

**ASSESSING THE IMPACT OF JOB ROTATION ON SKILLED DEVELOPMENT
AND ENGAGEMENT :THE CASE STUDY UGANDA CHRISTIAN UNIVERSITY**

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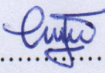
**UGANDA CHRISTIAN
UNIVERSITY**

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I dedicate this research report to my loving parents whose unwavering support and financial assistance have been the cornerstone of my academic journey. Their constant encouragement, dedication, and sacrifices have been my guiding light, making it possible for me to pursue and achieve my educational aspirations. Thank you for always being there when I needed you most.

DECLARATION

I, Adong Peace Ismat, hereby declare that the work presented in this research report is based on my own research, except where otherwise acknowledged and has never been submitted to any University or any Institution of higher learning for any award.

Signature.  Date: 6th 9/2024

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S21B15/128

APPROVAL

This is to certify that this research report has been done under my supervision and submitted to Uganda Christian University with my approval for examination.

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LIST OF ABBREVIATIONS

AIDS	:	Acquired Immune Deficiency Syndrome
HIV	:	Human Immunodeficiency Virus
NGOs	:	Non-Governmental Organizations
OVC	:	Vulnerable Children
SPSS	:	Statistical Package for Social Sciences
UCU	:	Uganda Christian University
UNICEF	:	Nations International Children's Emergency Fund
WHO	:	World Health Organization

ABSTRACT

This research report was undertaken to examine the barriers and enablers of indigenous child protection. A case study at Soroti central police station under the child and family protection unit. It was guided by three objectives; to find out the socio-economic enablers of indigenous child protection, to examine the role of indigenous cultural practices in promoting child protection, to identify the barriers of accessing child protection services. The researcher used a sample size of 45 respondents and used questionnaires and interview guide to collect data and later the data was analyzed using the statistical package for social sciences (SPSS). Results of the first objective showed that socio-economic enablers has a significant effect on indigenous child protection. Supported by the following responses; 80% were positive to the statement that indigenous communities often face economic disadvantages, leading to higher vulnerability for children. Creating economic opportunities and promoting financial stability within indigenous communities can significantly contribute to child protection; 66.6% who were also the majority were positive to the statement that indigenous children's protection requires culturally sensitive services and support systems that respect and acknowledge their unique identities, languages, and cultural practices. Results of the second objective revealed that indigenous cultural practices has a significant effect on promoting child protection. Supported by the following responses; 64.5% were positive to the statement that indigenous practices focus on the intergenerational transmission of values, teaching children about respect, responsibility, and accountability. Results of the third objective showed that barriers have a significant effect on accessing child protection services. 73.4% forming the majority were positive to the statement that families may fear the negative judgment and societal repercussions that can come with accessing child protection services. There is need to promote community-based interventions that build on traditional practices, while incorporating modern child protection frameworks. Strengthening local economies through income-generating activities, access to education and healthcare can empower families to better protect children.

CHAPTER ONE

1.0 INTRODUCTION

The barriers and enablers have affected the trends of indigenous child protection. Therefore, this chapter explored the background of the study, the problem statement, objectives of the study and research questions, purpose of the study, and scope of the study, justification and significance of the study.

1.1 Background of the study

Uganda, located in East Africa has a population of approximately 40 million people, with children constituting 53% of the total population. The country's post-independence history has been marked by political instability and violent conflicts. Uganda ratified the UN convention on the Right of the child (CRC) in 1990 and subsequently the African charter on the rights and welfare of the child in 1994. Despite the global and regional commitments, children in Uganda continue to face physical, sexual and emotional violence while they also exposed to risks, such as child labor, trafficking, child marriage and teenage pregnancies.

The colonization of Uganda disrupted indigenous traditions and weakened community structures, as it has done with most countries. Such erosion of systems has brought cultural identity loss and a weakening ability to protect indigenous children. However, during the last couple of decades, there has been an increased awareness and recognition of indigenous rights and culturally sensitive approaches to child protection. Efforts are toward empowering indigenous communities through involvement and integrating traditional practices in the child protection strategies. These act as enablers in addressing historical barriers and foster a more inclusive and effective child protection system.

1.2 Contextual background

The contextual background of the barriers and enablers of indigenous child protection recognizes and ascertains lying ideas and theories that underline our understanding of these issues. Barriers can emanate from historical backgrounds such as colonization, which diverted traditional practices and weakened community structures. Other contributory factors include social-economic disparities, discrimination, and limited access to resources.

Contrasting with that are enablers that incorporate recognition and respect for indigenous rights, community strengthening, and culturally sensitive child protection methods. By overcoming these barriers and capitalizing on these enablers, assurance to a certain extent would be given toward efforts in providing an inclusive and effective child protection system to indigenous children.

1.3 Problem statement

Indigenous communities would strive to ensure and create a child protection system that is inclusive, culturally sensitive, and specifically tailored to meet the needs of indigenous children. Ideally, indigenous communities would have equitable access to culturally sensitive child protection services that respect and integrate traditional knowledge and practices, ensuring the safety and well-being of children whereas in reality, many indigenous communities experience barriers such as geographical isolation, limited resources, cultural insensitivity in mainstream services, historical trauma, and lack of community control over child welfare decisions. These factors contribute to disparities in child protection outcomes compared to non-indigenous populations. However, the gap lies in the disparity between the current state (real situation) and the ideal situation. There is a need for research and policy interventions that address these barriers and promote enablers such as community empowerment, culturally appropriate services, and policies that respect indigenous rights and self-determination in child protection. Closing this gap requires collaborative efforts between indigenous communities, governments, and service providers to develop and implement effective strategies that uphold indigenous children's rights and ensure their safety within their cultural contexts.

1.4 Purpose of the study

The purpose of the study is to gain an insight of the barriers and enablers of indigenous child protection. By looking deep into the barriers and enablers, it can help to identify the relevant and specific challenges that children face in indigenous communities and thus help to generate effective and appropriate interventions to support them.

1.5 Objectives:

1.5.1 Main objective:

To examine the barriers and enablers of indigenous child protection in Soroti central police station, Soroti district.

1.5.2 Specific objectives

- i. To find out the socio-economic enablers of indigenous child protection.
- ii. To examine the role of indigenous cultural practices in promoting child protection.
- iii. To identify the barriers of accessing child protection services.

1.6 Research questions

- i. What are the socio-economic enablers of indigenous child protection?
- ii. What are the roles of indigenous cultural practices in promoting child protection?
- iii. What are the barriers in accessing child protection services?

1.7 Scope of the study

1.7.1 Geographical scope

This study was carried out at Soroti Central police station under the Child and family protection unit department in Soroti District. It acted as the primary area of investigation on the Barriers and Enablers of Indigenous child protection.

1.7.2 Content scope

The study was focused on the barriers and enablers of indigenous child protection together with its objectives such as; to find out the enablers of indigenous child protection which involves exploring the factors and practices within indigenous communities that facilitate effective child protection, to examine the role of indigenous cultural practices in promoting child protection which includes understanding how traditional practices, beliefs and community structures that contribute to the safety and well-being of children and to identify the barriers of accessing child

protection services which covered the challenges faced by indigenous communities in accessing formal child protection services.

1.7.3 Time scope

The study take a period of two months from July to august, 2024.

1.8 Justification of the study

In the context of barriers and enablers of indigenous child protection, providing justification means presenting valid reasons and evidence to support the claim that certain factors act as barriers or enablers in protecting indigenous children. This has helped in the identification of why there could be a degree of distrust and cultural disconnection between indigenous communities and child protection agencies as a result of colonization, forced assimilation, and trauma across generations. Conversely, the importance of embedding indigenous cultural practices, collaboration, and empowerment of indigenous communities can be recognized and will go a long way in constructing an inclusive and effective child protection system. These justifications underscore the imperatives in taking a holistic, culturally sensitive approach towards indigenous child protection.

1.9 Significance of the Study.

The relevance of the study of impediment and enablement of indigenous child protection is understanding the special challenges for indigenous communities and their children. By identifying these, one could work in their mitigation to an inclusive and efficacious child protection system.

It also allows for the building of stronger relationships and supporting networks by recognizing the enablers for indigenous children. This will help in promoting the wellbeing and protection of indigenous children and to create an equitable and just society. Hence, there are several categories of people who are likely to benefit from this study and they include;

1.9.1 Social work practitioners: It helps social work practitioners a great deal in providing them with insight into the particular challenges and strengths located within the communities. For example, knowledge of historical trauma and systemic racism will help the practitioner

understand why Indigenous families would not easily trust child protection services, whereas recognition of the place of extended family and community in Indigenous cultures guides other culturally sensitive intervention strategies.

This in turn will help practitioners develop more respectful, inclusive, and effective ways of working in child protection that are congruent with Indigenous values and practices. This will help achieve better outcomes for Indigenous children and their families.

1.9.2 Families: Familiarize families with the content and discussions of the study to make them more knowledgeable and empathetic caregivers who can support Indigenous children more effectively. For example, when placing an Indigenous child into a non-Indigenous family, they are taught about the continuity of cultural practice and community contact that are so important to the child's identity and emotional well-being. This helps the family in understanding the need for stability and culturally affirming environment that relieves the child of feelings of alienation and allows them to feel a sense of belonging. Moreover, armed with the knowledge of historic and systemic barriers, the families can be assisted to advocate for the required resources and services that will treat the whole child with respect to his or her individual culture.

1.9.3 Other researchers: They benefit from this study by the understanding of the depth in which cultural, social, and systemic factors all interplay to influence the welfare of a child within an Indigenous community. A scholar interested in the role of policy on child outcomes might also consider that Indigenous children are differentially harmed due to policies that do not account for the cultural practices. The insight could thus be used to further the research into policy reforms and the elaboration of culturally informed frameworks that better support Indigenous families. Further, the studies allow for enrichment of the academic discourses while pointing out the relevance of culture-specific solutions and fostering a team for interdisciplinary collaboration in order to effectively address such multi-pronged issues.

1.9.4 Ministry of gender/policy makers: The Ministries of Gender and Policy Makers benefit from this study in informing the development of culturally competent policies and initiatives. For example, the knowledge of historical and systemic contributors to higher rates of

involvement in the child welfare system among Indigenous communities can help frame interventions that better address the root causes of the problem rather than its symptoms alone. Policy mechanisms that recognize and incorporate Indigenous knowledge systems and community strengths-including the practice of traditional healing or supporting community-led initiatives-can build trust and partnership with Indigenous communities. This approach not only enhances work on child protection but also respects and preserves the cultural rights of the Indigenous people, thus creating more feasible and long-term outcomes for the Indigenous children and their families.

1.9.5 Children: The study furthers the interest of children when it pinpoints systemic barriers that impede or facilitate access to protective services. For instance, a study may expose language barriers that children in the indigenous population face in communicating their needs to social workers, hence delaying interventions or even causing interventions that are scant. On the other hand, knowledge of enablers such as culturally competent practices at child welfare agencies helps in the development of culturally sensitive and effective interventions. In addressing such factors, studies of this kind aim to ensure better outcomes for indigenous children, who are supposed to be provided with timely and appropriate support, taking their cultural backgrounds and needs into consideration.

1.9.6 Uganda police (child and family protection unit): The Uganda Police is benefited, especially it's Child and Family Protection Unit, in terms of better operational efficiency and enhanced cultural sensitivity. For example, studies may uncover barriers such as indigenous communities' general mistrust of police agencies due to past injustices or cultural misunderstanding. Depending on what these barriers are, community engagement programs and training in cultural competency are ways the CFPU can get closer to gaining cooperation with indigenous communities. Other facilitators, as identified through this research study, include the incorporation of traditional conflict resolution mechanisms within formal judicial proceedings; it is these kinds of facilitators that may also place the CFPU in a good position to further investigate complex cases. Ultimately, such findings would assist the CFPU to implement practices that support Indigenous children in ways which respect their cultural

backgrounds and the dynamics of their communities. Researchers have been positively affected by this research since their findings can promote policy and practice change.

1.9.7 Government Agencies: For instance, the identification of barriers to access, such as historical mistrust of government agencies, may indicate for researchers a case of supporting policies anchored around community engagement and culturally responsive services. Conversely, identification of enablers-for instance, a highly successful, community-driven initiative incorporating traditional knowledge into child protection practice-can motivate replication efforts elsewhere. By systematically studying these factors, researchers can provide meaningful insights into the development of more effective strategies that respect indigenous cultures and approaches while assuring better outcomes for those children who come into protection.

1.10 THEORETICAL FRAMEWORK

A theory is a framework that guides social workers in understanding, explaining and predicting social phenomena and human behavior. It provides a basis for assessing clients' needs, planning, interventions and evaluating outcomes. Basing on the topic, the researcher was use the theory below;

1.10.1 Attachment theory

The proponent of the attachment theory is psychologist John Bowlby. He was a British psychologist who developed the theory in 1950s and 1960s. Bowlby's work laid the foundation for understanding the importance of early relationships in shaping human development and formation of attachment bonds. His research and theories have had a significant impact on the fields of psychology, child development and relationships. Therefore, he proposed that children are biologically predisposed to develop attachments to caregivers as a means of survival. He emphasized the importance of a secure base from which children can explore their environment.

1.10.2 Arguments

Several arguments support attachment theory, its emphasis on the importance of the early relationships between children and their care givers. John Bowlby argued that attachment

behaviors are biologically ingrained and serve an adaptive function. Behaviors such as crying, clinging and following a caregiver, increase the chances of an infant's survival by ensuring that the care giver remains close to provide protection, food and care. These behaviors are seen as part of a biological imperative to keep the infant safe and secure.

It's argued that secure attachment relations are associated with better emotional regulation in children. These children are more likely to develop effective coping mechanisms and have lower levels of anxiety and depression. They can express their emotions more freely and appropriately, leading to healthier interpersonal relationships and greater overall well-being. Individuals are more likely to form stable and satisfying relationships in adulthood. They tend to have higher levels of trust, intimacy and effective communication in their social relationships. This is because their early experiences with caregivers have provided them with a positive model of relationships, where needs are met and emotional support is available.

1.10.3 Assumptions

Assumption refers to something accepted as true or certain without proof. Attachment theory assumptions are the very foundational beliefs that undergird the very principles and hypotheses in the study. Assumptions guide a researcher or practitioner into understanding how these early relationships influence human development and interpersonal relations.

Attachment theory, formulated by John Bowlby, denotes that the early interactions between infants and their caregivers define the child's way of attachment with other people later in life. The most important assumptions of attachment theory are: Children make use of their caregivers as a secure base from which to explore the world. Attachment gives a sense of security and comfort and allow the child confidently to explore his environment. Attachment theory postulates that early experiences of children with caretakers beget internal working models, which, in turn, bias relationships in the future. The aforementioned models include self-other expectations that make a difference in how individuals perceive and interact with other people.

Attachment theory is based on the idea that there is a critical period during which the infant forms the attachment bond. A secure attachment at this point in development is crucial for

normal emotional development. The responsiveness of the caregiver, or sensitivity to the child's needs, is highlighted by the theory as important. In this respect, reliable and sensitive caregiving fosters secure attachment, whereas unpredictable or dismissive care has the opposite effect. Understanding these assumptions will, in turn, facilitate a deeper understanding of how early relationships have a lasting and pervasive influence on emotional development and interpersonal relationships across the life span.

1.10.4 Limitations

Attachment theory is rooted in Western industrialized cultures, so its generalizability to diverse cultural contexts may be limited. Not all cultures conceptualize caregiving and attachment in the same way, and different cultures have norms and practices related to caregiving that may impact various patterns of attachment. For truly understanding the development of attachment in light of such cultural factors, it would be important to consider the value of cultural diversity regarding the attachment theory.

Although attachment theory has categorized individuals into specific attachment styles, such as secure, insecure-avoidant, insecure-anxious, and disorganized, individuals can show several characteristics from each of the attachment styles. It is this complexity in attachment patterns that epitomizes individual differences in relationship formation and maintenance, thereby limiting the simplicity of the theory in classification.

Attachment theory underlines the role of early childhood experiences in shaping attachment styles. At the same time, it does not fully account for the fact that attachment patterns can change at some point after the formative event due to influences like therapeutic intervention and life-changing events. Modifications in attachment style and adaptiveness need to be acknowledged to occur in time so that one may cognize one's attachment dynamics more fully.

Attachment theory may not focus a great deal on socioeconomic influences on attachment relationships. Economic differences and other forms of environmental stress can impact the quality of care and thus attachment security. Attention to socioeconomic context can enrich the perspective on how social contexts shape attachment experiences.

Although attachment theory initially focused on infant-caregiver relationships, there has recently been an increased interest in the understanding of adult attachment, particularly within

romantic relationships. Nonetheless, theoretical development of attachment in adult relationships may still have some lacunae in explaining the continuity of attachment styles in the lifespan. Further research is needed to explicate how attachment styles evolve and are expressed in adult relationships to fully develop our understanding of how attachment theory generalizes beyond infancy.

1.11 DEFINITION OF KEY TERMS

A child

According to this constitution, a child means any human being below the age of eighteen years. This definition is obtained from article 257, which defines various terms within the constitution.

Indigenous: The term indigenous refers to groups of individuals. Native populations are those that can be termed to have a specific cultural, historical, and at times ancestral relationship with a particular region or religion. Most indigenous populations go through various challenges different from others and encounters, including marginalization, discrimination, and erosion of cultural traditions. There is a need to respect the rights of indigenous communities, such as self-determination, land, and resources.

Child protection

Refers to the measures and activities taken in order to ensure that the best interest of the child, his safety, and well-being are protected. Protection from abuse, neglect, exploitation, and violence is included. Thus, child protection systems will work on preventing harm, support, and intervene when necessary to improve the growth and development of the child as a whole. For this, government agencies and communities should come together in order to make the environment safe and conducive for the child to grow and prosper.

Barriers

Refers to the things that prevent the indigenous children from receiving proper care and protection. These include things like socioeconomic inequalities, discrimination, and access to resources and services at a disadvantage, and historical consequences of colonization. These can raise challenges in indigenous communities to ensure wellbeing and rights of their children.

Enablers: These would relate to factors or approaches that enable and support indigenous child protection. They shall include efforts toward recognition and respect for indigenous rights, community empowerment, and culturally sensitive approaches to child protection. Enabling factors aim at empowering the indigenous communities and engaging them in decision-making processes on child protection.

CHAPTER TWO: LITERATURE REVIEW

2.0 INTRODUCTION

This chapter presents a review of comparative literature from across the globe related to the Barriers and Enablers of Indigenous child protection. It entails the literature review on the research objectives in relation to the barriers and enablers of indigenous child protection.

2.1 Socio-economic Enablers of Indigenous Child Protection

Socio-economic enablers are factors that enable and promote the development of social and economic circumstances in which a community or society finds itself. These enablers establish conditions in which individuals and families can thrive-particularly in the context of vulnerability and disadvantage. Socio-economic enablers are constituents that directly or indirectly help in providing safety, health, and well-being to indigenous children in regard to indigenous child protection. Some of the socio-economic enablers are presented herein. Indigenous communities face some unique challenges in child protection linked to historical trauma, cultural dislocation, and ongoing socioeconomic disparities. This literature review explores the socioeconomic enablers that contribute to effective indigenous child protection.

This is important for children in general; however, indigenous communities see quality health service access as an instrumental way of protecting the child through health services that are accessible and culturally sensitive. Health provides essential preventive and curative care necessary for the protection of a child's physical and mental health. Culturally sensitive health services ensure that indigenous children receive care compatible with customs and needs. There is an association between access to comprehensive health services, including mental health support, and improved overall child welfare in indigenous communities. For example, health interventions that have integrated traditional healing with conventional medicine have successfully brought balance into health inequities.

In British Columbia, Canada, the establishment of First Nations Health Authority tries to integrate more holistic model of health care with Traditional Knowledge and Practices which, in effect evidences improved health outcomes for children and families.

Safe and stable housing is a crucial determinant of child well-being. Housing stability ensures that children have a secure environment to grow well and be protected. Stability in housing forms the basis for providing a non-abusive and safe environment for children. Overcrowding or unsafe living conditions heighten the chances of children experiencing neglect and abuse.

For example, studies have identified that appropriate housing reduces the levels of stress and instability which are serious threats to the well-being of a child. In indigenous communities, improved housing programs have reported successful achievements by way of reduced mortality and morbidity rates, safety concerns, and improved health conditions for their children. In Canada, for example, housing projects undertaken by the Aboriginal Housing Management Association do not only develop appropriate affordable and culturally appropriate accommodation but also promote improved stability and well-being for their children.

It is through legal advocacy that all the rights of indigenous children are ensured. It helps in addressing systemic inequalities and makes sure that indigenous children receive proper treatment through child welfare systems. The legal advocacy helps ensure that indigenous children's rights are upheld and have access to any essential services regarding protection. Besides, it handles the systemic biases within the child welfare system. The results of legal advocacy have been positive for indigenous children and have been inducted into the child welfare system. Research indicates that better legal representation and advocacy groups can promote and protect the rights of indigenous children in a positive manner.

First Nations Child and Family Caring Society of Canada has been at the forefront in the fight for equal funding and services for Aboriginal children. The efforts led to massive policy changes with great improvements in child welfare practice.

Strong policy frameworks support indigenous child protection. Indigenously specific needs and self-determining policies enhance indigenous child welfare. Policy support provides the foundation for systemic changes in the betterment of indigenous children. Effective policies ensure indigenous perspectives are reflected in child welfare practice, with appropriate resourcing occurring.

The most necessary policy interventions for reflecting self-determination and community control in child welfare services go toward improving the outcomes of indigenous children. A

second related observation from research makes a case for the need for indigenous peoples themselves to be parties in the co-development of policy. Probably one of the biggest policy developments in this respect to take place in Australia has been the Aboriginal and Torres Strait Islander Child Placement Principle. The object of the principle is to ensure indigenous children remain connected to their culture and community, leading to better long-term outcomes (Libesman 2014).

Cultural competence in service delivery has seen the respect for the unique cultural backgrounds of indigenous families and further integrated the same into child protection strategies. Engagement and trust are fostered between service providers and indigenous families by competencies on culture within child protection services. This helps in the development of interventions which are both culturally appropriate and effective.

Programs and services that reflect the principles of cultural competency tend to be more successful in engaging indigenous families and promoting positive outcomes. For instance, Walker et al. (2014) illustrate that training workers in child protection about cultural competency helps them to better support indigenous families effectively.

The Family Matters Report in Australia further points out that the issue of cultural competence is central in all child protection services, therefore recommending practices that are informed by indigenous cultures as a sure way of improving outcomes for these children. SNAICC (2017). Indigenous communities worldwide face unique challenges in the protection of their children due to historical injustices, cultural dislocation, and ongoing socio-economic disadvantage. This literature review explores socioeconomic enablers to effective indigenous child protection by analyzing various critical factors at play, such as education, income, community support, and cultural practices.

Education is a critical cornerstone in child protection, as it arms children with knowledge and skills that will hopefully contribute positively toward supporting their families and communities. In the instance of indigenous peoples, culturally relevant education is particularly vital. Education provides the basis for economic security and informed choice. In indigenous contexts, culturally relevant education can foster resiliency at the community level and the individual. Greater indigenous parental education is associated with improved child

welfare outcomes. Studies have documented that indigenous approaches to education that tap into traditional knowledge produce community resilience and increased protection for the child (Battiste 2002; Toulouse 2016).

In New Zealand, the incorporation of Māori language and cultural learning within schools has been associated with the promotion of increased self-esteem and social cohesion that may protect children from harm. In this regard, Bishop & Berryman, 2006 assert that programs incorporating indigenous languages and cultural practices have shown to improve academic achievement and emotional stability of the students attending them.

The economic stability of the family is crucial to the creation of a safe and nurturing environment for the children. Employment with decent remuneration might reduce some stressors by way of child abuse and neglect. Stable income and jobs reduce poverty-related stressors and provide the wherewithal for a family to meet a child's basic needs. Income support programs and economic development initiatives have shown positive impacts on child welfare in indigenous communities. To begin with are those economic initiatives that have been proven to improve general levels of employment and income; such initiatives have, in turn, contributed to the improvement in the general levels of family stability, as well as in child welfare outcomes (Mason, 2009; Dussault & Erasmus, 1999).

The Aboriginal Employment Strategy in Australia is a good example of how improved employment initiatives can contribute to a reduction in socioeconomic disparity and provide child protection. A strategy that involved training and job placement had effectively enhanced the economic status of indigenous families, which further created a favorable environment for the well-being of children.

Strong community networks are undeniably a hub for primary emotional and practical supports for families. These are different traditional systems of mutual support that most indigenous communities would like to reinforce. This kind of community support network serves to reinforce a safety net for families through the provision of resources and services with a focus on preventing child neglect and maltreatment. Community-based interventions leveraging existing social networks can be effective in improving child protection outcomes. Conversely,

studies have shown that indigenous communities where there is a high level of cultural continuity and social cohesion exhibit much lower rates of poor outcomes for children. The effectiveness of such community-driven child protection programs, as in those developed by the Alaska Native Tribal Health Consortium, bears witness to the value of local ownership and culturally grounded practice in ensuring children's safety.

Cultural identity and traditional practices stand for the protective factors in indigenous child welfare. In this respect, the continuity of culture helps a child build an appropriate sense of self-identity and a feeling of belonging since it is considered an important component of well-being. These traditions mean much, including identity, community, and continuity-all important in every child's development.

Including traditional cultural practices in child protection strategies creates an enabling environment that ensures the reinforcement of these traditional practices as part of reconnecting with the values and identity of the community. Cultural resilience, in which revival of traditional ceremonies and rituals forms part, is crucial for the mental health of indigenous populations and child protection.

Traditional peacemaking practices of the Navajo have been adopted in the United States child welfare proceedings to allow more culturally appropriate and effective resolutions to take place. These methods involve the community in decision-making and focus on tenets of restorative justice that are consistent with indigenous values. Indigenous child protection necessarily requires an integrated approach to numerous socioeconomic factors: holistic frameworks that bring together legal advocacy, community-based support, and cultural education become imperatives.

In Canada, the First Nations Child and Family Caring Society takes a multidimensional approach in the complex needs of indigenous children. Approaches included are legal advocacy for equitable funding and services, community-based support to strengthen families, and cultural education to foster identity and resilience.

The protection policies for indigenous children should focus on an integrated approach that encompasses economic development, education reform, community involvement, and cultural

preservation. Such an integrated approach recognizes the interdependence of many factors affecting child well-being and ensures that the outcomes are much more effective and sustainable.

2.2 The role of indigenous cultural practices in promoting child protection.

Cultural practices are behaviors, beliefs, rituals, traditions, and customs that people of a given society or group share and pass on. More often than not, these practices dictate how people within a community interact, communicate, celebrate, and express themselves.

Indigenous cultural practices form one of the cores of child protection in their communities, offering holistic frameworks deeply embedded in social, spiritual, and communal values. This review discusses how such practices contribute to safeguarding children through a synthesis of recent research and perspectives from the past two decades.

Indigenous cultures often relate to a collective sense of child-rearing, in which the extended family, elders, and wider community are seen as having responsibility for, and/or play an integral role in, caring for the children (SNAICC, 2016). This overall approach ensures that children have a number of carers, creating an encompassing supportive environment which prevents neglect and abuse. For example, in Navajo society, "kinship care" refers to a system when relatives from one's extended family ensure that children are taken care of, thus fostering cultural continuity and resilience (Korbin, 2002).

The protection of the indigenous child is based on traditional cultural norms and values, which center on respect, reciprocity, and concern for the welfare of future generations. The values act to provide a protective resource against maltreatment as they enhance good behavior and community responsibility. For instance, telling stories and reminiscing over oral histories are some indigenous practices among the Inuit that sustain cultural values and, at the same time, teach children social roles and responsibilities to promote resilience and self-esteem.

Traditional ceremonies and initiation rites form the fulcrum of child protection in many indigenous groups, in marking life transitions and reinforcing cultural identity. In such a case, initiation rites into adulthood carry with them not only the celebration of a child passing into adulthood but also the passing on of information touching on critical values of the community and responsibilities. Among the Maasai of East Africa, for instance, such rituals as

circumcision mark one to transit to maturity and are accompanied by lessons on good conduct and social solidarity.

Indigenized knowledge systems include traditional healing practices and medicinal knowledge that are crucial for the well-being of a child. Traditional healers normally wield influence in their communities and provide care that is holistic, integrating spiritual and physical health for individuals and communities alike. In this regard, the practice of "Dadirri" among the Indigenous Australians involves deep listening and quiet reflection that may promote emotional resilience and offer protection to the mental health well-being of children.

While the protection of children's rights and the betterment of the community may be the goals, indigenous communities have various legal and social structures to achieve them. Disputes are resolved and protective measures enforced by tribal councils led by elders and guided by customary laws or community consensus in relation to cultural contexts. In this way, various traditional structures allow for interventions and support systems within the community that enable the protection and development of children.

Despite such strengths in indigenous child protection practices, historical and current challenges continue to persist. The process of colonization disrupted the traditional practices, further weakened by policies of forced assimilation. These very socioeconomic disparities additionally limit resources available for child protection within indigenous communities. Community-led and-identified initiatives and collaborations with external agencies restore the indigenous cultural practices and align them with modern child protection methods through building resilience and strengthening empowerment.

Various case examples have demonstrated how indigenous cultural practices work as effective child protection. For example, the "Whānau Ora" approach among the Māori in New Zealand focuses on overall family well-being and addresses systemic issues to ensure building resilience through culturally appropriate services. Traditional reindeer herding among the Sami in Scandinavia teaches children responsibility and care for the environment that promote well-being and strengthen the community.

Indigenous cultural practices are resourced with resilient strategies for promoting child protection emanating from communal care, cultural values, and traditional knowledge systems. This approach not only ensures that these practices are recognized for their efficacy in child welfare frameworks but also for their relevance in fostering healthy, thriving communities. Ongoing research, advocacy, and support of indigenous-led initiatives remain critical to sustaining and revitalizing these invaluable traditions.

In this study, Schiller and De Wet asserted that in some social welfare contexts, the indigenous cultural and embedded social work practices foster and create inequalities, more so if the vulnerable groups are involved like in the case of foster care adolescents. This position, therefore clearly emphasizes the participation in decision-making by those affected. In this regard, the UNICEF (2012) defines participation to be an ongoing process of children's expression and active involvement in decision making at various levels in matters concerning them according to their age and maturity. Honkalaskar et al. (2014:40) refers to a participatory People's participation in development and decision-making is about assuring them that they retain and exercise control over whatever contributions they make to decision-making. This would empower them, in turn, eventually to realize well-being.

In Ghana, children's participation in work is seen as a vital way of forming character discipline and as a means of learning about the value of a good work Ethic _x0007_ Wyness, 2019; Imoh and Okyere, 2020_x0007_. This Normative practice has been occurring for generations and is considered by many Ghanaians as contributing constructively to the general development of children between the ages of five and sixteen years old, as they gain valuable skills, learn to work, cooperate with others, contribute to becoming citizens, and assist in shaping societies and communities.

Work in a family setting is traditionally the children's responsibility for socialization to form a social welfare service to sustain the family. According to Gankam Tambo, 2014, article 31 of the African charter on the rights and welfare of the child explains it as an aspect of socialization and confirmation of solidary community participation.

2.3. Barriers of Accessing Child Protection Services

A barrier is something that hinders passage, communication, or progress. It can be physical or abstract. The study by Woodman et al. (2018), revealed that some participants might not give due weight to children's views because parents are seen to have the potential to influence children's responses. It has also been noted that the older the child, the more confident the practitioner is in saying the child is not being influenced by parents. Thus, practitioners do need to be able to understand parent's various abilities to influence children's responses and deal with it appropriately. Various historical, cultural, socio-economic, and structural issues form significant obstacles and barriers for indigenous communities. It is, therefore, important that these challenges be understood in the development of effective interventions geared towards the protection of vulnerable children within such communities.

Indigenous communities are also reluctant to disclose information to child protection services, mostly because historical injustices through systems-institutions-government have installed substantial levels of mistrust. Indeed, the legacy of colonialism entailing forced assimilation policies and, for example, residential schools in Canada and the Stolen Generations in Australia, has left a deep-seated distrust of authorities among indigenous populations (Royal Commission into Aboriginal Deaths in Custody, 1991; Johnston, 1991). Whereas in the US, ICWA was created in response to large numbers of indigenous children being taken from their families. It is still facing implementation challenges along with spotty application of the law that have continued to impede its full effectiveness.

Blackstock (2003) addresses the historical trauma linked to residential schools and their perennial effects on the trusting relationship of child protection with indigenous communities. She has emphasized how the practice of child removal and assimilation policies have created a deep-seated distrust of governmental agencies. Blackstock, C. (2003). First Nations Child and Family Caring Society of Canada: Restoring Peace and Harmony in First Nations Communities. **Social Work Review**, 15(3), 74-77.

Large cultural differences between the indigenous and non-indigenous frameworks of child protection can constitute major barriers. Mostly, indigenous communities have their child-

rearing practices and concepts of family and community responsibility in their own unique ways, which may clash with the mainstream standards for child protection. According to Kline (1992), this can easily result in misunderstandings and mistrust by service providers towards indigenous families. The Australian Indigenous Child Welfare and the Issue of Cultural Dissonance points out that it creates dissonance and disengages child protection services from effectively taking place in Australia. In most cases, this leads to child protection workers developing practices which are not appropriately culturally framed, hence making indigenous families alienate themselves from them more. Libesman, T. (2004). Child Welfare Approaches for Indigenous Communities: International Perspectives. **Child Abuse Review**, 13(5), 338-355.

As child protection agencies may be unfamiliar with traditional communal child-rearing practices-whereby extended family members and the community actively participate in child rearing-confusion can result. For example, Misalignment of Child-Rearing Practices Eduardo Duran and Bonnie Duran present the inconsistencies between indigenous communities and mainstream child protection systems when it comes to raising children (1999). They emphasize that traditional approaches, such as communal child-rearing, can be misinterpreted by the agencies entrusted with the protection of children and lead to inappropriate intervention. Duran, E., & Duran, B. (1999). **Native American Postcolonial Psychology**. State University of New York Press.

Indigenous people are more vulnerable to socio-economic problems like poverty, lack of housing and limited accessibility to educational and health care services. These factors multiply the possibility of child abuse and neglect but also diminish the chance of the family seeking and receiving aid (Blackstock, 1998). Barbara Fallon, Nico Trocmé and Bruce MacLaurin give a detailed account of the socio-economic situations regarding indigenous families in Canada in 2011. The authors illustrate how poverty along with inadequate housing coupled with a lack of proper services increase the vulnerability of an aboriginal child to being neglected and abused. Reference. Fallon, B., Trocmé, N., & MacLaurin, B. (2011). The Structure of Indigenous Child Welfare in Canada. "International Journal of Child, Youth and Family Studies" 2(2), Geographic isolation further exacerbates the access problem concerning child protection services in many indigenous communities. In isolated, northern and rural areas,

lack of infrastructure and resources inhibits the potential of child protection agencies to ensure timely and appropriate support.

In this paper, Paul Memmott (2010) identifies the challenges remote indigenous communities in Australia face with regard to child protection. Geographic isolation he combines with a lack of infrastructure has made it difficult to provide effective services for child protection. Memmott, P. (2010). On Regional and Remote Indigenous Communities in Australia. **Australian Journal of Social Issues**, 45(3), 411-431.

Historically, policy and legal frameworks have failed in protecting indigenous children from this basic right. The inconsistent application of laws such as the ICWA and underfunding of services delivered appropriately to their culture have undermined efforts toward helping indigenous families. Furthermore, most child protection policies and planning lack the indigenous voices; hence, this can lead to developing strategies on child protection without the reflection of the needs and perspectives of these indigenous communities.

The Indian Child Welfare Act (ICWA). In the United States, Terry Cross (2004) analyzes some challenges found in the practice of ICWA. He presents inconsistent application and lack of funding as the issues that have so far minimized the effectiveness of the Act to make a difference in the lives of indigenous children. Cross, T. L. (2004). The Indian Child Welfare Act of 1978: A Critical Analysis. **Journal of American Indian Education**, 43(2), 38-55.

Legal Systems and Indigenous Child Protection in Canada. Cindy Blackstock (2011) explores policy and legal barriers towards indigenous child welfare in Canada and points out that the reforms need to involve indigenous perspectives and adequately fund the services of a culturally appropriate standard. Blackstock, C. (2011). The Canadian Human Rights Tribunal on First Nations Child Welfare: Why If Canada Wins, Equality and Justice Lose.

2.4 Research gap

A research gap refers to an area or topic within a particular field of study that has not been sufficiently addressed or explored. It represents a void or deficiency in current knowledge where further research is needed to advance understanding or solve a problem. In the literature review on socioeconomic enablers, cultural practices promoting child protection, and barriers to

accessing child protection services within indigenous communities, a notable research gap exists concerning the integration of traditional knowledge systems with contemporary child protection frameworks. While studies acknowledge that Indigenous communities often face significant barriers in accessing adequate child protection services, which impacts the well-being and safety of children within these communities. Ideally, indigenous communities would have equitable access to culturally sensitive child protection services that respect and integrate traditional knowledge and practices, ensuring the safety and well-being of children. Though in reality, many indigenous communities experience barriers such as geographical isolation, limited resources, cultural insensitivity in mainstream services, historical trauma, and lack of community control over child welfare decisions. These factors contribute to disparities in child protection outcomes compared to non-indigenous populations. Therefore, the gap lies in the disparity between the current state (real situation) and the ideal situation. There is a need for research and policy interventions that address these barriers and promote enablers such as community empowerment, culturally appropriate services, and policies that respect indigenous rights and self-determination in child protection. Closing this gap requires collaborative efforts between indigenous communities, governments, and service providers to develop and implement effective strategies that uphold indigenous children's rights and ensure their safety within their cultural contexts.

CHAPTER THREE: METHODOLOGY

3.0 Introduction

The methodology that guided this chapter included the area of study, research design, data collection instruments and methods, time line/ work plan.

3.1 Research design

This was a descriptive research design used to avail a detailed description of barriers and enablers of the indigenous child protection. This was because it adopted a cross-sectional survey which captured the socio-economic enablers of indigenous child protection, the roles indigenous cultural practices played in promoting child protection, and barriers in accessing child protection services. A survey design gave insights into an existing situation through data collection and analysis without having to study the whole population. A survey allowed the use of qualitative and quantitative approaches to collect information and study some predefined characteristics of a predefined sample of a population.

3.2 Population

According to the records, there were cases received on daily basis so the researcher targeted child abuse and domestic violence cases and for the purposes of research, the researcher took a sample population of 45 respondents basing on the child cases received.

3.3 Sample size

the researcher used the Slovene's formula to determine the sample size. The calculation was determined using Slovene's formula, which indicated the sample size from a large population, showed the level of precision required. This was then selected using simple random sampling. A representative sampling gave results that could be generalized to the population of study based on the sample of 45 respondents who were victims to domestic violence and child abuse. Slovene formula was used by the researcher to determine the sample population.

3.4 Sampling Technique

The target populations of the study were the number of crime cases in Soroti central police station in Soroti district. The researcher used simple random sampling to select a total of 45 respondent file cases that were observed and officers were ultimately interviewed and questioned. This was performed by using a list of cases obtained from the child and family protection unit authority. Random sampling gave equal chances to all the potential respondents of either being included or not in the study.

3.5 Area of study:

The study was conducted in Soroti central police station in Soroti District.

The district was located in the Teso sub-region of eastern Uganda. The district covered a land area of approximately 2,725 square kilometers. The district was also bordered by the districts of Katakwi to the north, Amuria to the northeast, Serere to the southeast, Kumi to the south, Ngora to the southwest, and Kaberemaido to the west. Soroti town was the main administrative and commercial center of the district. The central police station in Soroti district was specifically located in Soroti municipality. The municipality happened to be the administrative and commercial center of the district. It was strategically located at the center of the town for the purpose that ensured easy access and effective policing for the entire surrounding areas of Soroti district.

3.6 Data collection instruments and methods.

3.6.1 Interview Guide

The interview guide was prepared as an instrument to guide during data collection.

It was structured in such a way that all relevant topics must have been covered during the interviews. It was made up of a set of open-ended questions which were supposed to give the participants a chance to give detailed responses. Their experiences and views on the research topic were portrayed in these questions, which were formulated from the objectives of the study. They were set in such a way as to probe for significant themes related to the research questions. This was pretested on a small population so that the interview guide was clear and

what was required, making necessary adjustments to obtain the data. Results from this pilot testing were integrated into the guide. The guide provided consistency across the sessions while allowing the researcher to focus on the core areas of interest. There was still flexibility to hear the issues that participants considered important.

3.6.2 Questionnaire

A questionnaire was designed for this study as a major tool for data collection.

It was designed to collect quantitative data related to the aims of the research. The questionnaires contained both closed and open-ended questions to gain as much information as possible from the sample. The questions were produced based on the literature review and the hypotheses of the study. Before distributing it among the sample, the questionnaire was pretested for clarity, relevance, and reliability on a small sample. This pre-test was used to obtain feedback that was useful in making necessary revisions for the final version. Upon completion, the questionnaire in its final form was administered to selected respondents in person and through online platforms, whichever was accessible. The information obtained from the questionnaires was then analyzed in a structured manner to arrive at conclusions on research questions.

3.7 Ethical considerations

The study followed all the laws of the country and demonstrate high level of integrity without any form of compromise.

The researcher sought clearance from the Uganda Christian University Research and Ethics Committee. The study sought the authorization of the participants in the study. The respondents were interviewed, and also they were requested to agree to participate as they signed the consent form and be interviewed. In regard to privacy and confidentiality, the researcher made sure that transparency was followed as a principle, ensured confidentiality at the highest order regarding the details provided by the respondent. Data gathered in any research from participants should be handled in a safe manner so as not to reveal the identities of the participants themselves.

3.8 Data analysis

Data analysis basically looked at data on a routine basis with the intent of uncovering patterns, relationships, and insights that answered questions or confirmed hypotheses.

Qualitative data analysis

The qualitative technique employed in this study by the researcher included summarizing, interpreting, and drawing conclusions from data. While quantitative statistical approaches, included regression analysis, hypothesis testing, and clustering, explain relationships and allowed for hypothesis testing using numerical data, qualitative data analysis involved thematic analysis, content analysis, or even grounded theory that explored and interpreted textual or narrative data. Analysis ensured that results were robust, reliable, and relevant to the research objectives and yielded insight to inform decisions and further knowledge.

Quantitative data analysis

Quantitative data analysis involved the application of statistical techniques that tested the relationships and differences among variables.

Descriptive statistics-mean, median, standard deviation-were computed to summarize the data and provided an overview of the sample characteristics and key measures of social wellbeing. Inferential statistics, such as t-tests, chi-square tests, and ANOVA, allowed comparisons of groups to identify, if differences identified were significant. Such analysis could be done with support from advanced statistical testing software such as SPSS, which enabled the identification of valid conclusions from the various barriers and enablers considered in indigenous child protection. Editing, coding, and cleaning were undertaken to provide consistency, uniformity, and accuracy for data gathered.

Data was entered into the statistical package for social exploratory data analysis. EDA was done on the dataset to check out for prevalence indigenous child protection. Pearson correlational was used for highly correlated pair's independent variables. Highly correlated variables were not used at the same time in a given model. Computation of descriptive

statistics like means, standard deviations, and frequencies were done as a way of exploring the data. Econometric analysis later followed the research objectives.

CHAPTER FOUR

DATA PRESENTATION, INTERPRETATION AND DISCUSSION OF THE FINDINGS

4.0 Introduction

This chapter presents the findings on barriers and enablers of indigenous child protection. A case study at Soroti central police station under the child and family protection unit. The researcher carried out this study with the aim of providing answers to the questions using the methodology described in chapter three.

4.1 Findings on the general information about respondents.

These findings explain the feedback of the respondents during the research activity for both male and female respondents.

4.1.0 Response rate.

The sample size of the population was 45, 45 questionnaires were designed and were wholly answered. This implies that the response rate was superlative.

4.1.1 Gender

Table 2 showing the Gender distribution of respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Male	30	66.7	66.7	66.7
Valid Females	15	33.3	33.3	100.0
Total	45	100.0	100.0	

**Source: Primary Data
(2024)**

With reference to table 2

above shows that out of the total sample for the study, 66.7% were male, while 33.3% were female. This implies that the views of males were more represented in the study findings than those of the females.

4.1.2 Age

Table 3 showing Age group of respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
20-30 years	15	33.3	33.3	33.3
31-40 years	19	42.2	42.2	75.5
Valid 41-50 years	10	22.3	22.3	97.8
Above 50 years	1	2.2	2.2	100.0
Total	45	100.0	100.0	

Source: Primary Data (2024)

With reference to table 3 above indicates that 33.3% lie between the age of 20-30 years, 42.2% make it to the age of 31-40 years, 22.3% lie between the age of 41-50 years ,and above the age of 50 years constituted 2.2%. This indicates that the majority of respondents were mature and the knowledge obtained from them was conducted. The employment of employees lie between the ages of 31-40 years at Soroti central police station is due to the fact that this is the most active group of persons that is required in the effective implementation of the operations of Soroti central police station thence guaranteeing the achievement of objectives.

4.1.3 Qualification.

Table 4 Showing academic qualification of respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Secondary	6	13.3	13.3	13.3
Certificate	6	13.3	13.3	26.6
Diploma	23	51.1	51.1	77.7
Degree	8	17.9	17.9	95.6
Masters	2	4.4	4.4	100.0
Total	45	100.0	100.0	

Source: primary data (2024)

With reference to table 4 above shows that 13.3%, 13.3%, 51.1% ,17.9% and 4.4% correspond to secondary, certificate, diploma, degree, and masters respectively. This indicates that all people employed by Soroti central police station have attained certain level of education and knowledge. This is however, not surprising that the Soroti central police station is known for employing people who have attained such level of education and knowledge. Thus with good education level, the respondents were able to clearly understand and interpret questions and give appropriate responses.

4.1.5 Years of working

Table 6 showing years of working by respondents

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid Less than 1 year	15	33.3	33.3	33.3
1-2 years	18	40.0	40.0	73.3
Above 3 years	12	26.7	26.7	100.0
Total	45	100.0	100.0	

Source: Primary data (2024)

Table 6 above shows that 33.3%, 40%, and 26.7%, correspond to less than 1 year, 1-2 years, and above 3 years respectively. This however implies that Soroti central police station employs experienced workers who have had reasonable numbers of years of experience with 40% such that the goals formulated by the entity can be achieved well besides this it also implies that majority of the respondents had served for a considerable period which indicates that most of the respondents had vast knowledge which could be relied upon by this study.

4.2.0 Research question one: Finding out the socio-economic enablers of indigenous child protection. What socio-economic factors did you believe were most important in ensuring the protection of indigenous children in your community?

Respondents likely emphasized household income, employment opportunities and access to social services as the primary factors that ensured children's well-being. Many expressed that without steady sources of income, parents struggled to provide essentials such as food, clothing, and education, all of which are seen as critical to protecting children. While they highlighted the importance of community solidarity and cultural values that promote collective responsibility for child protection.

Some respondents described a direct link between economic stability and a family's ability to meet their children's needs. Many probably shared stories of how parents with stable jobs could afford better healthcare, nutritious food, and education, ensuring their children grew up in safer environments. They reflected on how, in poorer households, children were more likely to experience malnutrition, child labor, or neglect because of agonizing resource allocation decisions families have to make. Probably a recurring theme was how economic stability was one of the key factors that made sure good outcomes of childhood materialized.

Other community-based initiatives included in this category of economic initiatives which contributed to the strengthening of child protection were savings and credit cooperatives or women's micro-finance groups, economically empowering families. They might have said something like, "These are initiatives that assist families when in need, and they could always get loans for emergency expenditure like school fees or medication. Others may have pointed out that such initiatives offer a safety net to children, wherein the risk of child exploitation is reduced since a financial means is provided to the parents to support the child. There could have been tear-jerking stories of how a community initiative directly enhanced the life of a certain child in a particular case. These are factors that, in turn, affect access to education and healthcare-things that are key drivers of indigenous child protection. Probably, the Respondents spoke passionately about how education and healthcare have transformed the well-being of the children.

Many reflected on how education not only imparted academic skills in children but also made them aware of their rights, responsibilities, and community values, thus helping in self-protection.

On the other hand, access to healthcare probably ensured that children never missed any check-ups and got timely treatment. This may have cured a range of diseases and health conditions that might become extremely serious if left untreated because of poverty. They also gave their personal experiences of how having access to those services made them feel more secure about their children's futures. Children's socio-economic protection is increased within the community because most respondents focused on traditional roles, especially those played by elders, extended family, and community leaders.

They must have narrated how these people played the role of guardians to children, guiding them on moral ways and rebuking when they went astray as they elaborated how an aunt, uncle, or any

grandparent took up responsibilities for children whose parents were constrained financially to look after them so that even a single child was never left unattended. However, the economic disadvantages encountered by the Indigenous community make their children more vulnerable. Child protection, therefore, requires the creation of economic opportunities and financial stability in indigenous communities.

Table 7 Showing whether indigenous communities often face economic disadvantages, leading to higher vulnerability for children. Creating economic opportunities and promoting financial stability within indigenous communities can significantly contribute to child protection.

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	28	62.2	62.2	62.2
Agree	8	17.8	17.8	80.0
not sure	2	4.4	4.4	84.4
Disagree	4	8.9	8.9	93.3
strongly disagree	3	6.7	6.7	100.0
Total	45	100.0	100.0	

Source: primary data (2024)

Table 7 above indicates that 80% (62.2%, 17.8%) of the respondents were positive to the statement that indigenous communities often face economic disadvantages, leading to higher vulnerability for children. Creating economic opportunities and promoting financial stability within indigenous communities can significantly contribute to child protection, 4.4% of the respondents were not sure to the statement while 15.6% (8.9%, 6.7%) of the respondents objected it however such findings were in accordance to Elsey.R.D. (2019) denoted that indigenous communities often face economic disadvantages, leading to higher vulnerability for

children. Creating economic opportunities and promoting financial stability within indigenous communities can significantly contribute to child protection.

4.2.1 Strong indigenous communities play a crucial role in the protection of indigenous children. What traditional practices or rituals in your culture were specifically aimed at protecting children?

Respondents described various traditional ceremonies and cultural rituals that were aimed at protecting children, such as initiation rites, blessings, or naming ceremonies. These practices might have been explained as reinforcing a child's place in the community, ensuring that they were surrounded by protection and care. Some respondents reflected on the spiritual dimensions of these practices, indicating that children were viewed as sacred beings whose protection was a shared communal responsibility.

Indigenous cultural norms and values reinforce the importance of child protection within the community because some Respondents stressed how cultural norms and values placed children at the center of the community's future. They described the taboos or social expectations around child-rearing, with community members held accountable for a child's safety and well-being. While they reflected on how respect for elders and the value of family loyalty reinforced the need to protect children. Some offered examples of how cultural teachings discouraged harmful behaviors, emphasizing values like responsibility and caring for the vulnerable.

Traditional conflict resolution methods were used to address issues of child protection in a way that respondents likely shared examples of how disputes related to child protection, such as neglect, abuse, or family conflicts, were handled through traditional councils of elders or community meetings. These conflict resolution processes were described as restorative, focusing on mediation, reconciliation, and community healing rather than punitive measures. Some respondents reflected on specific cases where the community intervened to protect a child, and they may have expressed appreciation for the way traditional methods prioritized the child's welfare.

Children were taught about their rights and responsibilities through indigenous cultural practices while respondents spoke about how children learned about their rights and responsibilities

through storytelling, rituals, and participation in communal activities. They likely reflected on the role of elders in imparting values such as respect, honesty, and responsibility through oral traditions, songs, and proverbs. Some respondents emphasized that children were taught to understand their place in the broader community, reinforcing their role in both protecting themselves and contributing to the protection of others.

Involvement of extended family and community members in child-rearing contribute to child protection because some respondents shared how extended family and community members played integral roles in protecting children. They reflected on how aunts, uncles, grandparents, and even neighbors took on caregiving responsibilities in times of need, ensuring that children always had someone to turn to. Some respondents may have shared emotional accounts of how, during crises like illness or economic hardship, the community rallied together to provide for a child, emphasizing the strength of collective child-rearing practices.

Table 8 Showing whether strong indigenous communities play a crucial role in the protection of indigenous children. Empowering communities can be achieved through various means, including community-led initiatives, traditional practices, and self-governance

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	10	22.2	22.2	22.2
Agree	9	20.0	20.0	42.2
not sure	3	6.7	6.7	48.9
Disagree	12	26.7	26.7	75.6
strongly disagree	11	24.4	24.4	100.0
Total	45	100.0	100.0	

Source: primary data (2024)

With reference to table 8 above it can be seen that 42.2% (22.2%, 20%) of the respondents were positive to the statement that strong indigenous communities play a crucial role in the protection of indigenous children. Empowering communities can be achieved through various means,

including community-led initiatives, traditional practices, and self-governance, 51.1% (26.7%, 24.4%) were negative to the same statement while 6.7% of the respondents were not sure.

4.2.3 Indigenous children's protection requires culturally sensitive services and support systems that respect and acknowledge their unique identities, languages, and cultural practices

Table 9 Showing whether indigenous children's protection requires culturally sensitive services and support systems that respect and acknowledge their unique identities, languages, and cultural practices

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	18	40.0	40.0	40.0
Agree	12	26.6	26.6	66.7
not sure	7	15.6	15.6	82.3
Disagree	3	6.6	6.6	88.9
strongly disagree	5	11.1	11.1	100.0
Total	45	100.0	100.0	

Source: primary data (2024)

Table 9 above indicates that out of total sample of the study, 66.6% (40%, 26.6%) of the respondents were positive to the statement that indigenous children's protection requires culturally sensitive services and support systems that respect and acknowledge their unique identities, languages, and cultural practices, and 15.6% were not sure while 17.7% (6.6%, 11.1%) were negative to the same statement. This implies that indigenous children's protection requires culturally sensitive services and support systems that respect and acknowledge their unique identities, languages, and cultural practices.

4.2.4 Effective government policies and legislation are essential socio-economic enablers for indigenous child protection

Table 10 Showing whether effective government policies and legislation are essential socio-economic enablers for indigenous child protection

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	21	46.7	46.7	46.7
Agree	7	15.6	15.6	62.3
not sure	10	22.2	22.2	84.5
Disagree	2	4.4	4.4	88.9
strongly disagree	5	11.1	11.1	100.0
Total	45	100.0	100.0	

**Source:
primary data
(2024)**

With reference to table 10 above it can be seen that the majority 62.3% (46.7%, 15.6%) of the respondents were positive to the statement that effective government policies and legislation are essential socio-economic enablers for indigenous child protection and 22.2% were not sure while 15.5% (4.4%, 11.1%) of the respondents were opposed to the same statement. This is an indication that effective government policies and legislation are essential socio-economic enablers for indigenous child protection.

4.2.5 Indigenous children often face disparities in accessing healthcare and social services due to geographical remoteness, language barriers, cultural stigma, and discrimination

Table 11 Showing whether indigenous children often face disparities in accessing healthcare and social services due to geographical remoteness, language barriers, cultural stigma, and discrimination

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	9	20.0	20.0	20.0
Agree	1	2.2	2.2	22.2
not sure	11	24.4	24.4	46.6
Disagree	16	35.6	35.6	82.2
strongly disagree	8	17.8	17.8	100.0
Total	45	100.0	100.0	

Source: primary data (2024)

With reference to table 11 above shows that out of total sample of the study, 22.2% (20%, 2.2%) of the respondents were positive to the statement that indigenous children often face disparities in accessing healthcare and social services due to geographical remoteness, language barriers, cultural stigma, and discrimination, 24.4% were not sure, 53.4% (35.6%, 17.8%) were remonstrance to the same statement there by implying that indigenous children often face disparities in accessing healthcare and social services due to geographical remoteness, language barriers, cultural stigma, and discrimination.

4.3.0 Research question two: Finding out the role of indigenous cultural practices in promoting child protection.

4.3.1 Indigenous communities often have a strong sense of community and collectivism. This creates a support network that actively looks out for the welfare and safety of children

Table 12 Showing whether indigenous communities often have a strong sense of community and collectivism. This creates a support network that actively looks out for the welfare and safety of children

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	22	48.9	48.9	48.9
Agree	8	17.8	17.8	66.7
not sure	2	4.4	4.4	71.1
Disagree	10	22.2	22.2	93.3
strongly disagree	3	6.7	6.7	100.0
Total	45	100.0	100.0	

Source:

**primary data
(2024)**

With reference to table 12 above it can be observed that 66.7%, (48.9%, 17.8%) of the respondents were positive to the statement

that indigenous communities often have a strong sense of community and collectivism. This creates a support network that actively looks out for the welfare and safety of children, 28.9% (22.2%, 6.7%) of the respondents were negative to the same statement while 4.4% were not sure. This was in line with Schrand, (2017) contends that indigenous communities often have a strong sense of community and collectivism. This creates a support network that actively looks out for the welfare and safety of children. This implies that indigenous communities often have a strong sense of community and collectivism. This creates a support network that actively looks out for the welfare and safety of children.

4.3.2 Indigenous cultures possess a wealth of traditional knowledge and wisdom, which includes practices and rituals related to child rearing and protection

Table 13 showing whether indigenous cultures possess a wealth of traditional knowledge and wisdom, which includes practices and rituals related to child rearing and protection

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	21	46.6	46.6	46.6
Agree	9	20.0	20.0	66.6
not sure	1	2.2	2.2	68.8
Disagree	7	15.6	15.6	84.4
strongly disagree	7	15.6	15.6	100.0
Total	45	100.0	100.0	

Source: primary data (2024)

With reference to table 13 above ,it can be seen that that the majority 66.6%, (46.6%, 20%) of the respondents were positive to the statement that indigenous cultures possess a wealth of traditional knowledge and wisdom, which includes practices and rituals related to child rearing and protection, and 2.2% of the respondents were not sure while 31.2% (15.6%, 15.6%) of the respondents were negative to the same statement however such findings were in accordance to Eccles, (2018) affirmed that indigenous cultures possess a wealth of traditional knowledge and wisdom, which includes practices and rituals related to child rearing and protection there by indicating that indigenous cultures possess a wealth of traditional knowledge and wisdom, which includes practices and rituals related to child rearing and protection.

4.3.3 Indigenous practices focus on the intergenerational transmission of values, teaching children about respect, responsibility, and accountability

Table 14 showing whether indigenous practices focus on the intergenerational transmission of values, teaching children about respect, responsibility, and accountability

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	17	37.8	37.8	37.8
Agree	12	26.7	26.7	64.5
not sure	4	8.9	8.9	73.4
Disagree	7	15.5	15.5	88.9
strongly disagree	5	11.1	11.1	100.0
Total	45	100.0	100.0	

Source: primary data (2024)

With reference to table 14 above it can be observed that 64.5% (37.8%, 26.7%) of the respondents had a positive response to the statement that indigenous practices focus on the intergenerational transmission of values, teaching children about respect, responsibility, and accountability s, 26.6% (15.5%, 11.1%) were negative to the same statement while 8.9% were not sure. This implies that indigenous practices focus on the intergenerational transmission of values, teaching children about respect, responsibility, and accountability.

4.3.4 Many indigenous communities have a deep connection to nature and the land. This connection fosters a sense of stewardship and reverence for the environment, teaching children about the importance of environmental sustainability.

Table 15 Showing whether many indigenous communities have a deep connection to nature and the land. This connection fosters a sense of stewardship and reverence for the environment, teaching children about the importance of environmental sustainability.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	2	4.4	4.4	4.4
Agree	8	17.8	17.8	22.2
not sure	6	13.3	13.3	35.5
Disagree	16	35.6	35.6	71.1
strongly disagree	13	28.9	28.9	100.0
Total	45	100.0	100.0	

Source:

**primary data
(2024)**

Table 15 above indicates that out of total sample of the study, 22.2%

(4.4%, 17.8%) of the respondents were positive to the statement that many indigenous communities have a deep connection to nature and the land. This connection fosters a sense of stewardship and reverence for the environment, teaching children about the importance of environmental sustainability, 13.3% of the respondents were not sure while majority of the respondents 64.5% (35.6%, 28.9%) objected the same statement hence implying that many indigenous communities have a deep connection to nature and the land. This connection fosters a sense of stewardship and reverence for the environment, teaching children about the importance of environmental sustainability.

4.3.5 Indigenous cultures often have healing and restoration practices that focus on addressing trauma and abuse, both within individuals and communities

Table 16 showing whether indigenous cultures often have healing and restoration practices that focus on addressing trauma and abuse, both within individuals and communities

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree	22	48.9	48.9	48.9
Agree	10	22.2	22.2	71.1
not sure	3	6.7	6.7	77.8
Disagree	4	8.9	8.9	86.7
strongly disagree	6	13.3	13.3	100.0
Total	45	100.0	100.0	

Source:
primary data
(2024)

Table 16 above indicates that the majority of the 71.1% (48.9%, 22.2%) of the respondents were positive to the statement

that indigenous cultures often have healing and restoration practices that focus on addressing trauma and abuse, both within individuals and communities, and 6.7% of the respondents were not sure while 22.2% (8.9%, 13.3%) demurral to the same statement such findings were in line with Nassar, K. (2019) asserted that indigenous cultures often have healing and restoration practices that focus on addressing trauma and abuse, both within individuals and communities. This is an indication that indigenous cultures often have healing and restoration practices that focus on addressing trauma and abuse, both within individuals and communities.

4.4.0 Research question three: Finding out the barriers of accessing child protection services. What challenges did families face in accessing formal child protection services in your area?

The responder says the quietest frustrations were expressed regarding lack of awareness or geographical isolation that prevented access to formal child protection services, with many citing the cumbersome ways of navigating bureaucratic processes or a simple lack of services in remote areas. Some may reflect on high costs of travel to urban centers, an absence of basic transport infrastructure, or not having any certain trained professionals within a community as reason for families relying on informal systems.

The cultural beliefs or practices influence the willingness or ability of families to seek child protection services. Moreover, the respondents commented on how the cultural beliefs shaped the practice of child protection within their community. Most of them favored traditional methods of conflict resolution over the use of formal services mainly if those services had to be perceived as intrusive and unfamiliar. This might-speculatively-be linked to responses such as family reluctance to seek out formal help due to stigma or fear of judgment from failed duties as parents, or maybe a concern that the formal systems did not understand or respect the cultural practices of some respondents.

Geographical locations where communities reside play the role, as most of the respondents likely pointed to the remoteness of their community as one major hindrance. They explained how isolated families have to travel far away from services because of a lack of transportation and poor infrastructure, making it hard to reach child protection offices or medical facilities, and how that isolation left families with no other option but to rely on local, informal networks. Systemic barriers within government or nongovernmental organizations impeded access to child protection services through inefficiencies in bureaucracies, a lack of culturally competent services, and poor funding for child protection programs. Respondents frustrated with complicated paperwork that needed to be completed in order to access services or other language barriers making the communication with government officials inaccessible. They also shared various ways in which the relevance of provided services was not always relevant to the needs of the community, while formal agencies of child protection have failed to engage with traditional cultural practices. While some families may be in fear of an adverse judgment by child welfare authorities, environment and societal repercussions that can come with accessing child protection services.

4.4.1 Table 17 showing whether families may fear the negative judgment and societal repercussions that can come with accessing child protection services.

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	20	44.5	44.5	44.5
Agree	13	28.9	28.9	73.4
not sure	4	8.9	8.9	82.3
Disagree	3	6.7	6.7	89.0
strongly disagree	5	11.1	11.1	100.0
Total	45	100.0	100.0	

Source:

**primary data
(2024)**

With reference to table 17 above it can be seen that the majority 73.4%

(44.5%, 28.9) of the respondents were positive to the statement that families may fear the negative judgment and societal repercussions that can come with accessing child protection services, 17.8% (6.7%, 11.1%) were dissatisfied with the same statement while 8.9% of the respondents were not sure. This implies that families may fear the negative judgment and societal repercussions that can come with accessing child protection services.

4.4.2 Cultural and language differences can create obstacles for families trying to access child protection services

The table 18 Showing whether cultural and language differences can create obstacles for families trying to access child protection services

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	8	17.8	17.8	17.8
Agree	15	33.3	33.3	51.1
not sure	5	11.1	11.1	62.2

Disagree	13	28.9	28.9	91.1
strongly disagree	4	8.9	8.9	100.0
Total	45	100.0	100.0	

Source: primary data (2024)

Table 18 above shows that 51.1% (17.8%, 33.3%) of the respondents were positive to the statement that cultural and language differences can create obstacles for families trying to access child protection services, 37.8% (28.9%, 8.9%) objected to the same statement while 11.1% of the respondents were not sure. These findings were carried out by to Beitler, M. (2016), opined that cultural and language differences can create obstacles for families trying to access child protection services. This is an indication that cultural and language differences can create obstacles for families trying to access child protection services.

4.4.3 The cost of counseling, legal representation, or other necessary services can be a significant barrier for families with limited financial resources

Table 19 Showing whether the cost of counseling, legal representation or other necessary services can be a significant barrier for families with limited financial resources

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	14	31.1	31.1	31.1
Agree	11	24.4	24.4	55.5

not sure	6	13.4	13.4	68.9
Disagree	9	20.0	20.0	88.9
strongly disagree	5	11.1	11.1	100.0
Total	45	100.0	100.0	

Source: primary data (2024)

Table 19 above shows that majority 55.5% (31.1%, 24.4%) of the respondents had a positive response to the statement that the cost of counseling, legal representation, or other necessary services can be a significant barrier for families with limited financial resources, 13.4% of the respondents were not sure while 31.1% (20%, 11.1%) were negative to the same statement. This implies that the cost of counseling, legal representation, or other necessary services can be a significant barrier for families with limited financial resources.

4.4.4 Child protection services may not be readily available in certain areas, particularly in remote or rural communities

Table 20 Showing whether child protection services may not be readily available in certain areas, particularly in remote or rural communities

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	3	6.7	6.7	6.7
Agree	9	20.0	20.0	26.7

not sure	12	26.7	26.7	53.4
Disagree	16	35.5	35.5	88.9
strongly disagree	5	11.1	11.1	100.0
Total	45	100.0	100.0	

Source: primary data (2024)

Table 20 above shows that out of total sample of the study 26.7% (6.7% ,20%) of the respondents had a positive response to the statement that child protection services may not be readily available in certain areas, particularly in remote or rural communities, 26.7% of the respondents were not sure while 46.6% (35.5%, 11.1%) protested to the same statement. This is an indication that child protection services may not be readily available in certain areas, particularly in remote or rural communities.

4.4.5 Complex and convoluted bureaucratic processes can make it difficult for families to access child protection services

Table 21 Showing whether complex and convoluted bureaucratic processes can make it difficult for families to access child protection services

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid strongly agree	19	42.2	42.2	42.2

Agree	12	26.7	26.7	68.9
not sure	1	2.2	2.2	71.1
Disagree	8	17.8	17.8	88.9
strongly disagree	5	11.1	11.1	100.0
Total	45	100.0	100.0	

Source: primary data (2024)

With reference to table 21, it can be observed that the majority 68.9% (42.2%, 26.7%) of the respondents were positive to the statement that complex and convoluted bureaucratic processes can make it difficult for families to access child protection services, 2.2% of the respondents were not sure while 28.9% (17.8%, 11.1) remonstrated to the same statement. This was in accordance to Alison and Dean (2017), assert that complex and convoluted bureaucratic processes can make it difficult for families to access child protection services. This implies that complex and convoluted bureaucratic processes can make it difficult for families to access child protection services.

CHAPTER FIVE

SUMMARY OF THE FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction.

In this chapter the researcher gives a summary of findings, conclusions and recommendation in line with the research questions and objectives.

5.1 Summary of findings

The researcher provided a summary of findings in line with the objectives as follows;

5.1.1 Research Question one: Findings on the socio-economic enablers of indigenous child protection

The study investigated into the socio-economic enablers of indigenous child protection. Results showed that most respondents were positive to the statements that they were asked. For example; majority of respondents constituting 80% were positive to the statement that indigenous communities often face economic disadvantages, leading to higher vulnerability for children. Creating economic opportunities and promoting financial stability within indigenous communities can significantly contribute to child protection; 66.6% who were also the majority were positive to the statement that indigenous children's protection requires culturally sensitive services and support systems that respect and acknowledge their unique identities, languages, and cultural practices; 62.3% who also constituted the majority were positive to the statement that effective government policies and legislation are essential socio-economic enablers for indigenous child protection.

On the other hand, 51.1% constituting the majority were negative to statement that strong indigenous communities play a crucial role in the protection of indigenous children. Empowering communities can be achieved through various means, including community-led initiatives, traditional practices, and self-governance, besides 53.4% were negative to the statement that indigenous children often face disparities in accessing healthcare and social services due to geographical remoteness, language barriers, cultural stigma, and discrimination.

Basing on the above results, it can be concluded that socio-economic enablers has a significant effect on indigenous child protection.

5.1.2 Research Question two: Findings on the role of indigenous cultural practices in promoting child protection.

The study investigated into the role of indigenous cultural practices in promoting child protection. Majority of the respondents 66.7% of the respondents were positive to the statement that indigenous communities often have a strong sense of community and collectivism. This creates a support network that actively looks out for the welfare and safety of children, 66.6% forming the majority were positive to the statement that indigenous cultures possess a wealth of traditional knowledge and wisdom, which includes practices and rituals related to child rearing and protection, it can be observed that 64.5% were positive to the statement that indigenous practices

focus on the intergenerational transmission of values, teaching children about respect, responsibility, and accountability, and 71.1% were positive to the statement that indigenous cultures often have healing and restoration practices that focus on addressing trauma and abuse, both within individuals and communities while 64.5% forming the majority were negative to the statement that many indigenous communities have a deep connection to nature and the land. This connection fosters a sense of stewardship and reverence for the environment, teaching children about the importance of environmental sustainability, it can be concluded that indigenous cultural practices has a significant effect on promoting child protection.

5.1.3 Question three: Findings on the barriers of accessing child protection services.

The findings revealed that 73.4% forming the majority were positive to the statement that families may fear the negative judgment and societal repercussions that can come with accessing child protection services, 51.1% had a positive response to the statement that cultural and language differences can create obstacles for families trying to access child protection services, 55.5% had a positive response to the statement that the cost of counseling, legal representation, or other necessary services can be a significant barrier for families with limited financial resources, and 68.9% had a positive response to the statement that complex and convoluted bureaucratic processes can make it difficult for families to access child protection services. On the other hand, 46.6% forming the majority disagreed to the statement that child protection services may not be readily available in certain areas, particularly in remote or rural communities. Most responses were positive indicating that barriers have a significant effect on accessing child protection services.

5.2 Conclusion

Based on the results realized in the first objective, it can now be concluded that socio-economic enablers significantly affect indigenous child protection and, therefore, should be enhanced by: facilitating community-owned interventions that strategically strengthen local economies through income generation activities, access to education, and healthcare, all geared towards empowering the family to protect the child. Advocacy and awareness activities involving local leaders and elders help ensure indigenous values align with modern standards

of child protection. This type of engagement of government, non-governmental organizations, and communities shall foster partnerships to enhance access to resources toward service provision in support of the well-being of children, ensuring such protection is sustainable and sensitive to cultural beliefs. From the second objective, it can be established that indigenous cultural practices have a significant influence on the promotion of child protection.

This can be enhanced by embedding contemporary frameworks with traditional values and practices that ensure care and protection of children as matters of great significance. Engagement of local leaders and elders as well as the cultural custodians in child protection can ensure that protective traditions are kept alive and adapted to present-day challenges. The communal responsibility would be further consolidated by educating the community about how such practices complement the formal child protection laws. For example, cultural performances and storytelling can also reinforce positive indigenous values while challenging harmful practices that put children at risk. In this regard, the said promotion and institutionalization of these protective cultural practices could be advanced through active collaboration on the part of government agencies and community organizations. On the third objective, it can also be concluded that barriers bear a significant effect on accessing services of child protection. The efficacy in service delivery could be enhanced by identifying and addressing obstacles in the way of effective service delivery.

Some key strategies are increasing public awareness of the availability and importance of child protective services by outreach and community education. While strengthening infrastructure such as transportation and communication reduces the geographical barriers, administrative barriers tend to disappear with the simplification of bureaucratic procedures. Ensuring that child protection services are accessible, culturally sensitive, and non-discriminatory helps in reducing social and economic barriers.

5.3 Recommendations

Community-based interventions in building on traditional practices should be promoted, with integration of modern child protection frameworks. Improvement in local economies through income-generating activities and access to education and healthcare empowers families for better child protection. Involvement of local leaders and elders in the process of advocacy and

awareness programs will help ensure that indigenous values are aligned with modern child protection standards. Besides, partnerships at the levels of government, non-governmental organizations, and communities will advance access to resources and services addressing children's wellbeing in a sustainable and culturally sensitive protection manner. Traditional values and customs centered on childcare and safety need to be integrated into modern frameworks.

Engagement with local leaders, elders, and cultural custodians in the protection of children would ensure that protective traditions are retained and adapted to meet the contemporary challenges. The communities' understanding of how these practices supplement and support the formal child protection laws is another important aspect of communal responsibility. In addition, cultural events and storytelling sessions would fortify positive indignity, enabling overcoming of those indigenous practices that present harm to life. These different forms of protective cultures can further be encouraged and institutionalized through collaboration between government agencies and community organizations. Soroti central police station should identify the obstacles which deter effective service delivery. Key strategies include improving public awareness about the availability and importance of child protection services through community outreach and education campaigns.

This means reduction of the barriers in geographical access through the improvement of infrastructures like transport and communication facilities and removal of administrative barriers by streamlining bureaucratic procedures. Ensuring accessibility of child protection services to the target population in terms of affordability, cultural sensitivity, and inclusiveness also facilitates overcoming the social and economic obstacles. By conducting training of the local service providers and canvassing among the community leaders, confidence would be created and motivate families to seek help when necessary.

5.4 Areas for further Studies

Since the study aimed at examining the barriers and enablers of indigenous child protection at Soroti central police station, the study recommends that similar study should be done on other areas in relation to the topic for further research such as Access to Legal and Social Services in Indigenous Communities, reason being Barriers to accessing formal child protection services,

including legal aid and social welfare, are prevalent in many indigenous communities. Research should focus on understanding how geographical isolation, language barriers, mistrust of authorities, and lack of legal infrastructure impact the accessibility of these services. This will highlight necessary reforms to improve access. And also the Role of Indigenous Governance Systems in Child Protection, reason being Indigenous governance structures, such as tribal councils or customary law systems, often operate parallel to national legal frameworks. More research is needed to examine how these systems support or undermine child protection efforts. This includes exploring how traditional leaders and community elders contribute to or impede enforcement of child rights and protection laws.

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APPENDIX: I

QUESTIONNAIRE

Dear respondent

I am Adong Peace Isamat carrying out research on the topic “barriers and enablers of indigenous child protection. a case study at Soroti central police station under the child and family protection unit” as a partial fulfillment for the award of bachelors degree of social work and social administration at Uganda Christian University. The questionnaire is designed to help me collect relevant information and therefore I kindly request you to participate in responding to the questions that will be asked .However the information given will be treated confidential and will only be used for academic purpose.

SECTION 1: DEMOGRAPHIC DATA

(Tick in the box provided)

1. Gender distribution of the respondent

a) Male ☐ b) Female ☐

2. Marital status of the respondent

a) Single ☐ b) Married ☐ Divorced ☐ Widowed ☐

3. Age bracket of the respondent (years)

a) 11-20 ☐ b) 21-30 ☐ c) 31-40 ☐ d) 41 and above ☐

4. Academic qualification of respondent

a) Secondary ☐ b) Certificate ☐ c) Diploma ☐ d) Bachelors' ☐ e) Masters ☐

Section B: To find out the socio-economic enablers of indigenous child protection.

This section aims at finding out the socio-economic enablers of indigenous child protection.

Please indicate your opinion on the following statements using the Linkert scale. Key: **1= Agree,**

2= Strongly Agree; 3= Not Sure; 4= Disagree; 5= Strongly Disagree.

No	Statements	1	2	3	4	5
1	Indigenous communities often face economic disadvantages, leading to higher vulnerability for children. Creating economic opportunities and promoting financial stability within indigenous communities can significantly contribute to child					

	protection.					
2	Strong indigenous communities play a crucial role in the protection of indigenous children. Empowering communities can be achieved through various means, including community-led initiatives, traditional practices, and self-governance.					
3	Indigenous children's protection requires culturally sensitive services and support systems that respect and acknowledge their unique identities, languages, and cultural practices.					
4	Effective government policies and legislation are essential socio-economic enablers for indigenous child protection.					
5	Indigenous children often face disparities in accessing healthcare and social services due to geographical remoteness, language barriers, cultural stigma, and discrimination.					

Section C: To examine the role of indigenous cultural practices in promoting child protection.

This section aims at examining the role of indigenous cultural practices in promoting child protection. Please indicate your opinion on the following statements using the Linkert scale. Key: **1= Agree, 2= Strongly Agree; 3= Not Sure; 4= Disagree; 5= Strongly Disagree.**

No	Statement	1	2	3	4	5
1	Indigenous communities often have a strong sense of community and collectivism. This creates a support network that actively looks out for the					

	welfare and safety of children					
2	Indigenous cultures possess a wealth of traditional knowledge and wisdom, which includes practices and rituals related to child rearing and protection					
3	Indigenous practices focus on the intergenerational transmission of values, teaching children about respect, responsibility, and accountability.					
4	Many indigenous communities have a deep connection to nature and the land. This connection fosters a sense of stewardship and reverence for the environment, teaching children about the importance of environmental sustainability and the interdependence of all living beings.					
5	Indigenous cultures often have healing and restoration practices that focus on addressing trauma and abuse, both within individuals and communities.					

Section D: To identify the barriers of accessing child protection services.

This section aims at identifying the barriers of accessing child protection services. Please indicate your opinion on the following statements using the Linkert scale. Key: **1= Agree; 2= Strongly Agree; 3= Not Sure; 4= Disagree; 5= Strongly Disagree.**

No	Statements	1	2	3	4	5
1	Families may fear the negative judgment and societal repercussions that can come with accessing child protection services.					
2	Cultural and language differences can create obstacles					

	for families trying to access child protection services.					
3	The cost of counseling, legal representation, or other necessary services can be a significant barrier for families with limited financial resources					
4	Child protection services may not be readily available in certain areas, particularly in remote or rural communities.					
5	Complex and convoluted bureaucratic processes can make it difficult for families to access child protection services.					

APPENDICES II: INTERVIEW GUIDE

Research question one: To find out the socio-economic enablers of indigenous child protection

1. What socio-economic factors do you believe are most important in ensuring the protection of indigenous children in your community?
2. How does household income or economic stability influence the ability of families to protect their children?
3. Can you describe any community-based economic initiatives that have contributed to enhancing child protection?

4. In what ways does access to education and healthcare impact the safety and well-being of indigenous children?
5. How do traditional roles in the community contribute to the socio-economic protection of children?

Research question two: To examine the role of indigenous cultural practices in promoting child protection.

1. What traditional practices or rituals in your culture are specifically aimed at protecting children?
2. How do indigenous cultural norms and values reinforce the importance of child protection within your community?
3. Can you share examples of how traditional conflict resolution methods are used to address issues of child protection?
4. In what ways are children taught about their rights and responsibilities through indigenous cultural practices?
5. How does the involvement of extended family and community members in child-rearing contribute to child protection?

Research question three: To identify the barriers of accessing child protection services.

1. What challenges do families face in accessing formal child protection services in your area?
2. How do cultural beliefs or practices influence the willingness or ability of families to seek child protection services?
3. What role does the geographical location of communities play in limiting access to child protection services?
4. Can you identify any systemic barriers within government or non-governmental organizations that hinder access to child protection services?
5. How do economic constraints affect the ability of families to access child protection services?

Work plan.

This involves the process on how the research was conducted and the period of time that was taken while conducting research.

Items	Period
Research report draft	March – April,2024
Ethical approval	April
Defending report	April-may
Corrections and submission	Jun
Data analysis entry	Jun-July
Report writing	July
Presentation and dissemination	July-august
Submission of report for marking	August,2024