Figure 15) than adults (60% in Nakuru and 38% in Kakamega see Figure 19). Women and men have a slightly different perception, with 52% of women and 46% of men affirming that corporal punishment is practiced.

Gender equality

% of community members with correct knowlegde and positive belief of gender discrimination
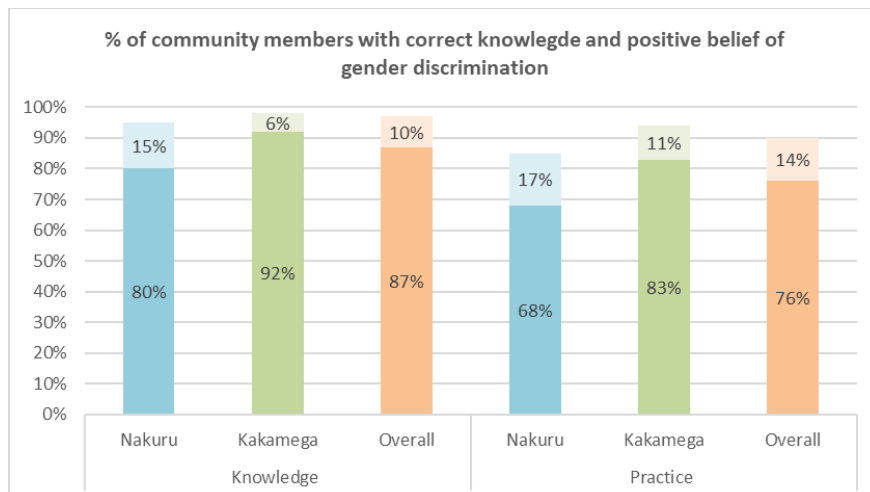
Figure 20: Level of correct knowledge and perceived non-occurrence (practice) of gender disparities by community members in Kakamega and Nakuru Counties and for all community members' respondents. Dark colors indicate values at baseline, light colors indicate change from baseline to endline and the sum of dark and light colors indicate values at endline.

A comparison between knowledge and perceived practice of gender equality in accessing education according to community members is shown in Figure 20. The knowledge that all children are equal and access to education should be granted irrespectively of gender has increased by 10% on average and is very high at endline (97% on average, 98% in Kakamega and 95% in Nakuru). According to the community members, the practice has improved; however, in line with the children's respondents (Figure 17), 10% of community members at the endline affirm that families send boys to school and let girls stay at home and not finish school. The situation seems to be worse in Nakuru with 15% of community members confirming unequal treatment of boys and girls, comparted to the 6% in Kakamega county.

Child labour

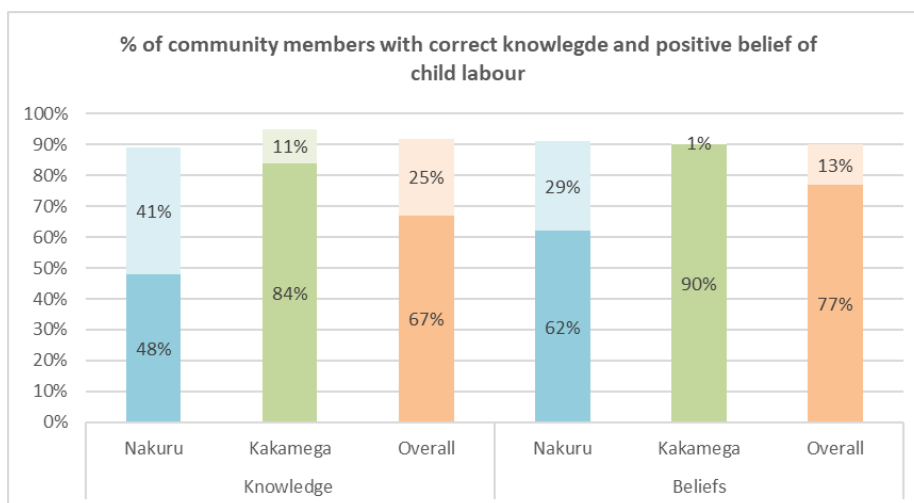% of community members with correct knowlegde and positive belief of child labour

Figure 21: Level of correct knowledge and positive beliefs against child labour by community members in Kakamega and Nakuru Counties and for all community members' respondents. Dark colours indicate values at baseline, light colours indicate the change from baseline to endline, and the sum of dark and light colours indicate values at endline.

Knowledge and beliefs that justify child labour have positively changed among community members, especially in Nakuru County (figure 21). 25% of respondents in Nakuru County have changed their opinion on "children's responsibility" and have agreed that it is not children's role to raise family income, for example, by selling food in the market. At endline the percentage of community members with correct knowledge in Nakuru County is 89%, slightly lower than the 95% in Kakamega County.
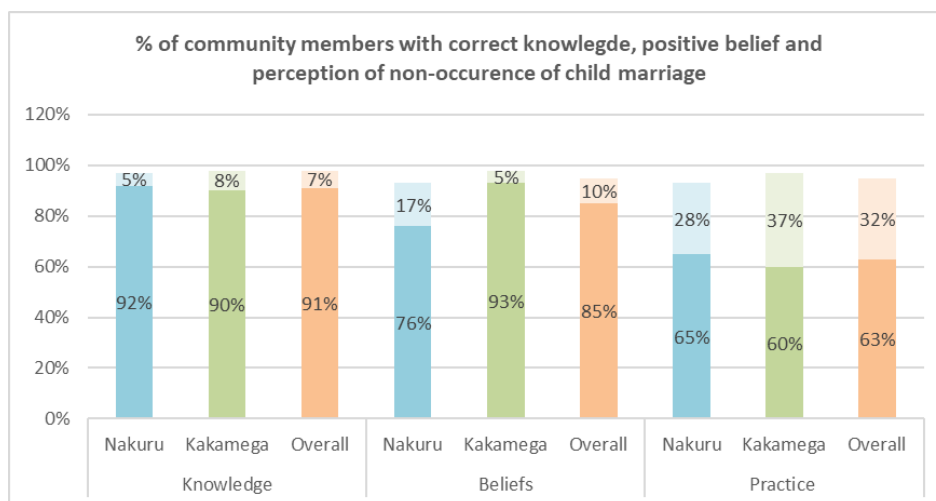
Child Marriage

Figure 22: Level of correct knowledge, positive beliefs and perceived non-occurrence (practice) of child marriage by community members in Kakamega and Nakuru Counties and for all community members' respondents. Dark colours indicate values at baseline, light colours indicate the change from baseline to endline, and the sum of dark and light colours indicate values at endline.

Knowledge, beliefs and practice among community members on child marriage have improved in both counties (figure 22). Small (7%) was the improvement in knowledge as at baseline, 91% of community members knew that when a girl reaches puberty (physically developed – after 14 years), she is not eligible for marriage. Also, more people hold on to positive beliefs, with an average of 10% of people changing their opinion that "the father of a pregnant girl should demand that the boy marries her and pays dowry". The most relevant change is in the percentage of respondents (32%) who answered that it is not likely that people in their community marry off their daughters after they have reached puberty (over 14 years old), which leaves only 5% of people who believe that child marriage occurs in their community.

4.CONCLUSIONS AND RECOMMENDATIONS

The comparison between baseline and endline data shows that the intervention "Safe Communities for Safe Children and Adolescents in Kenya" had a relevant impact and improved knowledge, beliefs and practices in the target communities in Kakamega and Nakuru counties. This is notable considering that the project was implemented in a challenging period (end of 2019-2022), due to the COVID pandemic (2020) and the presidential elections (2022), caracterised by the long closure of schools, movement restrictions and limited commitment of authorities. This delayed and contracted the implementation of activities from 3 to 2 years.

The following are the key conclusions and recommendations:

- Data show that <u>the project well addressed corporal punishment in school</u>, and according to both children (31% see figure 15) and community members (42% figure 19), the practice is less common in their schools. As expected, changing knowledge in both counties is higher than changing beliefs and practices, which need more time. At the endline, according to 40% of children and 49% of community members, corporal punishment is likely to occur in school, and 32% of children and 15% of community members don't have the correct knowledge of the fact that the Kenyan law does not permit corporal punishment in school. According to children, the situation is worse in Nakuru County, where 47% of children affirm that corporal punishment is practised in their school, compared to 33% in Kakamega County. This perfectly aligns with the service provider's feedback, as 45% of service providers in Nakuru County and 34% in Kakamega County affirm that corporal punishment occurs in schools in their catchment area.
Data show a significant improvement in the beliefs that justify <u>psychological punishment in school</u> according to children (40% in Kakamega County and 12% in Nakuru County), but a notable change in practice only in Nakuru (18%). However, at baseline, the psychological punishment practice in the target schools was not practised as much as corporal punishment. At endline, 14% of children in Nakuru County and 21% in Kakamega County say that phycological punishment still occurs in their school.
Therefore, interventions addressing knowledge, beliefs and social norms that justify physical violence against children in school should continue to make sure that the changes which occurred during "Safe Communities for Safe Children and Adolescents in Kenya" project persist in the long term and that the harmful practice is eliminated. Based on the encouraging improvement, actors should continue engaging children in extensive peer-to-peer education to demystify the beliefs that justify harmful practices against children in school and the community.

- According to community members, the practice of <u>corporal punishment and psychological violence at home</u> has also reduced, however at endline still 60% of respondents in Nakuru County and 38% in Kakamega County (see Figure 11) affirm that it is likely for parents to beat their children in the community. Also some children have perceived a change in the occurrence of physical violence against children at home and in the community, leaving 35% of children in Nakury County and 24% in Kakamega County with the feeling that physical violence against them still occurs (see Figure 10). It would be interesting to further investigate the reason for the differerence in the perception of occurrence of corporal punishment and psychological violence at home, with children more positive than adults. **It is recommended to develop a program**

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involving both men and women, promoting alternative non-harmful discipline/ positive discipline for children.

According to the children, a part from the change in the practice of corporal and physcological punishment, there are not other relevant change of practices at home and in the community (see Figure 10). According to adults, a positive change in behavior is significant also in discrimination and child marriage. It would be interesting to further investigate the reason for the differerence in the perception of occurrence of other forms of violence at home and in the community, between children and adults.

- Data shows that the intervention was successful in improving <u>gender equality</u> in the target communities. At endline, in terms of knowledge, 97% of adults and 95% of children are aware that boys and girls should have the same rights (especially right to education and play), in terms of practice, 89% of community members and 98% of children affirm that families don't favour boys over girls in accessing school and in house chores. **Changing gender inequal beliefs and practices takes a long time and the action should continue to ensure that changes persist in the long term and gender inequality is further reduced.**

- Knowledge and beliefs that justify <u>child labour</u> have improved during the intervention in Nakuru county, bringing the percentage of community members with correct knowledge and beliefs in Nakuru county at 89%, slightly lower than the 95% in Kakamega County. **This is an important achievement and provides room for eliminating the practice in both Counties through further social norms change interventions.**

- Knowledge, beliefs and practice among community members on <u>child marriage</u> have improved in both counties. Data show that the most relevant change is in the percentage of respondents (32%) who answered that is not likely that people in their community marry off their daughters after they have reached puberty (over 14 years old), which leaves only 5% of people who believe that child marriage occurs in their community. Even though 48% of community members changes opinion from baseline to endline, at endline 24% of community members in Nakuru County and 6% in Kakamega believe that it is likely that people in their community marry off their girls when they are pregnant. Child marriage is a practice that is common in both counties, however the target communities seem to have adopted positive change, especially in Kakamega County. **Local authorities and service providers – particularly in Nakuru county – should establish closer dialogue with the communities they serve to monitor and discourage child marriage. Both parents and children should continue to be sensitized on the negative effects of child marriage and the positive impact of girls' education on their lives and the lives of their future families.**

- Change in beliefs related to <u>sexual violence against children</u> after the intervention is notable, however harmful beliefs are still very common in the target counties. Even though the percentage of community members indicating that people in their community think that a girl is defiled because she was not dressed properly or was misbehaving has decreased from baseline (75%), at endline still 50% of community members affirm that this is a common statement in their community. The situation is worse in Nakuru County (with 67% of respondents) than in Kakamega county (with 36% of community members). This is alarming not only because it justifies the perpetrators' actions but also because it blames the survivor for the violence she has suffered. For what concerns acceptance of sexual violence, at endline 26% of community members and 20% of local authorities in Nakuru county believe that communities accept sexual violence against

girls as a normal part of life. This is higher than in Kakamega where 6% of community members and 10% of service providers are convinced of the same. At endline, 32% of community members in Nakuru County and 16% in Kakamega County affirmed that in their community is likely that families do not report the defilement of their girl to local authorities or to the police to protect family's reputation. **The findings indicate that significant attention and action should be given to acceptance, justification and reporting of sexual violence through community discussions and communication for social change interventions. Service providers should conduct more outreach, work closer with village elders and chiefs to ensure that sexual violence is not tolerated in the target communities, and is punished according to Kenyan law. Community champions of change among potential perpetrators (including boda boda drivers) should be the key actors leading the promotion of changes of such deeply-rooted beliefs and practices.**

- At endline no community members and service providers in Nakuru county belief that FGM is a good practice, while 6% of authorities approve the practice. **FGM seems therefore not to be a harmful practice supported by the target communities in both counties.**

- Average level of knowledge on child rights and safeguarding detected by the survey of children, community members and service providers has improved in both counties, and at endline only 10-15% of people remain with incorrect knowledge. Smaller was the effect on the authorities, with still 20-30% of respondents not having correct knowledge. **This calls for a better targeted intervention in advocacy skills and strategies among county authorities,** with particular attention to: their role and responsibilities in policy and budget development; participatory methods for community members to demand for services that address gaps in their locations; existing child protection policies that are relevant and adequate to address challenges affecting children.

- In terms of changing of personal beliefs, while the intervention has been very effective with community members (12% of change in Nakuru and 19% in Kakamega County) through approaches such as community led dialogues and art and communication for social change, the change on service providers and authorities is minimal. This is due to the fact that several service providers and authorities moved from their duty stations during the project and new people were interviewed at endline. **The development of a strategy that includes service providers and authorities in the beliefs change is reccomended, for example inviting them to participate in the dialogues and by targeting them through the community-led action plans.**

- At county level, data show that at endline harmful beliefs and practices are more common in the target communities in Nakuru County than in Kakamega county. **This means that the project "Safe Communities for Safe Children and Adolescents in Kenya" has had a higher impact in Kakamega than in Nakuru county and further interventions in Nakuru County may need context specific strategies to address the root causes of violence against children and adolescents.**

CISP

ABOUT CISP

CISP (Comitato Internazionale per lo Sviluppo dei Popoli or International Committee for the Development of Peoples) is a rights-based international NGO established in 1983 in Rome to alleviate poverty and protect human rights worldwide. CISP implements humanitarian, rehabilitation and development projects through its cooperation with public and private local actors in over 30 countries in Africa, South America, the Caribbean, Asia, the Middle East and Europe. Since 1983, CISP has been working in Africa primarily focusing on rural development, food security, economic empowerment, health, education and training, natural resource and environmental management, peacebuilding, protection and gender equity. With a head office in Rome, CISP has regional and country offices throughout its current 30 countries of operation.

CISP has been working in Kenya to carry out development projects by supporting national and county authorities to provide quality, equitable, transparent and accountable services in various sectors. CISP first established its Kenya office in 1991 to serve as a coordination hub for its programming in Somalia, then in 1997 CISP started implementing activities in Kenya through a Livelihoods programme in Kiambu County. Over the next 25+ years, CISP has expanded its activities to 12 counties in both rural and urban contexts in various sectors of intervention, including health and nutrition, protection (children, refugees, GBV), education (early childhood, higher education), governance, agriculture and food security, environmental conservation, livelihoods, youth empowerment and arts and culture.

CHILD PROTECTION:

CISP works to protect children's rights across the country by aiming to prevent abuse and reduce the vulnerability and psychological hardships of abused children and adolescents. We partner with national and county governments (Department of Children Services (DCS), Ministry of Health, Ministry of Education), civil society and research institutions to support prevention and response services, while ensuring the meaningful participation of children to empower and educate them on their rights. We support the DCS to provide high-quality, integrated and well-coordinated child protection services at the Sub-County Children Offices, and support positive behaviour change of communities on child rights through a tailored social norms approach. We support community-led advocacy actions at county and national levels through conducting participatory research to generate evidence on gaps in the child protection system.

Approach 1: Community led dialogues

Within the framework of the Communities Care (CC) programme,[22] the community led dialogue approach was launched in 2014 to prevent gender-based violence in conflict-affected areas in both Somalia and South Sudan by UNICEF, tested by CISP and evaluated by JHU.[23] The community led dialogue objective is to recognize the social norms that justify harmful practices (i.e. GBV) and trigger change by promoting positive norms that protect the community form such practices. The approach consists of involving communities in a 5-step process: Step 1. reflect on harmful norms that foster GBV; Step 2. explore and choose alternative positive practices; Step 3. come up with an action to promote positive values; Step 4. communicate the change; Step 5. build enabling environments to sustain the change. This process of change entails several activities: i. the identification and training of group facilitators, who are recognised community models in protection; ii. the establishment of community led dialogue groups, 4-8 in each community, comprising of about 20 members. The groups should include all community representatives (men, women, youth, elders, religious leaders, community leaders, service providers); iii. 30 guided bi-weekly dialogues among the group members discussing root causes of gender inequality and gender-based violence occurring in their communities, protective measures that could replace harmful beliefs and practices in the community, as well as action plans to promote change; iv. declaration events carried out jointly by all groups in the community; v. implementation of an action plan led by the groups to promote change in their community. This process of change entails the involvement and buy-in of key decision makers, stakeholders, and agents of change of both genders.

Manuals used: UNICEF Community-Led Dialogue (CLD) toolkit.

Approach 2: Child Rights Clubs

The Child Rights Clubs (CRC) are child friendly spaces that bring children together to discuss about issues affecting them. The objective of the clubs is to empower children by making them aware of their rights and responsibilities, guide them in developing their self-confidence and independent opinion about their role in society, protect them from abuses and violence and engage them in public speaking and peer-to peer education. The clubs comprise of children of age 10-15 years, who are willing to participate in empowerment activities and cascade the learnings to their peers within the school and in the community. The clubs have child's leaders (a boy and a girl) selected by the members. Each club consists of at most 25 learners and can either be at primary school or junior secondary. Participation in the clubs is voluntary and membership might change after 2 years. The clubs have two mentors/patrons (a male and female) who are teacher volunteers, committed to the protection of children. The mentors are trained on child rights, child protection, child participation, communication skills and psychological first aid among other skills. The club members are therefore trained through participatory methodologies, including arts, on 13 modules addressing child rights and responsibilities, gender equality, leadership skills, GBV, life skills (including children development and dealing with peer pressure), among other topics. After the training, the club members meet once a week to participate in discussions facilitated by a teacher mentor through talks and debates, role-plays, and games. With the support of teacher-mentors, the CRC members organize and facilitate awareness activities, at school level, that are child-centred and are geared towards empowerment of all children in school.

Manual used: CISP CRC Guide

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[22] https://www.unicef.org/documents/communities-care
[23] Glass et al. Conflict and Health (2018) 12:5, Evaluating the communities care program: best practice for rigorous research to evaluate gender based violence prevention and response programs in humanitarian settings

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Approach 3: Talk boxes in school

Talk boxes are letterboxes placed in school to collect anonymous messages from children on issues that affect them or their peers. The objective of the talk boxes is to ensure that the child right to participation in schools is upheld and more specifically to encourage children to anonymously express concerns and issues affecting them at home or in school and address the raised concerns. Talk boxes are locked and placed in discreet spots where children do not feel controlled when posting their messages, with the support of the head-teachers and school management board. A committee of 7 members including teachers, parents, child protection officers and children's representatives, is selected to take responsibility in opening the box monthly and responding to the concerns raised by the children. This ensures transparency and sustainability of the initiative.

Manual used: CISP Talk box Guide

Approach 4: Art and Communication for social change

Art and communication for social change leverages on the power of art and communication to promote more resilient, inclusive and peaceful communities and is focusing on barriers related to cultural and social norms, beliefs, knowledge, connection and sense of agency at individual and community level. Children and adolescents (Child Rights Club members and teenage mothers support groups) are guided by a facilitator in a process of art creation using photos and drawings to share personal stories and messages that can resonate with community and advocate for their rights. Volunteer teachers, community health workers, children's officers and project staff are also involved in the process to support children and adolescents to be able to express themselves through art. The artistic materials produced during the workshops is then disseminated in the wider community to facilitate dialogue and reflection about harmful social norms in the community and promote child right. The developed products range from panels with photos and messages, posters with drawings and paintings and are used during SBCC events and exhibitions. The volunteers' teachers, community health workers and project staff are trained in the facilitation of SBCC events by CISP and they are provided with guidelines on how to set up and facilitate events and exhibitions The trained facilitators and , if they feel comfortable, some of the children who are involved in the production of the artistic materials are the ones conducting SBCC events at community level, in order to share their personal stories and experience with the public.