

CHAPTER ONE

1.1 Introduction

The subject of child defilement has in the recent years become a topical issue in many Zambian communities. Many parents and guardians alike feel that their children are no longer safe in any place, be it at home, school or church where they are likely to stray away from the ever watchful eyes of their parents or care givers. They are at any given time vulnerable to defilers who may either be their own fathers, neighbours or indeed any close male kinsfolk. Thus their situation is precarious hence there is need to find a lasting solution to their predicament. This report therefore, discusses the problem of child defilement in Zambia, particularly in Chisanga village of Kasama district. It additionally discusses the background to child protection interventions being implemented by the Department of Child Development in the Ministry of Gender and Child Development. Subsection 1.1 gives the background of child protection as envisaged by government in collaboration with its co-operating partners through the implementation of the National Child Policy of 2006 and its objectives. The statement of the problem is discussed in subsection 2.0, while subsection 3.0 looks at the rationale of the study. Subsection 4.0 mainly highlights the objectives of the study and the general objective is stated in subsection 4.1 while specific objectives are outlined in subsection 4.2.

1.2 Background

Children are the building blocks of any nation, therefore the development of future generations squarely lies on them and as such it is important to take good care of them. However, their survival, development and protection hangs in balance as more and more adult males have taken to defiling them at an alarming rate. This, inadvertently raises the question of how seriously developed our child protection mechanisms are in Zambia. Child protection may be seen as a set of usually government run services that are designed to protect children and young people who are under age. This includes deliberate efforts to encourage family stability. Child protection as a term may also refer to prevention and responding to violence, exploitation and abuse against children. This may also include commercial sexual exploitation, trafficking, child labour and any harmful traditional practices such as female genital mutilation and child marriage. These violations of children's right to protection take place in every community and are

massive, under-recognised, under-reported barriers to child survival and development, in addition to being human rights violations. Children subjected to abuse such as rape and defilement are at risk of death, poor physical and mental health, HIV and AIDS infection, educational problems, homelessness, vagrancy and poor parenting skills later in life.

In order to effectively build a protective environment for children that may help to prevent and respond to violence, abuse and exploitation, certain measures have to be put in perspective. These include the strengthening of government commitment and capacity to fulfil children's rights to protection. Once there is strong government commitment and capacity to fulfil the rights of the child, then child protection would almost certainly be guaranteed. Secondly, there is also need to ensure the promotion and establishment of adequate legislation by government aimed at addressing harmful attitudes, customs and practices which currently pose a huge challenge to the administration of child protection. An improvement in general communication by way of encouraging open discussion of child protection issues that includes the media and civil society organisations has to be encouraged. Furthermore, the development of children's life skills, knowledge and participation must be broadened to give them individual capacities that they require for their survival.

Previous successive governments have put in place adequate laws such as the penal code and various policies to protect the welfare of children in Zambia like the National Child Policy (NCP) of 2006 whose main objective is to spell out in detail some of the strategies that were arrived at by government and stakeholders after extensive consultations on how to improve the general welfare of the child.

The vision of the 2006 National Child Policy is to provide a long-term guidance and a framework for the implementation of child survival, development and protection interventions through a well coordinated and multi sectoral approach in order to improve the quality of life of every child in Zambia (NCP, 2006: 21). Despite all these pieces of legislation, child protection efforts in Zambia still remain hopeless and insignificant as more and more children become sexually abused and defiled.

As others have argued before, there are many schools of thought that have sprung up to try and explain the real causes of child sexual abuse and defilement. Studies and research

have been conducted before on the subject, but it appears, we are now much further away from finding the solutions than before as more and more cases of child defilement keep being reported each day. Ministry of Community Development and Social Services (2006: 42) has argued that due to decreased investments in social services such as health and education, children are now forced to go on the street in search of money and food for their survival. It is while they are on the streets that children get exposed to all sorts of evils such as sexual, substance and alcohol abuse. They are forced by their fellow peers to indulge into sex. At times they are even raped by older members of society as well as their peers.

The argument of this researcher was that the above is a one sided view which appears to only look at children who are defiled and abused as they take to the streets for various reasons that prompt them there, but also a thought has to be given to the four months old babies, the two years olds and others who are defiled right at home by their own fathers, uncles, brothers and other close keens. It is a firm belief of this author that there must be something else other than the children being found on the street which causes defilers to perpetuate this act. It could be that the communication strategies or the messages being disseminated are not effective enough. It was the intention of this author to explore this possibility.

1.3 STATEMENT OF THE PROBLEM

Harsh penalties or sentences have been imposed upon all convicted child defilers which range from a minimum of 14 years to the maximum of life sentences. The problem is that despite these harsh sentences, more and more children continue to be reported as having been defiled. This implies that the environment in which the children are growing up is no longer safe. This makes the children particularly, the girl-children to be living in very difficult circumstances consequently impacting negatively on their development. The other source of concern is that so many sensitisation campaigns against child defilement have been conducted. However, it appears that these are not yielding positive results as evidenced by the marked increase in the number of reported defilement cases since 2000. This may be attributed to ineffective communication strategies being used by the Department of Child Development to sensitise the general public against this vice. It

may also imply that the messages being disseminated are not effective enough and that they could be targeted at wrong persons.

1.4 RATIONALE:

It is well acknowledged that children are the building blocks of any nation. The child therefore, deserves special attention, protection and recognition at all levels of society and as such the *Zambian* government in its quest to ensure this is a signatory to many international human rights instruments affecting the child including the United Nation Convention on the Rights of the Child (UNCRC) that was adopted in 1989. It has therefore become important for all member states, including *Zambia* to implement principles related to child survival, development and protection as stated in the convention. The issue of child defilement in *Chisanga* village, which is a child rights violation, had become a moral headache and was eating at the very moral fabric of society. Hardly a day passed without having to hear that a child had been defiled by a known person. The ages of children defiled ranged from one month old babies to about fifteen (15) year olds. Some of the perpetrators of child defilement were close relatives to the victim such as brothers, uncles, nephews, cousins and fathers. These are the people who were naturally expected to offer care and protection to the children by virtue of being close relations. Unfortunately, they were the real threat to the girl child as she grew up. Therefore, there was need to find out why people do this. It appeared absurd to the researcher that defilers could do this to get sexual satisfaction from children as young as one month old because it seems highly illogical. Secondly, it also appeared unreasonable that they could do this because of sexual arousal from children as young as one year. The real reasons behind this could only be discovered through research of this magnitude.

1.5 OBJECTIVES OF THE RESEARCH

1.5.1 General Objective

The general objective of the research was to assess the communication strategies used by the Department of Child Development in the Ministry of Gender and Child Development to address the issue of child defilement in *Chisanga* village aimed at achieving enhanced child development and protection.

1.5.2 Specific Objectives

The specific objectives of the research were:

1. To examine the internal communication strategies used by the Department of Child Development to communicate messages within the unit.
2. To examine the communication strategies used by the Department of Child Development to disseminate messages to the general public.
3. To determine what messages the Department of Child Development communicates to the residents of Chisanga village.
4. To assess whether the residents of Chisanga village know that child defilement is against the law.
5. To establish the reasons why some people in Chisanga village defile children.
6. To find out how the residents of Chisanga village perceive child defilers.
7. To assess the level of skills among the Chisanga village residents on communicating messages against child defilements in their area.
8. To find out which media the Chisanga residents have access to for information dissemination to help them fight against child defilement.

CHAPTER TWO

2.0 RESEARCH METHODOLOGY

2.1 INTRODUCTION

This section talks about the Research Methodology and Survey Techniques employed. It includes Research Questions, Quantitative Surveys done, Focus Group Discussions, In-depth Interviews, and Sampling procedures;- Purposive Sampling, Convenience Sampling and Data Gathering. It further includes Data Analysis and as well as Limitations of the study. The researcher used a triangulation method which combined both qualitative and quantitative methodologies in order to get rich information and have a deep understanding of the research questions. The researcher therefore, used questionnaires and focus group discussions to gather information from respondents of Chisanga village. The researcher also used questionnaires for in-depth interviews as well as focus group discussions to gather data from members of staff and stakeholders involved in child protection. Furthermore, secondary data was gathered from reports and available books.

2.2 RESEARCH QUESTIONS

The research question in this particular study was an attempt to assess the communication strategies used by the Department of Child Development in the Ministry of Gender and Child Development in Kasama District of the Northern Province to address the issue of child defilement. The specific research questions were as follows:

- 2.2.1 What communication strategies did the Department of Child Development use to disseminate information on child defilement to Chisanga community?
- 2.2.2 What messages on child defilement did the department disseminate to Chisanga community?
- 2.2.3 Which media did the department of Child Development use to disseminate messages on child defilement to Chisanga community?
- 2.2.4 What impact did these messages have on Chisanga community?
- 2.2.5 What factors in Chisanga community led men to defile children?
- 2.2.6 What was the perception of the Chisanga community to child defilers?

2.3 Research Methodology

The research design comprised both qualitative and quantitative research methodologies. This method compensated weaknesses in each one of them and took advantage of their strengths. For instance, in case of relying on information from key informants (qualitative), and once the researcher felt that the results were biased; the quantifiable results (quantitative) could be used. The questionnaires were used to get numerical and statistical data from the respondents in Chisanga village as well as from the Ministry of Gender and Child Development members of staff. Qualitative research involved the use of Focus Group Discussions and In-depth interviews to collect data from Ministry of Gender and Child Development officers, their key stake holders and some informed residents of Chisanga village. These methods helped to bring out detailed information and analysis on the issue of child defilement and its perceived causes and effects on the children which might not have been captured through questionnaires.

2.3.1 Quantitative Survey

The researcher used questionnaires to collect information from respondents and officials from the Ministry of Gender and Child Development (MGCD). The use of questionnaires helped in obtaining numerical and statistical data about the extent of the child defilement problem in Chisanga community. These data were useful in measuring the respondents' attitudes, beliefs, opinions and behaviours towards the issue of child defilement. For this purpose, both open ended and closed questions were administered. In total, there were 100 questionnaires administered to the respondents' resident in Chisanga community and 2 to MGCD staff involved in the child protection programme.

2.3.2 Focus Group Discussion (FGD)

Focus Group Discussions are a qualitative method of data collection used to explore meanings of survey findings that cannot be explained statistically. FDGs are also helpful in providing an insight into different opinions among different parties involved in the change process so as to manage it smoothly. The researcher conducted two focus group discussions with the MGCD key stakeholders as well as some residents of Chisanga community where people's views, attitudes and feelings on child defilement, messages

being disseminated and the communication strategies used to tackle this problem were fully examined.

2.3.3 In-depth Interview

In-depth interviews are also a qualitative method of data collection and analysis. They usually precede a confidential and secure conversation between an interviewer and a respondent in which questions are less structured to allow the respondent to have more freedom to express their views. In-depth interviews were carried out with key personnel of MGCD. The interviews were conducted with the acting Provincial Child Development Coordinator for the Northern Province based in Kasama where the research was done. The second interview was done with the Child Development Officer also based in Kasama. Two other interviews were conducted with the Coordinators for the One Stop Centre on Sexual and Gender Based Violence based at Kasama General Hospital and Young Women's Christian Association (YWCA) respectively. The researcher felt that the selected persons were experts in the field of child protection and would therefore help to inform the study.

2.4 Sampling Procedure

The researcher used two sampling procedures namely purposive sampling and convenience sampling to collect the required information from the respondents in Chisanga village, MGCD staff and their stakeholders. Purposive sampling was used because the sample size from MGCD only comprised two members of staff while their stakeholders were also very few and this was seen to be the best under the circumstances. Convenience sampling on the other hand was used to collect data from Chisanga residents who were likely to give good information. The other factor considered in using this procedure was the availability and willingness on the part of respondents to answer questionnaires as most people were quite hesitant to spare their time. With purposive sampling, the sample is 'handpicked' for the research (Denscombe, 2004). Therefore, the specific people chosen were seen as likely to produce good information that would be representative of the sample population.

2.4.1 Purposive Sampling

Purposive sampling was used to collect data from the Ministry of Gender and Child Development staff and their key stakeholders because the population of the institution was very small marked by the presence of only two officers both based at the provincial office. In terms of their key stakeholders, only two key institutions namely the One Stop Centre on Sexual and Gender based Violence based at Kasama General Hospital and the Young Women's Christian Association (YWCA) were selected to inform the study because they directly dealt with cases of child defilement from the community under study.

2.4.2 Convenience Sampling

Convenience sampling which is also known as grab, opportunity, accidental or haphazard sampling is used to collect data with subjects that are easy to reach. As the name describes, the researcher uses subjects because of convenience and subjects are chosen in a random manner and some members of the population have no chance of being included. (www.wisegeek.com). The researcher used this method to obtain the required sample from each of the ten (10) sections chosen. Out of a total number of twenty-two (22) sections that constitute Chisanga community with an estimated population of five thousand (5000) people, the researcher only picked ten (10) sections to obtain the sample size using convenience sampling. This was because time and financial resources could not allow covering all the twenty-two sections. The ten (10) sections were sections A1, A2, B, C, E, F, H, K, P1 and P2. In each section chosen, ten (10) respondents were picked to make a total sample size of one hundred (100) people.

2.5 Data Gathering

Data was gathered using both primary and secondary sources. The sources for primary data were field interviews whereas; the sources for secondary data were records of meetings held, field reports and other literature. Other sources of these data included books, annual reviews and assessment reports, local newspapers, research, articles, and periodicals from both government and other relevant institutions.

2.6 Data Analysis

The data analysis was done using the Statistical Package for Social Sciences (SPSS). Whereas the data interpretation and analysis was done by the use of frequency tables, pie and bar charts.

2.7 Limitations of the Study

The researcher had plans to interview some of the prisoners who had been convicted for child defilement so that he could get an insight of what went on in their mind. It would have been very useful to hear their views so that speculations on what really led them to defile children would finally end. However, this was not possible because prison authorities demanded that one follows a very rigorous procedure of getting authority from the Prisons Commission before one could be allowed to interview the prisoners.

CHAPTER THREE

CONCEPTUAL AND OPERATIONAL DEFINITIONS

3.0 Introduction

This chapter presents the conceptual, operational definitions and theories that underpin this study. The particular concepts and operational definitions have been derived from the themes under discussion in the study owing to the direct linkage that they have with it. The chapter is divided into three subsections. The first one deals with conceptual definitions while the second looks at operational definitions. The last one discusses the relevant theories to the study. The following are some of the concepts discussed:-

3.1 Conceptual and Operational Definitions

3.1.0 Conceptual Definitions

3.1.1 Communication is the exchange of ideas, information and opinions through speech, writing, pictures and other symbols. It is essentially a sharing process where a source shares his/her message with a receiver via a certain channel in order to influence the receiver's thoughts and actions. It is not a one-way process but an exchange between the receiver and the sender (Elkamel, 1986). In this way, communication may also be said to occur when humans manipulate symbols to stimulate meaning in other humans (Infante at el 1997).

3.1.2 Strategy may be seen as a systematic, well planned series of actions, combining different methods, techniques and tools to achieve an intended change or objective utilising the available resources within a specific time frame (Mefalopulos and Kamlongera (2004).

3.1.3 Communication Strategy is a well planned series of actions aimed at achieving certain objectives through the use of communication methods, techniques and approaches (Mefalopulos and Kamlongera, 2004).

3.1.4 Channels of Communication are the means by which a message travels both vertically and horizontally from a source (Rogers, 1973).

3.1.5 A Child according to the National Child Policy (2006) is any person below the age of 18 years.

3.1.6 Child Defilement according to Muyongo (2004) is when a man has sexual intercourse with a girl under the age of sixteen years. Based on this definition, it is a criminal offence under the *Zambian law* for a man to carnally know a girl under sixteen years because it is assumed that a girl below this age should not engage in sexual intercourse. So the *Zambian law* under the Penal Code, Chapter 87, and Section 138(1) states that: Any person who unlawfully and carnally knows a girl under the age of sixteen years is guilty of a felony and is liable to imprisonment for life. Section 138(2) further states that: Any person who attempts to have carnal knowledge of any girl under the age of sixteen years is guilty of a felony and is liable to imprisonment for life.

3.1.7 Interpersonal Communication according to Reardon and Rogers (1988) is face-to-face interaction between two or a few people with opportunities for feedback.

3.1.8 Group Communication according to Littlejohn (1991) in Allyn and Bacon (1999) is a situation where a small group of people comes together to communicate with everyone else in the group freely and openly.

3.1.9 Organisational Communication may be viewed as the exchange of messages to stimulate meaning within and between organisations and their environments (Infante, 1997).

3.1.10 Social Change Campaign according to Kotler and Roberto (1989: 6) is an “organised effort conducted by one group (the change agent) which intends to persuade others (the target adopters) to accept, modify or abandon certain ideas, attitudes, practices and behaviours”.

3.1.11 Child Protection may be seen as deliberate efforts made by governments to provide a conducive environment in which the rights of children are protected and acknowledged (UNICEF, 2005).

3.1.12 Mass communication comprises the institutions and techniques by which specialised groups employ technological devices such as press, radio, film, print and the

electronic media to disseminate symbolic content to a large, anonymous, heterogeneous and widely dispersed audiences (Mc Quail, 1962).

4.0 Operational Definitions

4.1.1 Child- The researcher used the word “child” to cover and refer to all children below the age of sixteen years whether they were in or outside the school establishment.

4.1.2 Child Defilement-The researcher used the term “child defilement” to refer to having penetrative sex by an adult person with a girl who is below the age of sixteen.

4.1.3 Child Protection refers to deliberate efforts made by governments to provide a conducive environment in which the rights of children are protected and acknowledged (UNICEF, 2005). However, the researcher used the term to refer to all policies, rules and regulations such as the National Child Policy (NCP), Convention on the Rights of the Child (CRC) and the Anti Child Trafficking Policy that protect children from all forms of abuse. Furthermore, child protection was used to mean the measures that were put in place by the Department of Child Development to protect children from sexual exploitation and abuse, including prostitution, defilement and involvement in pornography.

4.1.4 Communication Strategy can be seen as a coordinated and comprehensive plan for guiding multiple actions and activities aimed at achieving a communication policy. Communication strategies may also be seen as pointers on how the actual mobilisation of activities to achieve the desired goals may be done. They may constitute facilitation of organised and intensified use of interpersonal, group and mass media channels of communication through use of specific ways in which messages are communicated. The researcher used the term to mean sensitisation campaigns, community meetings, and radio talk shows, distribution of flyers, posters and pamphlets on child defilement issues that were implemented by the Department of Child Development.

4.1.5 Channels of Communication refer to the means through which a message may be delivered to the target group. The decision to select any particular media or channel is heavily dependent upon a number of factors such as the target group or audience, the available resources and the message itself. There are various ways in which messages can be delivered. These may include but not limited to the following; edutainment,

infotainment, interpersonal communication, community events and mass communication. The choice of any given mass media channel would have to take into account which radio or television station for instance, is accessible and is popular with the target population. It suffices to say that the researcher focused on the channels used by the Department of Child Development in the Northern Province and particularly in Kasama District to combat the issue of child defilement in Chisanga village.

4.1.6 Interpersonal Communication according to Reardon and Rogers (1988) refers to face-to-face interaction between two or a few people with opportunities for feedback. This is the most effective form of communication as it accords both the sender and the receiver of a message with an excellent opportunity for immediate feedback. The researcher made an assessment to determine how the Department of Child Development used interpersonal communication to interact among themselves as members of staff as well as with members of the public to disseminate information on child defilement.

4.1.7 Organisational Communication may involve exchange of messages to stimulate meaning within and between organisations and their environments (Infante et. al, 1997). The researcher used organisational communication to refer to how members of staff within the department of Child Development communicated with each other through face-to-face interactions, internal memos, minutes, phones and staff meetings. Furthermore, this concept was also used to establish the level of communication and information exchanges between the Department of Child Development and its key stakeholders such as YWCA, Zambia Police the One Stop Centre at Kasama General Hospital and Social Welfare department among others. These were analysed to establish how information flowed between and among them.

4.1.8 Social Change Campaign refers to efforts being made by an organisation such as the department of Child Development to disseminate information on social issues like child defilement.

4.1.9 Mass Communication is when communication is being conducted through the mass media such as radio, print and electronic media to disseminate information to the target population. The researcher used mass media to refer to radio, television, newspapers, posters and flyers that the department of Child Development used to disseminate information about child defilement.

5.0 Theoretical Framework

Four major theories namely; the Social Change Campaign, Multi-Step-Flow, Theory of Reasoned Action and the Agenda Setting were thoroughly examined by the researcher and found to be relevant to this study. These are discussed in greater details below.

5.1 Social Change Campaign Theory

Kotler and Roberto (1989) explain that a social change campaign may be seen as an organised effort conducted by one group of (the change agent) which intends to persuade others (the target adopters) to accept, modify, or abandon certain ideas, attitudes, practices and behaviours. A change agent is the person or persons or organisations setting out to change something. In so far as this researcher is concerned, the change agent was the department of Child Development as it endeavoured to persuade people to view child defilement as a social evil. Among the main focuses of the department of Child Development, was to educate members of the general public to abandon negative cultural practices that put children's lives at risk such as early marriages and child labour and defilement.

The Social Change Campaign Theory was of great significance to the researcher as it seemed to have been the main guiding principle behind government officials who were involved in the planning and designing of messages to make members of the public appreciate the evils of child defilement. Over the years, the department of Child Development and other stakeholders such as the VSU and YWCA in the province have been involved in the designing and formulation of messages in an attempt to sensitise the public on the social ills of child defilement. These messages have been disseminated through the mass media channels. However, strategies such as the use of mass communication to disseminate important information have their own shortcomings as noted by Hyman and Sheatsley (1974) who contend that there exists a hard core of 'chronic know nothings' who cannot be reached by information campaigns adding that there was something about the uninformed that makes them harder to reach, no matter what the level of nature of the information.

Besides, Kotler and Roberto (1989) additionally point out other factors that negatively affect media impact. They outline them as; apathetic, defensive or ignorant audience,

message not being sufficiently motivating, and message being placed in inappropriate media, the lack of provision to respond constructively to the message. The department of Child Development identified non availability of radios and television sets in a lot of households within Chisanga village as a major setback to the campaign against child defilement in Chisanga village. In addition, most radio programmes were conducted in the English language because the members of staff were not conversant with the local icibemba language and this negatively affected their campaigns.

5.1.2 Multi-Step Flow Theory

The Multi-Step Flow Theory asserts that there are several steps involved in the flow of information and communication in general. Williamson (2000) argues that the process of influence is more complex than a single group of opinion leaders listening to mass media and then feeding their opinions to a group of passive followers. Opinion leaders are people of immense influence over the communities in which they live in. They also seem to be evenly distributed among all the social, economical and educational levels in their communities. Opinion leadership is said to be the process by which one person (the opinion leader) informally influences the consumption of attitudes and actions of others who may be opinion seekers and recipients (Katz and Lazarsfeld, 1955). Littlejohn (1991) further argues that research has shown that the ultimate number of relays between the media and final receivers is actually variable. He says that certain individuals will hear the information directly from the media source, whereas others will be many steps involved.

In so far as the department of Child Development may disseminate information through the media, it is believed that some members of Chisanga community receive the information directly through the media while others may access it through other sources. Information on social ills such as child defilement is passed on to the community through a myriad of steps that include the opinion leaders, public meetings, distribution of literature, sensitisation campaigns and others. Sometimes, information passed through these steps ends up being too simplified to the point of even being distorted and thereby causing misinformation to the recipients. The researcher was greatly influenced by this theory when he came to analyse the kind of advice given by witchdoctors, who in a way, may be termed as opinion leaders in matters that fall within their jurisdiction to those that

seek their opinion. From research conducted so far by Muyongo (2004) and Jalasi (2006), there appears to be overwhelming evidence that some witchdoctors prescribe certain ritual actions that involve having sex with children in order for one to enhance their business or improve their health status. Well, this could be a misconception by those that seek the witchdoctor's advice, but it is real and some people actually believe in it and that is how they continue to defile children.

5.1.3 Theory of Reasoned Action

The theory of Reasoned Action assumes that individuals consider behaviour's consequences before planning the particular behaviour. As a result, intention is an important factor in determining behaviour and behaviour change. Ajzen (1985: 11) believes that intentions develop from an individual's perception of behaviour as positive or negative together with the individual's impression of the way their society perceives the same behaviour. Thus, personal attitude and social pressure shape intention, which is essential to performance of a behaviour and consequently behavioural change. In line with the problem of child defilement, it is increasingly becoming abundantly clear from research that most child defilers are influenced to commit this crime on the advice of traditional healers and witchdoctors who prescribe to them having sex with a virgin as a way to get cured from HIV and AIDS. Others are also involved in ritual practices where they are advised to have sex with virgins so that their businesses are boosted and they become super rich instantly (Mwanja Phiri Nundwe, 2003). Society that worships the rich within our communities is to blame for this quest for wealth that is not properly accounted for.

5.1.4 Agenda Setting Theory

The importance of the Agenda Setting Theory in the dissemination of information cannot be over emphasised. The mass media is said to have a great influence on the formation of public opinion as well as the public agenda. It is quite undeniable that the media has a very powerful influence on the members of the general public. As a result of this, the masses heavily depend on the media coverage to raise public awareness on a number of important issues.

As it has been argued before, mass communication plays an extremely important role in our society. Its purpose is to inform the public about current and past events through the newspapers, books and television (Sanchez, 2002). However, as it passes on the information to the public, the media sets the agenda by determining which matters should be brought up for public debate and deciding their order of importance. In this way, it reflects to the public what it finds important and thereby setting the agenda for public discussion. The agenda setting research has shown that there is a correlation between what the media deems to be important and salient in the public mind (Ecoff, 2002).

The media is therefore, a very powerful tool in informing the community about the welfare of children. In recent years, issues of child sexual abuse (CSA) have been reported at least on a daily basis on television, print and the electronic media and hence people are beginning to know about the scourge and its effects on children (Jalasi, 2006). Organisations dealing with children such as the department of Child Development, YWCA, VSU, Social Welfare and others depend on the media by focusing on the issues receiving more media coverage. In this way too, the media also influences these organisations' agenda.

It has also been argued that organisations can also form their own agenda and then pass it to the media to communicate to the public. In this way, organisations play an important role in setting the agenda through media campaigns and advertisements on important social issues depending on how the media communicates the information to the public (Jalasi, 2006). The relevance of Agenda Setting as a theory to the researcher is that the media plays a critical role in the dissemination of information to the general public on important social issues such as child defilement to the extent that what has been reported in the media becomes the subject of discussion and attention. For instance, defilement cases that have been reported on Radio Mano, a community radio station in Kasama District, have helped to awaken the public's interest in this matter. This is because information carried on in the media has great impact on the people. They are likely to discuss what they read from newspapers, see on television or hear on radio for a very long time. This consequently changes some of their perceptions on important social issues.

CHAPTER FOUR

4.0 LITERATURE REVIEW

4.1 Introduction

In this chapter, the researcher endeavoured to painstakingly look at previous researches, studies and findings that were done before by other scholars in the field of child defilement in the world at large, Africa and indeed in Zambia in the hope that reasons for the continued defilement of children would be clearly understood. It is also important to point out from the outset here that in this study, the term “child sexual abuse” has been used to mean the same thing as “child defilement”. This is because the two terms are synonymous. For expediency sake, the chapter has been divided into six (6) subsections. Subsection 4.2 deals with the global situation of child defilement. Subsection 4.3 discusses the African situation and the legal frameworks that govern child protection while sub section 4.4 talks about the Zambian scenario. Sub section 4.5 delves into the perceived causes of child defilement while Sub section 4.6 discusses some of the implications of child defilement on the victims. The last sub section 4.7 examines the legal frameworks that protect children under the Zambian statutes.

4.2 Global Situation of Child Defilement

Internationally, child abuse which includes child sexual abuse or defilement is more common than previously acknowledged. Historically, it was hard for many to believe that parents or caregivers would internally inflict harm towards their children. Thus, in many countries, child sexual abuse was often ignored or denied as a result of people’s acceptance of violence in a given culture or due to their belief that the culture must focus on preserving the family (Schwartz-Kenny, Mc-Cauley and Epstein 2001). In this way, culture may be seen as one of the factors that help to perpetuate violence of all kinds against children. There are several scenarios where a husband is known to be sexually abusing his daughter, but because his wife would rather preserve her marriage and consequently the so called family harmony and integrity, she would prefer to keep quiet about the whole issue.

Worldwide, rates of child sexual abuse have similar ranges (from low to high). According to the World Health Organisation (1999), in studies from nineteen countries,

including South Africa, Sweden, and the Dominican Republic, rates of child sexual abuse range from 7 percent to 34 per cent for girls and from 3 to 29 percent for boys. Some of these differences in range are due to varying definitions of sexual abuse from country to country and the accuracy of the reporting system.

The first United Nations study of global violence against children of October, 2006 estimates that some 150 million girls, which are fourteen per cent (14%) of the planet's child population, are sexually abused each year. The report further says that such violence can leave serious long term psychological scars which result in increased risky sexual behaviour, substance abuse and violence towards others in adulthood (<http://news.bbc.co.uk>).

The American Academy of Paediatrics (1991) defines child sexual abuse as “engaging of a child in sexual activities that the child cannot comprehend, for which the child is developmentally unprepared and cannot give informed consent, and/or that violate the social and legal taboo of society” (p.254). Sexual abuse accounts for 12 per cent of the one million substantiated cases of child abuse and neglect annually (Reece, 2000). Approximately 20 per cent of adult women worldwide have been sexually abused as children. The peak age of vulnerability to sexual abuse is between seven and thirteen years of age, but children older or much younger have also been abused (Finkelhor 1994). From the preceding discussion, it is quite evident that the issue of child sexual abuse is apparently serious globally and affects a lot of women and girls alike who have to face the daily consequences of such gruesome acts perpetrated against them at one point in their lives. One thing of particular interest to the researcher is the age range of those that get defiled the most. It appears for some reason that those between the ages of 7 to 13 are the most vulnerable.

Paulo Sergio Pinheiro indicates that a study of 21 mainly developed countries, for example, found that up to 36 percent of women as compared to 29 per cent of men reported being sexually victimised during childhood (<http://news.bbc.co.uk>). This goes to show how serious the issue actually is. Culture and ethnicity also appear related to how symptomatic abuse survivors become in the wake of their abuse experiences. Mennen (1995) found that Latina girls whose abuse included penetration were more anxious and depressed than African- American or white girls who experienced penetration. The

author explains these findings in part as due to the emphasis on purity and virginity in Latino communities. When virginity is lost, the trauma of sexual abuse is compounded because the Latina girls feel that they are no longer suitable marriage partners. Another ethnic-group difference appeared in rates of re-victimisation. In a sample drawn from a community college, black women who were sexually abused in childhood were more likely to be raped as adults than their white, Latina or Asian counterparts (Urquiza and Goodlin- Jones (1994).

4.3 The African Situation and the Legal Framework that Governs Child Protection

The age of consent in Africa for sexual activity varies by jurisdiction across the continent. It ranges from 12 in Angola to 20 in Tunisia. The specific activity engaged in or the gender of its participants may also be affected by law in each given country. Below is a discussion of the various laws dealing with the subject. The highlighted age refers to an age at or above which an individual can engage in unfettered sexual relations with another person who is also at or above that age (<http://www.rohan.sdu.edu>).

The age of consent in South Africa is 16, as specified by sections 15 and 16 read with section 1 of the Criminal Law (Sexual Offences and Related Matters) Amendment Act, 2007. Section 15 ("statutory rape") prohibits the commission of "an act of sexual penetration with a child", while section 16 ("statutory sexual assault") prohibits the commission of "an act of sexual violation with a child". Section 1 defines "child" as "with reference to sections 15 and 16, a person 12 years or older but under the age of 16 years". Children under the age of 12 are conclusively presumed by the law to be incapable of consenting, so a sexual act with a child under that age constitutes rape or sexual assault (Milton, 1996).

Historically, under the Roman-Dutch common law there was a conclusive presumption that girls under the age of 12 were unable to consent to sexual intercourse. This presumption can be traced back to the "old authorities" of the seventeenth century (ibid).

The Girls' and Mentally Defective Women's Protection Act, 1916, which replaced the differing age of consent laws of the four colonies that formed the Union of South Africa, criminalised sexual intercourse between a man and a girl under the age of sixteen unless they were married. This act was replaced by a similar prohibition in section 14 of the

Immorality Act, 1957. Although sex between men was already illegal, prohibited by the common law as "sodomy" or "unnatural sexual acts", the Immorality Act also criminalised sexual intercourse between a man and a boy under sixteen.

The Immorality Amendment Act, 1969, which was enacted in response to a national moral panic over homosexuality, rose to 19 the age below which the Immorality Act prohibited sex between males. The Immorality Amendment Act, 1988 inserted mirror provisions applying to women, prohibiting intercourse between a woman and a boy under 16 or a girl under 19. It also renamed the Immorality Act to the Sexual Offences Act, 1957.

The Interim Constitution, which came into force in 1994, prohibited discrimination on the basis of sexual orientation, as does the final Constitution which replaced it in 1997. As a result, the Constitutional Court struck down the laws prohibiting homosexual sex in the 1998 case of *National Coalition for Gay and Lesbian Equality v Minister of Justice*. That case did not, however, address the difference between the heterosexual and homosexual ages of consent in section 14 of the Sexual Offences Act.

In the Criminal Law (Sexual Offences and Related Matters) Amendment Act, 2007, Parliament reformed and codified the law on sexual offences and made it gender-neutral. The common-law presumption relating to girls below 12 was replaced by a general presumption that children below 12 cannot consent. The act also fixed the age of consent at 16 for all sexual acts. In the 2008 case of *Geldenhuys v National Director of Public Prosecutions*, the Constitutional Court held that the former difference in the ages of consent had been unconstitutional (Milton, 1996).

The Country Reports on Human Rights Practices for 2012 further indicates that the age for sexual consent in the Comoros and Burkina Faso is 13 years while in Cape Verde it is 14 years. Other countries where the sexual consent age has been fixed at 14 years include Chad, Malawi, Democratic Republic of Congo and Madagascar, while in Guinea it is at 15 years. However, in Burundi, Cameroon, Ghana, Kenya, Lesotho, Mozambique, Mauritius, Swaziland, Zambia and Zimbabwe have all their sexual age consent fixed at 16 years. Others such as Gabon, Gambia, Mali, Morocco, Nigeria, Somalia, Rwanda and Uganda have it all fixed at 18 years (<http://www.state.gov>).

The above disparities in the age range of sexual consent across Africa can only mean that in the absence of strict and universal laws that protect children such as the United Nations Convention on the Rights of the Child (UNCRC), there can be little hope for children. In any case, even if such laws existed and were to be ratified by all the sovereign states across Africa, there still exists a problem when it comes to the actual domestication of these laws by individual member states so that they may become effective and binding. For example, Zambia became a signatory to the UNCRC in 1989 but is yet to domesticate this convention (National Child Policy, 2006). This therefore, means that Zambia is under no legal obligation by the Zambian statutes to protect its children as required by this convention.

It therefore, appears to this researcher that the issue of child defilement has become a modern war in which virtually almost every African country is currently trying to grapple with. However, the case of Uganda makes very interesting reference because of the many strides that the government has taken there to drastically contain the situation that was slowly getting out of control. Defilement under the laws of Uganda is defined as having sexual intercourse with a girl who is below the age of eighteen years. Anybody below 18 years is a child under the law and therefore it does not matter whether the girl agreed to have sex or not (<http://www.greenstone.org/greenstone>).

It was felt that defilement had become a very big problem in Uganda and had continued to be one of those incessant forms of child abuse. Because of the prevalence of the problem, and in conformity with more modern methods of child care and protection, the Ugandan Parliament amended the law relating to defilement in 1990 (by Statute No. 4 A of 1990) that had the effect of:

- Raising the defilement age from 14 years to 18 years.
- Raising the maximum punishment to death.

The amendment to the law came against the background of serious concerns for the physiological and emotional health of children who were increasingly falling prey to lustful men especially because of the AIDS pandemic that was spreading like a bush fire in the late eighties. Many men had tended to go to young girls for sex in the belief that the younger the girl, the less the danger of catching AIDS (ibid).

The belief that younger girls might be in a less danger of contracting HIV and AIDS has escalated the infection rates across the African continent. This has helped to further complicate the already delicate situation of the children. According to the World Health Organization, statistics for the year 2004 indicate that the catastrophe of HIV and AIDS (human immune deficiency virus and acquired immune deficiency syndrome) in Africa has already claimed over 18 million lives on the continent and has hit girls and women harder than boys and men. In many countries of eastern and southern Africa, HIV prevalence among girls under the age of eighteen is four to seven times higher than among boys of the same age, an unusual disparity that means more deaths occur among women than men. Abuses of the human rights of girls, especially sexual violence and other sexual abuse, contribute directly to this disparity in infection and mortality. ([www.http://hdl.handle.net](http://hdl.handle.net)). It is in light of the above scenario that has prompted many scholars to dedicate their time and attention to study the real causes of a crime against children called child defilement.

4.4 The Zambian Situation

Children are regarded as an important and an integral part of the Zambian society. Some people think of children as a blessing that comes from God and therefore an important treasure to be cherished by all. Zambia today is referred to as a youthful nation simply because more than forty-five point four percent (45.4) of its population are children below the age of fifteen (15) years. The youth population between the age group of 15-24 years constitutes up to twenty point eight (20.8) percent of the its total population. This therefore, means that about sixty-six point two (66.2) percent out of Zambia's total population of over thirteen million (13,000,000) people are children and youths below the age of twenty-four (24) years (2010 Census of Population and Housing: 1-4). Given the scenario above, children may be considered to be the firm foundation on which this very nation is anchored as well as the shoulders upon which it will lean tomorrow.

However, despite this glorious and promising picture portrayed above, not everything is rosy for the Zambian children. This is because hardly a day passes without having to hear of news from the media that a child has been defiled somewhere. The problem of child defilement or sexual abuse is a frightening reality in Zambia. This horrendous crime has

impacted negatively on the nation's morals, economic and spiritual values and requires an urgent panacea.

On Friday, March 8, 2013, the screaming headlines on Zambia Daily Mail News Paper were that 6,277 Zambian girls had been defiled between 2010 and 2013. Of this total figure, 2,419 cases were recorded in 2010, while 2011 and 2012 had 1,339 and 2,369 respectively. Out of these, 2,839 cases were prosecuted and 789 convictions were secured (<http://www.daily mail.co.zm>). This came in the wake of Home Affairs deputy minister Hon. Stephen Kampyongo's revelation in Parliament when he gave a ministerial statement that over 6000 girls had been defiled in the last three years. The ministerial statement prompted Media Network on Child's Rights, Executive Director Henry Kabwe to say that there was need to sensitize Zambians more as defilement cases did not seem to reducing. He bemoaned the fact that the future of Zambia was looking bleak as the production of future leaders was being affected by the high numbers of defilement cases being recorded. Mr. Kabwe argued that despite sensitizing people on certain traditional practices, it was unbelievable that they were still being practised adding that early marriages and early exposure to sexual practices were some of the practices that seriously needed to be addressed (<http://www.lusakatimes.com>). From the figures indicated above, it is abundantly clear that child defilement is a growing social scourge that is eating at the very moral fibre of society and that it must be immediately halted. This can only be done through systematic and rigorous information dissemination that involves traditional leaders, church and civic leaders using the most accessible media forms.

Meanwhile, the Human Rights Commission (HRC) has argued that there was need for new research to be conducted on why child defilement was not reducing. HRC public relations officer, Samuel Kasankha said that despite sensitizing people on child defilement, the practice was not reducing. He also attributed culture, early marriages and traditional healers as some of the causes to increasing numbers of defilement cases (ibid). Kasankha's frustration is understandable in the wake of the relentless defilement cases across the country. However, there is also need to closely look at the communication strategies that those involved in the sensitization campaigns are using. It could be that they are not effect in that perhaps, the messages themselves are not effectively tailored to be able to change the mind sets of the people. They could as well be targeted at wrong

people. In this case, there is indeed need to conduct more research to ascertain the effectiveness of these campaign strategies.

Much earlier, on the 10th January, 2012 Chief Justice, Ernest Sakala, speaking in Lusaka at the official opening of High Court Criminal Sessions for 2012 revealed that sexual offences such as defilement, topped the list of convicted persons in Zambian prisons despite the stiff laws in place. He pointed out that offences of defilement had continued to rank amongst the highest, with police records showing that 1,089 defilement and 75 rape cases were recorded last year in Lusaka alone. Justice Sakala expressed concern that despite the enactment of the Sexual Offences Minimum Act, which prescribed a mandatory minimum sentence of 15 years to life imprisonment for sexual offences, perpetrators had continued. Justice Sakala called for a holistic approach to seeking a lasting solution. It therefore, appears from the preceding discussion that lengthened sentences may not adequately deter the defilers. The writer firmly believes that continued effective information dissemination by the relevant authorities with a view to changing the people's mindset is the panacea to this predicament.

According to the Kasama Central Police Report of 2013 on Gender Based Violence in Kasama District, out of the two hundred and fifty-nine (259) cases on GBV for the period starting from January, 2013 to January, 2014, seventy-nine (79) of these cases were defilement cases ranking the second from assault occasioning actual bodily harm and spouse battery standing at 140 cases.

Furthermore, data obtained from Kasama General Hospital, One Stop Centre for Child Defilement and Gender Based Violence cases for the period January 2013 to December, 2013 indicates that there were two hundred and fifty-one (251) reported cases on child defilement in Kasama District alone. This was again only second to spouse battery which ranked first recorded at nine hundred and seven (907) cases. The majority of these cases were said to have been committed in Chisanga area. From these data above, it is crystal clear that child defilement in Kasama District just like any other place in Zambia was a growing social problem. This is exactly what prompted the researcher to begin to examine whether or not the communication strategies used by one of the lead institutions in the fight against child defilement in Kasama District were effective or not.

For many parents, however, their greatest fear is their children's risk of contracting HIV should they fall victim of being raped. A common belief among some people suffering from HIV and AIDS is that if they have sex with a minor, then they would be cured of HIV. Most children who are sexually abused, later on test positive to HIV. This phenomenon is a destruction of the future generation, (<http://www.toonaripost.com>). It is unfortunate that some people in the 21st century still believe in such fallacies. It is also time that government begun to impose tough sanctions against some institutions such as the Traditional Healers Association of Zambia (TPAZ) whose members are busy duping people into believing in such nonsense. The writer has never heard of a traditional healer being sanctioned as a result of giving wrong advice to their clients despite the overwhelming evidence that they acted upon his/her advice. There is need for change in the way things are done to give a glare of hope to the suffering innocent victims.

Because of the increase in the number of child defilement cases, stakeholders such as NGOs, churches and Civil Society Organisation (CSOs) have been lobbying the Ministry of Education to introduce child defilement education in the school syllabus. This is to enable children become aware of the dangers of child rape and when they are victims, they can speak out and seek help from the Department of Social Welfare for those who are not in school and to the teachers and counsellors for those who are in schools. This education will help children to know when it is wrong (<http://www.toonaripost.com>). A measure such as the one being proposed by stakeholders above is a call of desperation. It is one made when people have reached a dead end, or a point of desperation and they feel helpless and hopeless. However, the writer would rather call it a turning point. At this point people must begin to realise that hard times call for desperate measures. It is a well known fact that in the Zambian culture, teaching children about sex is a social taboo, but because the younger generation has to survive, it must be done. They must be empowered with the survival skills which must be put to use whenever and wherever it is necessary. The best place for this to be done is the home and secondly the school.

Several reports from the media show that children who have been defiled were actually abused by close members of their families such as uncles, cousins or grandfathers, and in some cases by their own biological fathers or step fathers. Some cases in point here are those highlighted by a Times of Zambia reporter, Nakubiana Mumbuna on the 14th February, 2014 who indicated that the previous week a 10-year-old girl was defiled by a

75-year-old man of Luanshya while an 85-year-old man defiled a 4-year-old girl in Chibombo whom he was entrusted with. Equally shocking was the defilement of a 9-year-old girl by her biological father who allegedly took turns in defiling his daughter with his friend (<http://www.times.co.zm>). This is the reason why the researcher insists that home education by especially the mother in simple survival skills such as a mere scream or being assertive to serve the situation should be emphasised.

Martin Mulenga, the Chief Executive Officer, for Shibonginkhosi Foundation quoted in (www.lusakatimes.com/2012), also expressed his concerns about the rise in the cases of child defilement in the last few months in our country. He observed that it was indeed disheartening that our men continued to do such activities with impunity despite the massive sensitization against this evil and the harsh punishment of the minimum of 15 years imprisonment that comes with it once arrested. He indicated that the University Teaching Hospital reported recently that the number of defilement cases being recorded has been on the increase and that now it was an everyday situation especially among girls between the ages of 12 and 14 years. He said that they were aware that child defilement has been in existence for a long time but with much awareness nowadays, they expected the trend to be going down instead of having an upward gradient.

It is the researcher's view that this evil will not be won through merely imposing stiffer punishments on perpetrators or sensitization campaigns alone, but also by personal effort and change of attitude by all the citizens of this great nation. Since this evil has everything to do with myths of cure for some STIs and AIDS or Cleansing from some evil spirits of some sort and/or mere lack of self control, an earnest appeal must be made to our men to brash these myths away and face reality to say that these acts are wrong and should not be allowed to continue at all. Dr. Mwaba Kasese puts it abundantly clear that a person can never be cured of HIV by sleeping with a minor. She argues that it will just be another sexual act leading to further spread of the disease. She explains that there has not been any test conducted on the offenders to prove this because of the unfriendly judicial system in Zambia (<http://allafrica.com/stories>). It is therefore, incumbent upon state agents such as Ministry of Gender and Child Development, Social Welfare, Ministry of Culture and Chiefs' Affairs and other stakeholders to put up a spirited fight in massive information dissemination to change this fallacious public opinion.

4.5 Causes of Child Defilement in Zambia

It appears that child defilement has several facades from which one may view it. Some people in Zambia blame it on the girls themselves whom they accuse of inappropriate behaviour and dressing. For instance, Mr. Mulenga from Shibonginkhosi Foundation expressed great concern about the number of small girls patronizing clubs and taverns and drinking alcohol while implicitly dressed and argued that these are some of the main reasons why you find even big men are being tempted to have carnal knowledge with small girls. We should not let things to chance. The Bemba people say; **“ichiku tachipalama namulilo”**. Girls need not to take themselves to the sacrificial alters. They need to respect and keep themselves and concentrate on things that would positively affect their lives like school and not alcohol consumption and illicit relations with big men all for the love of goodies and money. Parents also need to ensure that they provide for the needs of their children and avoid too much child bearing if they did not have the capacity to look after them (www.lusakatimes.com).

The researcher strongly believes that while the above view could hold water, it is also the duty and responsibility of the club owners to strictly put measures to discourage underage patrons from frequenting their premises. The local authorities countrywide have also a role to play and should not relent in enforcing the law. The other defect that the above argument has is that it fails to draw a line between the girls that are defiled by circumstance of being found in a public place and those who are defiled at home in the comfort of their sitting rooms while wearing dippers. Religious organizations and business houses alike are therefore, called upon to talk about these evils in their congregations during their preaching and meeting times respectively. There is urgent need for everyone to rise up and fight this common demon.

Fridah Nkonde of The Post Online (2012) reports that Victim Support Unit (VSU) National Coordinator Tresford Kasale has commended government for banning the manufacture, distribution, sale and consumption of tujilijili, saying abuse of the alcohol contributed to sexual and gender-based violence (SGBV).

In an interview, Kasale said it was sad that incidences of sexual and gender-based

violence were still high in the country. He gave an example of North Western Province where 25 cases of child defilement were reported for the first quarter this year. It is actually different from Lusaka because these numbers recorded in North Western Province can be tripled in Lusaka because we receive such kind of reports on a daily basis. He said Lusaka recorded high numbers of SGBV cases because people in the city were more aware and assertive. Kasale said most people in rural areas still had difficulties reporting SGBV cases like defilement and spouse battering. He also said VSU was anxiously waiting to hear government regulate the sale of traditional medicines and concoctions by traditional healers arguing that these traditional healers were also contributing to cases of SGBV because they go round the townships selling concoctions to men, especially to have their private parts enlarged for instance. These are some of the cases that we have been dealing with lately and the people reporting such cases are in numbers (ibid).

The other likely cause of child defilement is sexual perversity. This is a situation where those that are involved have no control over their sexual desires and therefore, take advantage of young children left in their care. In Zambia the lack of adequate institutional day care centres for children and the prohibitive fees tend to create a situation where children, especially those with working mothers are left in the care of relatives or others who tend to abuse them. Some perpetrators are known to be “paedophiles” which is sexual perversion in which children are the preferred sexual objects for reasons they may not even comprehend (WILDAF). There is no denying that some of the defilement cases that have been witnessed in Zambia are as a result of this abnormality.

Nebert Mulenga and Portipher Tembo in an article dated September, 25, 2003 posted on (<http://www.allafrica.com>) pointed out that Pastor Loveness Bwalya of Bethel Church in Ndola complained that witchdoctors were wrongfully advising HIV and AIDS patients to sleep with minors in order to be cured, adding that this was the worst form of immorality and cruelty against children. Nundwe (2003) also confirmed this and stated that with the prevalence of HIV and AIDS, there are superstitions and beliefs that sex with a child cures HIV and AIDS, boosts business potential, increases chances of promotions at places of work, or enhances other powers such as witchcraft. This is usually done on the

advice of witchdoctors and traditional healers.

Other causes of child defilement may be attributed to lack of parental care. It is argued that the inability of most parents to provide adequately for their children due to poverty forces girls into sexual relations with taxi-drivers, bus drivers and others so that they raise some money to afford them to eat something or go to school. Parental support is thus, lacking in many households today where it is found that parents spend less time with their families. Some parents leave home early, leaving their children asleep and come back very late when the children have already gone to bed (Nundwe, 2003). It is true that lack of parental care and poverty can actually motivate some children to engage into child prostitution in order to make ends meet and thereby escalate incidences of child defilement.

Inadequacy in housing could also cause a volatile situation that is likely to promote strange behavioural patterns among members of a particular household. It is very common in Africa, and Zambia is no exception, for a family and relatives (those mainly of extended family setups) to live together in a house which does not have enough or adequate space. For example, a family of eight or so members could be housed in a one bed roomed house. The husband and wife who are the owners of the house could occupy the one bedroom, the rest of the family share different corners, and may be the boys in one corner and the girls in the other. This creates a vulnerable state. Sometimes, it has been taken for granted that a youngster of 3 years or so can sleep with the elderly believing that nothing would happen to the child since s/he is in the care of the elderly person (Shinkanga, 1996).

Child defilement cases could also be escalated if watching of pornographic videos in the home is allowed. With the coming of the internet, pornography is more common than it used to be. These depict scenes of heterosexual, rape, oral, anal and group sex, incest, bestiality and other loathsome out pouring of perversions. Lusaka based consultant psychiatrist Professor Alan Haworth cites watching of pornographic movies and explicit movies as a major motivation behind the spate of defilement cases. Researchers say that the repeated use of pornography can interfere with the ability to enjoy and participate in normal marital intimacy. Another consultant, Dr. Victor Cline, a specialist in treating sex addiction, states that what starts as casual viewing of pornography can eventually lead to

deviant sexual acts. He argues that any type of sexual deviation can be acquired this way and cannot be eliminated even by massive feelings of guilt. Like a cancer, it keeps growing and spreading. It rarely reverses itself and it is also very difficult to treat and heal (Times of Zambia, August 30, 2003).

Chuulu et al. (1999: 1) have also argued that like in many other countries within the Southern African region, Zambia's two legal systems have continued to develop almost separately and in a parallel manner. One is the formal system which has enjoyed more recognition and a large share of available resources such as personnel and infrastructure. It also requires more resources in order to access it. The other is the traditional customary law system, as well as numerous other rules and institutions which people rely on in order to conduct their daily lives. It is apparent that the latter system is more accessible to most people, mainly because it is more directly relevant, but also to a large extent because it requires fewer resources to reach it. At the same time, however, it enjoys less recognition and commands fewer resources leading to an alienation of people from substantive legal services. It appears that some people have taken advantage of this duality of the law and ended up marrying under aged children under the customary law.

This is the reason why the Law Development Association Annual Report (2005: 14) has argued that traditional and customary practices like initiation ceremonies and early marriages perpetuate defilement of the girl-child. The lessons given during initiation ceremonies include seductive scenes which the girl has to imitate and she can later put these lessons into practice by engaging in sexual relationships. The Zambian constitution recognises the existence of customary practices but these practices should be regulated especially those whose negative aspects outweigh the positive ones.

In terms of other causes and risk factors, one would also want to argue that the reasons and circumstances may vary from culture to culture. In Zambia for instance, Zulu (2006) in Jalasi (2006: 32) indicates that children are defiled in Zambia because of the popular belief that children are 'safe' HIV-free partners. In addition, there is this belief that sex with children can bring about success in business. This view seems to resonate well with the research findings made in Uganda when the sexual age consent was raised from 14 to 18 years because of this belief that younger children were HIV-free agents.

Furthermore, other causes of child defilement may include things like rituals such as child sexual cleansing in a case where a widow or widower has sex with a child to obtain cleansing and wade off the ghost of the deceased spouse from causing trouble (ibid).

Nkandela (2001) also postulates that sexual abuse of children is likely to occur in highly concentrated commercial areas. These may include places like markets, tavern, bars and border areas. He further argues that children who work on streets are also extremely vulnerable to sexual abuse. While this may be true, there are also incidences where children have been abused in the most unlikely places such as churches, schools and homes by authorities there. This just goes to show how complex the issue at hand could be.

However, Shankanga (1996: 1) appears to consolidate Nkandela's (2001) argument and states that girls are being raped and sexually exploited just because they are girls-selling produce on the streets, walking to school in rural areas and working as house servants. Indeed this could be true, but one also has to consider other circumstances that the two year olds and the one month old babies find themselves in when they are defiled by these heartless men.

Berlinger and Barbieri (1984) explain that child sexual abuse is done in secrecy with the offender threatening the child with violence if she reports or simply by blinding the child that the act is a 'normal thing'. Often, the abused children fail to report because of the fear that disclosure could bring consequences far worse than being victimised again. At times the fear is that the victim may not be believed if they reported. In this case, the victim may have to live with the feeling of guilty; they will experience low self esteem and may even withdraw from socialisation with peers.

4.6 Implications of Child Defilement on Victims

The effects of child sexual abuse or defilement are its most highly studied aspect and it is most political. Some claim sexual abuse is *always* harmful. Others maintain that some children actually *benefit* from these sexual experiences. Some children are said to show no symptoms at all (Kendall-Tackett, Williams, and Finkelhor 1993). Allegations of abuse also raise legal and custody issues.

In terms of Short-term effects, children are said to experience a wide range of symptoms after they have been sexually abused. Some symptoms show up immediately, and others appear as delayed responses. Still others get better over time. Traumatic events, including sexual abuse, can alter the brains of children, and the effects may not be obvious for several years (Perry 2001).

Posttraumatic stress disorder (PTSD) is common, but not specific to sexual abuse. Sexualized behaviour is the most characteristic symptom, but not one that every child manifests. It is also one of the more disturbing symptoms and includes public masturbation, sexual play with dolls, and asking other children and adults to participate in sexual activity.

There are also Symptoms by age of the child. The symptoms that children manifest also vary by age of the child. For example, preschool-age children are more likely to experience anxiety, nightmares, or sexual acting out. Common symptoms for school-age children include fear, aggression, school problems, hyperactivity, and regressive behaviours. Adolescents are more likely to be depressed, attempt suicide, abuse substances, or participate in illegal behaviours. Symptoms often change over time. For example, a preschooler who is sexually acting out may become an adolescent with multiple sexual partners (Kendall-Tackett et al. 1993).

Long-term effects may be experienced in which the effects of child sexual abuse can continue well into adulthood. Symptoms adult survivors manifest are often logical extensions of dysfunctional coping mechanisms developed during childhood. While these dysfunctional behaviours may have helped the child cope with on-going abuse, they have a negative impact on adult functioning. Long-term effects can be divided into seven categories (Briere and Elliot 1994; Kendall-Tackett and Marshall 1998):

- ***Posttraumatic stress disorder (PTSD)***. Post-traumatic stress disorder (PTSD) is a commonly occurring symptom among adult survivors of sexual abuse. According to John Briere and Diana Elliot (1994), 80 percent of abuse survivors have symptoms of PTSD, even if they do not meet the full diagnostic criteria. These reactions include hyper vigilance, sleep disturbances, startle responses, intrusive thoughts, and flashbacks.

- ***Cognitive distortions.*** Sexual abuse survivors often learn to perceive the world as a dangerous place. These cognitive distortions make them more vulnerable to both re-victimization and depression because they believe they are powerless to change their lives.
- ***Emotional distress.*** Emotional distress is another common symptom among adult survivors. Sexual abuse survivors have a lifetime risk of depression that is four times higher than their non abused counterparts. They may also experience mild-to-severe anxiety and anger on a regular basis.
- ***Impaired sense of self.*** Here, survivors may have difficulty separating their moods and emotional states from the reactions of others. If their partners are depressed or angry, survivors are too, without necessarily considering whether they really feel the same way. Impaired sense of self can also inhibit self-protection, increasing survivors' risk of re-victimization.
- ***Avoidance.*** Avoidance includes some of the more serious sequelae of past abuse in which survivors may experience dissociation, which includes feeling separated from their bodies, emotional numbing, amnesia for painful memories, and multiple personality disorder. Other types of avoidant behaviour are substance abuse, suicidal ideation and attempts, and *tension-reducing activities*, including indiscriminate sexual behaviour, bingeing and purging, and self-mutilation.
- ***Interpersonal difficulties.*** Adult survivors may have problems with interpersonal relationships. They may adopt an avoidant style, characterized by low interdependency, self-disclosure, and warmth. Sometimes, they may adopt an "intrusive" style, characterized by extremely high needs for closeness, excessive self-disclosure, and a demanding and controlling style. Both styles result in loneliness (Becker-Lausen and Mallon-Kraft 1997).
- ***Physical health problems.*** Adult survivors have substantially higher rates of health care use than their non abused counterparts. Pain syndromes are the most common type of illness and include irritable bowel syndrome, fibromyalgia, headache, pelvic pain, and back pain. Adult survivors also had overall lower satisfaction with their physical health than their non abused counterparts (Kendall-Tackett 2000).

From the foregoing, it is common knowledge that once a child has been defiled, she is no longer the same. She will have been physically damaged and gone through traumatic

experiences that she may have to live with for the rest of her life. In some societies such as the Latino society in America, defiled children are stigmatised by friends and even relatives. They are thought of as less likely to find a marriage partner in future. Some in the process, needless to say, end up contracting all sorts of diseases including the dreaded HIV and AIDS.

4.7 legal Frameworks that Protect Children under the Zambian Statutes

In Zambia, laws related to children are disseminated among different statutes. Some children's basic rights, like the right to citizenship, the protection from exploitation, the right to life of an unborn child, the right to personal liberty of a minor, the right of young person's not to be exploited, etc. are entrenched in the Constitution (UN Human Rights Committee, 2007).

Furthermore, the provisions related to criminal matters are embedded in the Juvenile Act, the Penal Code as well as the Criminal Procedure Code Amendment. The dispositions regarding children which refer to civil matters can also be found in the Intestate Succession Act, the Widows and Orphans Pensions Act, the Affiliation and Maintenance Act, the Adoption Act and the Employment of Young Person and Children Act (ibid).

In addition to constitutional and statutory legislation, customary law also exist to regulate matters concerning children. In Zambia Local Courts employ the principles of customary law, which vary widely throughout the country according to the tribes and traditions attached to them. Presiding judges, who usually are prominent local citizens, have substantial power to invoke customary law, render judgments regarding marriages, divorces, inheritances, other civil proceedings, and rule on minor criminal matters. It may happen that a judgment is not fully in accordance with the statutory law, including the Penal Code (ibid).

The legislation on children is implemented through programmes: the National Plan of Action to eradicate Child Labour, the Victim Support Unit, the Child Justice Forum, the National Youth Policy and the National Child Policy, and ministries: mainly the Ministry of Gender and Child Development, the Ministry of Community Development, Mother and Child Health, the Ministry of Labour and Social Security and the Ministry of

Education, Science, Vocational Training and Early Education (UN Human Rights Committee, 2007).

Moreover, Zambia is also a signatory to various international protocols such as the Convention on the Rights of the Child (CRC), the most comprehensive international document pertaining to the rights of the child which she ratified on December 6, 1991 and as such the state has a duty and responsibility to protect its children. The convention among other things highlights the need for special care for children, including legal and other rights before and after birth and throughout childhood. It also impresses upon states to protect the child from all forms of maltreatment by parents or others responsible for child care and establish appropriate social programmes for the prevention of child abuses and treatments of victims. Article 19, specifically, implores member states to protect children from sexual exploitation, prostitution, and involvement in pornography and in particular take all appropriate national, bilateral and multilateral measures to prevent any form of child abuse (GRZ: 2002).

According to the National Child Policy (2006: 4), Zambia is also a signatory to the Convention on the Rights of the Child. The Convention defines a child as any person under the age of 18, and sets out a wide range of political, civil, cultural, economic and social rights for children. The Committee on the Rights of the Child has identified the following articles as general principles that are basic to implementation of all rights contained in the CRC:

- Non-discrimination
- Best interests of the child
- Right to life, survival and development
- Respect for the views of the child

This Convention further highlights the need for special care for children, including legal and other rights before and after birth and throughout childhood. It places special emphasis on the role of the family in caring for children. The Convention stresses the responsibilities of the family to provide guidance and direction to the child, and sees the

responsibility of the state as supporting the family in this role, rather than usurping this role (ibid).

On abuse and exploitation, the Convention on The Rights of Children states that:

“The State shall protect the child from all forms of maltreatment by parents or others responsible for child care and establish appropriate social programs for the prevention of child abuse and treatment of victims” (art. 19) and “The State shall protect children from sexual exploitation, prostitution and involvement in pornography and in particular take all appropriate national, bilateral and multilateral measures to prevent:

- a] The inducement or coercion of a child to engage in any unlawful sexual activity;
- b] The exploitative use of children in prostitution or other unlawful sexual practices;
- c] The exploitative use of children in pornographic performances and material.

From the foregoing, one would assume that the Republic of Zambia has enough and adequate laws to protect its children. However, a closer examination of these laws exposes glaring inconsistencies in the application of the law itself. For example, the existence of the dual law system in Zambia as already mentioned in the preceding discussion poses a lot of challenges insofar as what constitutes a child or what is legal or illegal under certain specific circumstances. Secondly, lack of adequate information on the provisions of the law by the aggrieved or complainants in child defilement cases has in most cases hampered the development of these cases. This leads to a situation whereby aggrieved parties agree to settle defilement cases outside court. This undeniably robs the child of her justice. Over and above this, the Zambian legal system is not among the cheapest in the region. Often times, perpetrators with money often get away with this as they can easily get themselves good lawyers or bribe their way out of court. It should also be remembered that defilement cases, just like any other in Zambia take too long to be disposed of. Some take as long as 5 years and by then key witnesses would have vanished and evidence tampered with.

CHAPTER FIVE

5.0 PRESENTATION OF RESEARCH FINDINGS AND DISCUSSIONS

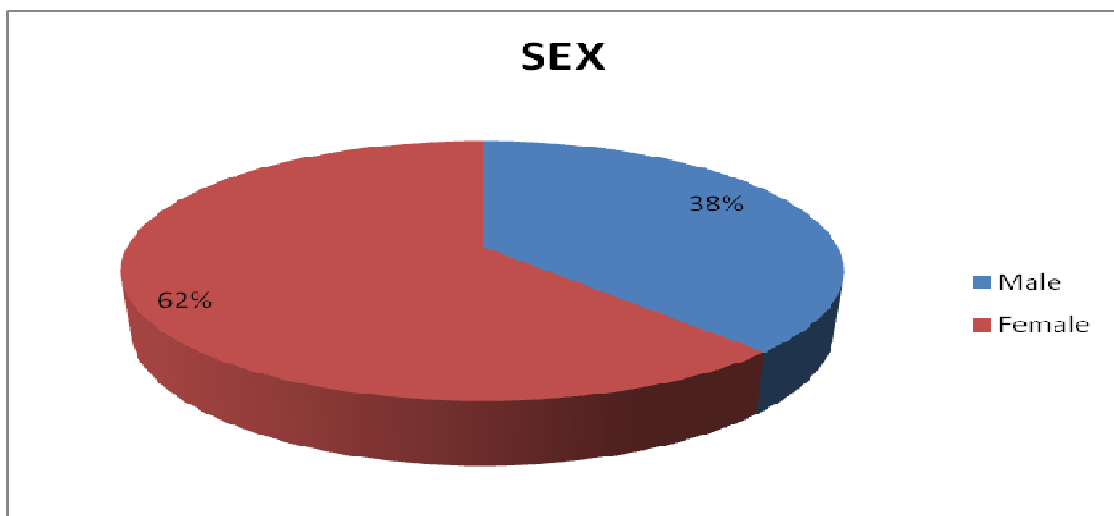
5.1 Introduction

This chapter presents the findings of the study for both the qualitative and quantitative designs. The presentation of the findings is in two parts. The first part is a presentation of the quantitative survey findings from the one hundred (100) respondents. This part is further divided into three subsections. The first subsection looks at the socio-demographic factors of the respondents. The second discusses the communication channels and strategies and messages employed by the Department of Child Development. The last subsection presents people's feelings and perceptions about the issue of child defilement. The second part discusses the findings from the two focus group discussions and the four in-depth interviews conducted by the researcher with the Acting Provincial Child Development Coordinator, the Child Development Officer, Provincial Coordinator for YWCA and the Coordinator for the One Stop Centre.

5.2 Quantitative Research Survey:

5.3 Socio-demographic characteristics

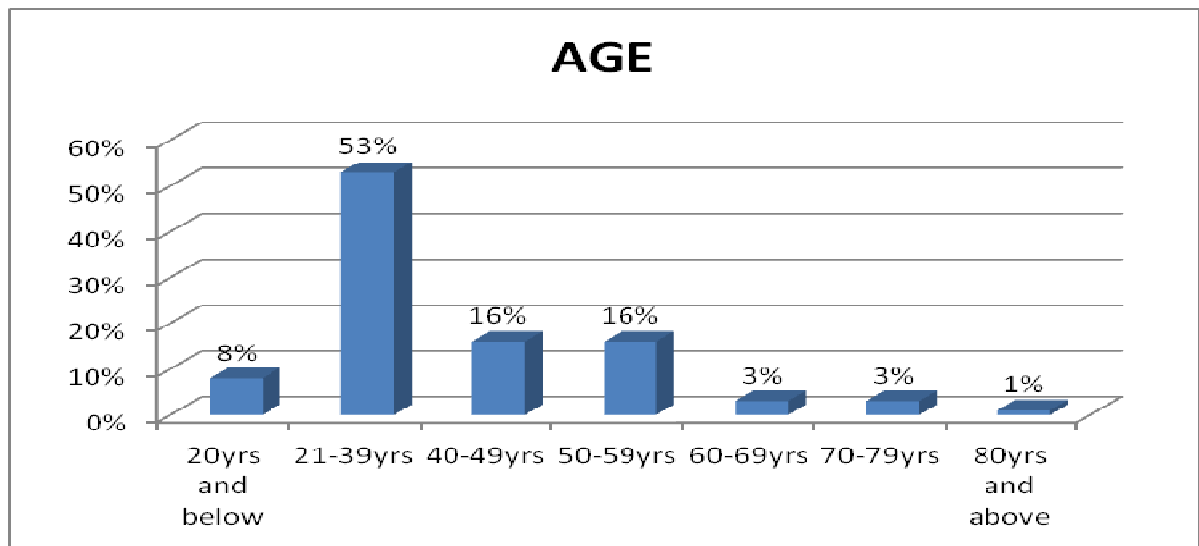
FIGURE 1: Distribution of Respondents by Sex



Source: Field Data (2013)

The figure above shows that out of the total sample of one hundred (100) respondents, thirty-eight per cent (38%) were males while sixty-two per cent were females. This clearly indicates that the majority of the respondents were females. This could be attributed to the fact that during the survey men would be away from home drinking or looking for piece work to earn a living to support their families.

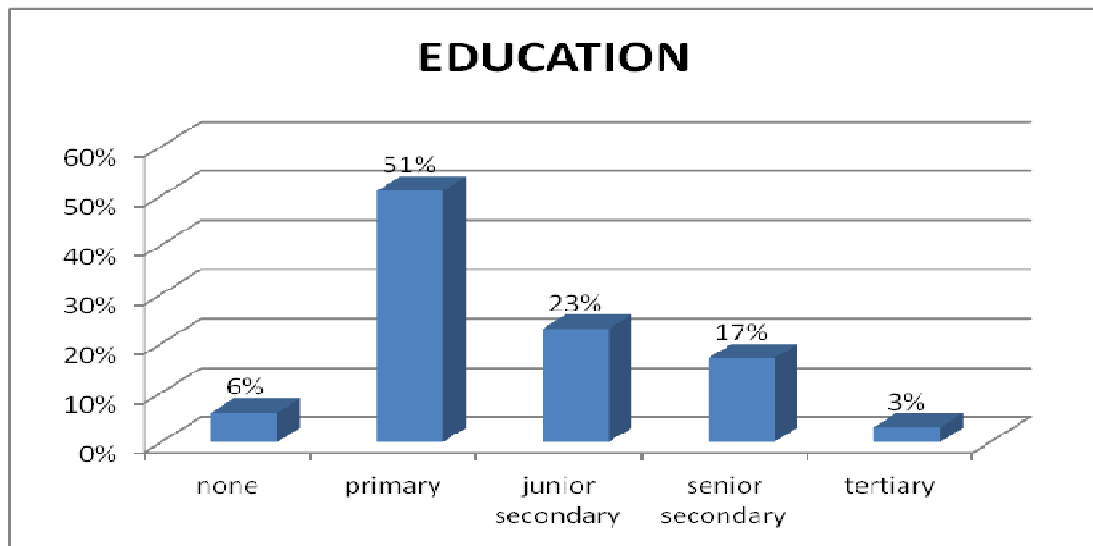
Figure 1.2:Age Distribution of Respondents



Source:Field Data(2013)

The above bar chart shows that out of the one hundred (100) respondents, fifty-three per cent (53%) of them were aged between 21-39 years, while those that were twenty years and below were eight per cent (8%). Sixteen per cent (16%) of them were aged between 40-49 years, and another sixteen per cent (16%) were between 50-59 years. Those that were aged between 60-69 years represented three per cent (3%) of the total number of respondents, and a further three per cent were those aged between 70-79 years. However, only one per cent (1%) of them was above 80 years of age. This entails that the majority fifty-three per cent of the respondents were aged between 21-39 years of age.

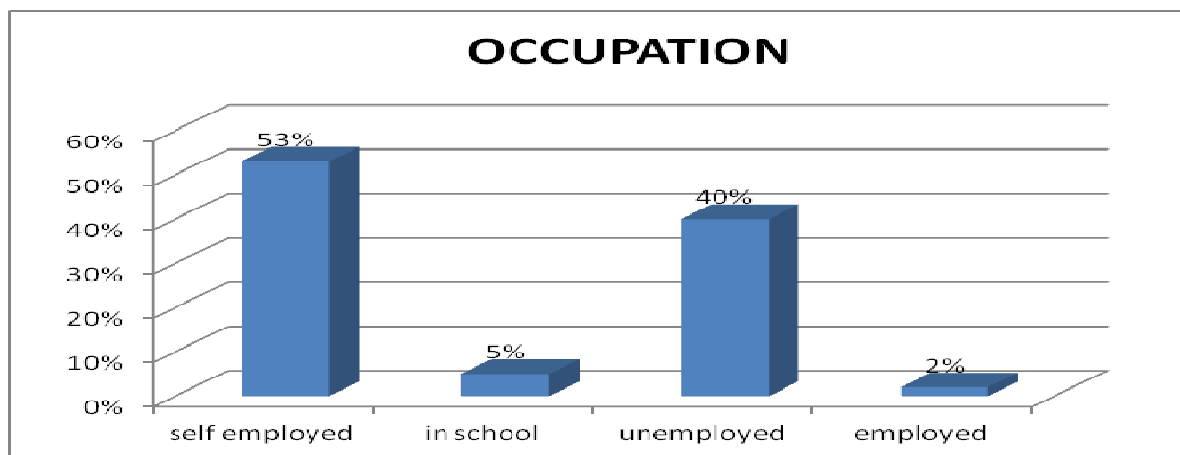
Figure 1.3: Education Levels of Respondents



Source:Field Data(2013)

The above bar chart shows the distribution of respondents by educational level. Fifty-one per cent (51%) of them had attained primary education. Twenty-three per cent (23%) had at least reached junior secondary level and a further seventeen per cent (17%) had gone up to senior secondary level. However, only three per cent (3%) had attained tertiary education, whereas another six per cent (6%) did not go to school. This, also clearly shows that the majority fifty-one per cent (51%) of the respondents had attained primary education.

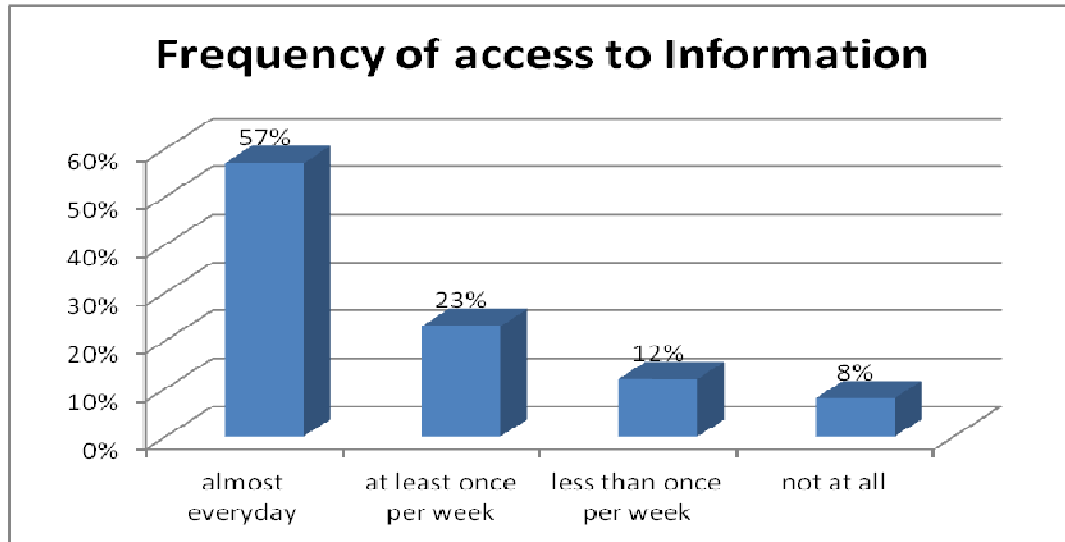
Figure 1.4: Occupation of Respondents



Source:Field Data(2013)

Bar chart 1.4 shows that out of one hundred (100) respondents, only two per cent (2%) were employed, while five per cent (5%) were still in school. Another forty per cent (40%) were unemployed and the majority fifty-three (53%) were self employed. This, therefore, entails that the majority fifty-three per cent (53%) were self employed.

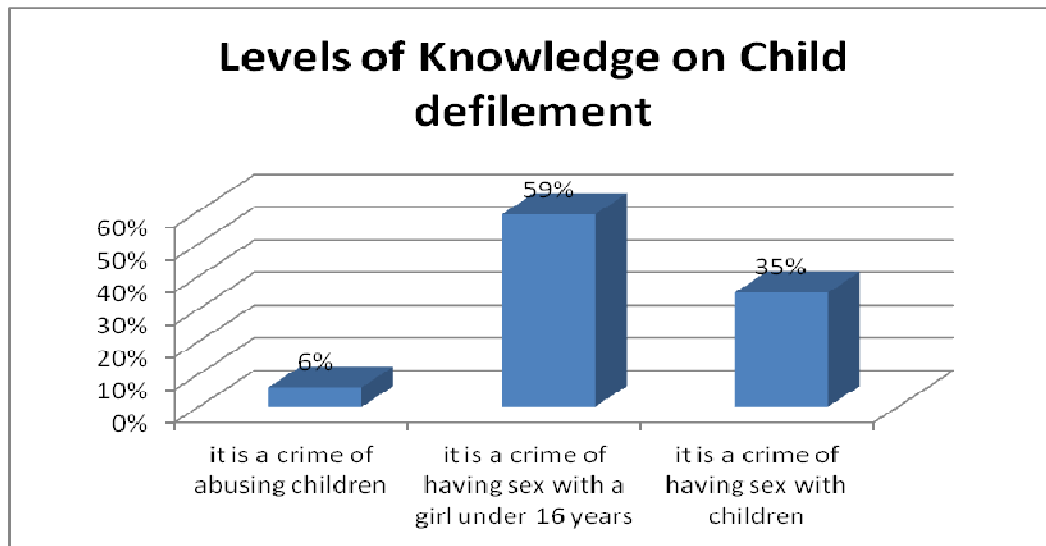
Figure 1.5: Frequency of Access to Radio, Television or Newspapers



Source:Field Data(2013)

The figure above shows that out of one hundred (100) respondents, fifty-seven per cent (57%) listened to radio, watched television or read a news paper almost every day. Twenty-three per cent (23%) listened to either radio, watched television or read a news paper at least once per week. A further twelve per cent (12%) listened to radio, watched television or read a news paper less than once per week. The final eight per cent (8%) did not have access to either radio, television or news papers. This means that the majority fifty-seven per cent (57%) of the respondents had frequent access to radio, television or newspapers.

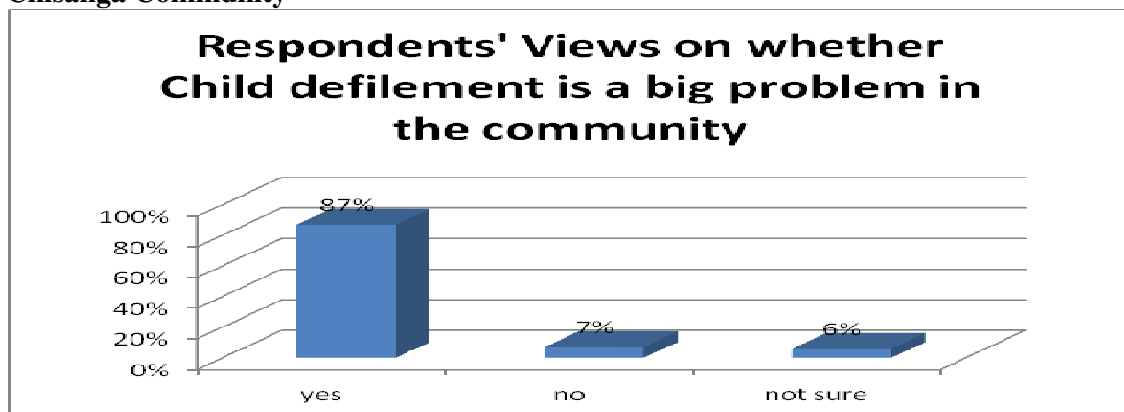
Figure 1.6: Respondents' Knowledge Levels on Child Defilement



Source:Field Data(2013)

Figure 1.6 above shows levels of knowledge on child defilement by respondents. Out of one hundred (100) respondents, six per cent (6%) responded that defilement was a crime of abusing children, thirty-five per cent (35%) said it was a crime of having sex with children while fifty-nine per cent (59%) responded that it was a crime of having sex with a girl under 16 years. This, clearly shows that the majority fifty-nine per cent (59%) showed knowledge towards child defilement.

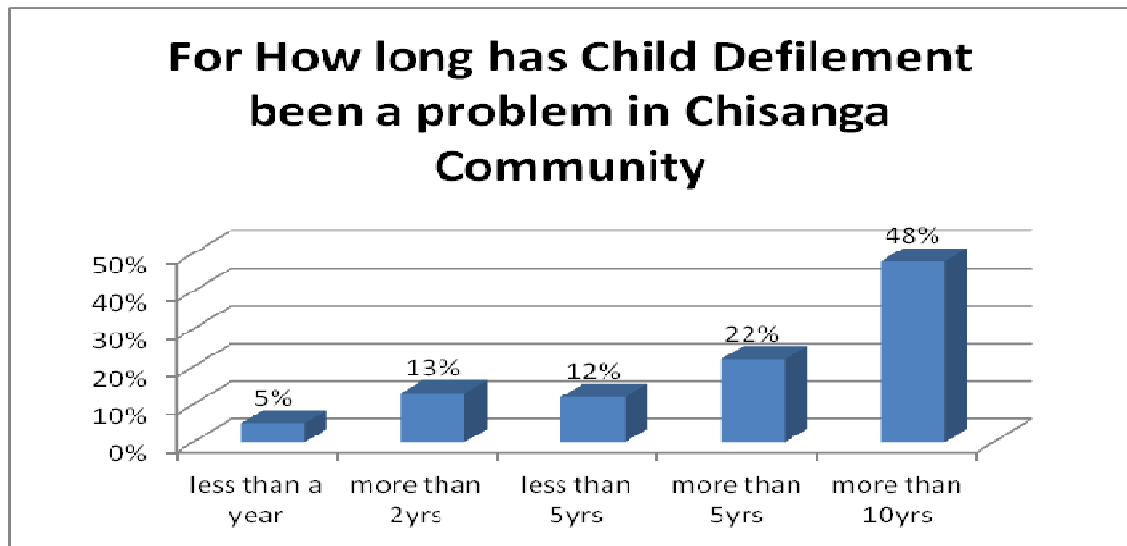
Figure 1.7: Respondents' Views on Whether Child Defilement is a big problem in Chisanga Community



Source:Field Data(2013)

Figure 1.7 shows that, out of a total population of a hundred (100) respondents, eighty-seven per cent (87%) of them indicated that child defilement was a big problem in Chisanga village, seven per cent (7%) said that it was not. However, six per cent (6%) of them said that they were not sure whether child defilement was a big problem or not in the area. This, therefore, means that the majority eight-seven per cent (87%) of the respondents thought that child defilement was indeed a big problem in Chisanga village.

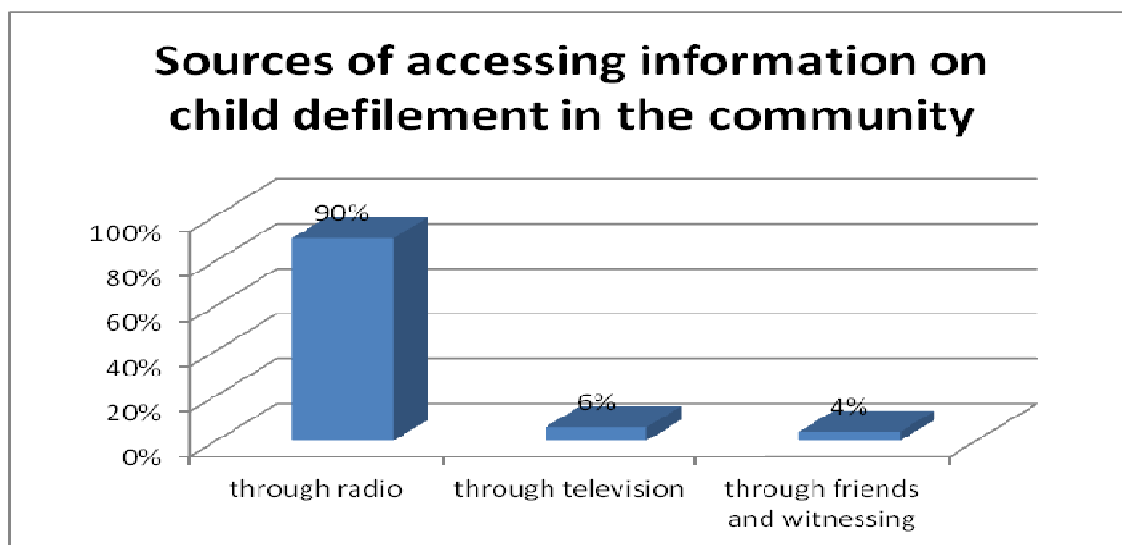
Figure 1.8: Respondents’ Views on how long the problem of child defilement has been in existence in Chisanga Village



Source:Field Data(2013)

Bar chart 1.8 above shows that, out of a total population of one hundred (100) respondents, five per cent (5%) said that child defilement had only been a problem for less than a year in Chisanga village, thirteen per cent (13%) said it had been a problem for more than two years. Another twelve per cent (12%) disclosed that child defilement had been in existence in the area for less than five years. However, a total of twenty-two per cent (22%) thought that it had been a problem for over five years. The last forty-eight per cent (48%) indicated that child defilement had been a problem in the area for over ten (10) years. This means that the majority forty-eight per cent (48%) of the respondents indicated that child defilement had been a problem in Chisanga village for over ten years.

Figure 1.9: Respondents' Sources of Accessing Information on Child Defilement



Source:Field Data(2013)

Figure 1.9 above shows that out of the one hundred (100) respondents, ninety per cent (90%) indicated that they had heard much of the information on child defilement through radio, while six per cent (6%) said that they had heard it from television and only four per cent (4%) indicated that they had heard about child defilement from friends. This clearly shows that the majority ninety per cent (90%) had heard about child defilement through radio.

Table 1.2.1:Child Defilement Messages Being Disseminated

Response	Frequency	Percentage
Parents educating their girl children on decent dressing	5	5%
Defilement being a criminal offence that can lead one being jailed for life	93	93%
Not at All	2	2%

Source:Field Data(2013)

Table 1.2.1 above shows that out of one hundred (100) participants, five per cent (5%) of them indicated that the messages being disseminated about child defilement in their area were about the need for parents to educate their girl children on how to dress decently, while ninety-three per cent (93%) said that the messages were about child defilement being a criminal offence which can lead one to being jailed for life. However, a further two per cent (2%) indicated that they had not heard any messages at all. This means that the majority ninety-three per cent (93%) indicated that they had heard the message that child defilement was a criminal offence which may lead one to being jailed for life.

Table 1.2.2: Respondents’ views on whether the Officers from Department of Child Development disseminate Messages on Child Defilement

Response	Frequency	Percentage
Yes	64	64%
No	29	29%
Not Sure	7	7%

Source:Field Data(2013)

Table 1.2.2 shows that out of the one hundred (100) respondents, sixty-four per cent (64%) of them indicated that messages on child defilement were disseminated by officers from the Department of Child Development from Kasama as compared to the twenty-nine (29%) who indicated that the messages were not disseminated by officers from the Department of Child Development. However, seven per cent of the respondents said that they were not sure. Therefore, this clearly shows that though efforts are in place to disseminate information about child defilement, they are not adequate enough to reach a large number of people.

Table 1.2.3: Frequency of dissemination of child defilement messages by Officers from Department of Child Development

Response	Frequency	Percentage
Never	11	11%
Rarely	42	42%
Always	41	41%
Very Rarely	6	6%

Source:Field Data(2013)

Table 1.2.3 above shows the frequency of information dissemination by the Department of Child Development as observed by individual respondents. The majority forty-two per cent (42%) of the respondents indicated that the department rarely disseminated messages to members of the general public in Chisanga village. The table also shows that, forty-one per cent (41%) responded that the department always disseminated information to this community. Another eleven per cent (11%) said that the department never disseminated any information on child defilement in the community while, six per cent (6%) of the respondents said that the department very rarely disseminated any messages. Again from the responses above, it is evident that the Department of Child Development in Kasama were not doing very well in the dissemination of information about child defilement. If messages were rarely communicated to the target population, this could explain why there is an upswing in the number of defilement cases being reported from there.

Table 1.2.4: Mode of Dissemination of child Defilement messages to Chisanga Village

Response	Frequency	Percentage
Radio	89	89%
Television	6	6%
Newspapers	1	1%
Others (Churches, Clinics, Personal contacts etc)	4	4%

Source:Field Data(2013)

Table 1.2.4 above shows that the majority eighty-nine per cent (89%) of the respondents indicated that messages on child defilement were mostly disseminated to Chisanga village through radio. The results in the table above further show that six per cent (6%) of the respondents felt that child defilement messages in their community were also disseminated through television. Four per cent (4%) indicated that information dissemination on child defilement in the area was done by various churches, clinics through health talks and through personal contacts.

Table 1.2.5: Respondents' Views on Accessibility to IEC Materials Distributed by the Department of Child Development.

Response	Frequency	Percentage
Yes	25	25%
No	75	75%

Source:Field Data(2013)

Table 1.2.5 above shows that the Department of Child Development in Kasama were not very consistent with information dissemination on child defilement in Chisanga village. Seventy-five per cent (75%) of the respondents indicated that the department had not disseminated any literature, brochures, flyers or posters on child defilement in the last six months prior to this research while only twenty-five per cent (25%) said that they had.

This clearly demonstrates that the department still needs to do a lot in this area to improve information delivery. The findings above also prove that a lot of people could still be ignorant about child defilement and this might be the reason why it continues to happen in this community.

Table 1.2.6: Views of the Respondents on Whether the Messages on Child Defilement were Effective in Protecting the Children

Response	Frequency	Percentage
Yes	73	73%
No	24	24%
Not Sure	3	3%

Source:Field Data(2013)

Table 1.2.6 above indicates that the majority of the respondents representing seventy-three per cent (73%) revealed that child defilement messages to members of Chisanga village were effective enough to protect the children, whereas, twenty-four per cent (24%) of them felt this was not. The minority one per cent (1%) were not sure. However, despite the majority of the respondents' view that messages on child defilement were enough to protect the children, the researcher felt that given the scenario in table 1.2.5 depicting a situation where in the last six months prior to this research no messages on child defilement had been given to the community, it shows that more needed to be done if the children really had to be protected.

The study also found out that ninety-two per cent (92%) of the respondents believed that the residents of Chisanga village had good knowledge that child defilement was a criminal offence under the Laws of Zambia as opposed to the six per cent (6%) of those who said that they did not know. A further two per cent (2%) indicated that they were not very sure. This means that the majority of the respondents knew that child defilement was a criminal offence under the Laws of Zambia. This finding could be attributed to two major factors. The first one being the fact that about ninety per cent (90%) of the

respondents (fig.1.9 above) did indicate that their main source of information in the area was the local radio. Secondly, the fact that another eighty-nine per cent (89%) of them (table 1.2.2 above) revealed that the major mode of information dissemination by the Department of Child Development to the area was through Radio Mano, a local community station justifies the fact that almost everyone knows that child defilement was a criminal offence.

Table 1.2.7: Respondents’ Views about Why Men Continue to Defile Children despite Stiff Punishment for Convicted Defilers

Response	Frequency	Percentage
For rituals	59	59%
Ignorance	18	18%
Sex boosters	2	2%
Drug abuse	9	9%
Deliberate/Intentional	10	10%
Cure for HIV and AIDs	2	2%

Source:Field Data(2013)

Table 1.2.7 above represents the respondents’ views on why men continue to defile children despite stiff penalties imposed on convicted defilers. The majority fifty-six per cent (56%) of the respondents believed that this was done for ritual purposes to make them get rich very quickly. Eighteen per cent (18%) of them said that ignorance about the facts of the law made them to continue doing this. Mean while, another two per cent (2%) indicated that the use of sexual boosters by many men was responsible for the perpetual re-occurrence of child defilement cases. Ten per cent (10%) of the respondents also believed that the people who committed the offence of child defilement did it deliberately as they knew the facts of the law. Another two per cent (2%) said that men

did this because of the belief in the myth propagated by witchdoctors that if a man had sexual intercourse with a virgin, they would also be cleansed from and be cured of AIDS.

Respondents were also asked on how they felt about child defilers. Eleven per cent (11%) of them said that they felt angry with them, while sixty-six (66%) of them said they felt very bad. Twenty per cent (20%) indicated that it was very painful to hear of children being defiled. Another three per cent (3%) said that this was a very hateful experience. From the responses above, it is quite clear that, child defilement is a very negative social phenomenon that people feel very strongly about it.

Respondents were further asked whether there were any individuals or groups of people in Chisanga village trained to disseminate information about child protection. Twenty-one per cent (21%) agreed that there were some people, while the majority seventy-nine per cent (79%) indicated that there were none. Arising from the information given by the respondents above, a general assumption that can be drawn is that community participation and involvement by the local community insofar as information dissemination within this particular community was lacking. The Department of Child Development therefore, needs to re-organise itself and draw up a programme to train local people that would be involved in information dissemination about child protection within their communities.

Table.1.2.8: Channels of Information on Child Defilement Disseminated by Trained Individuals or Groups

Response	Frequency	Percentage
Community sensitization	13	13%
Health education at clinics	14	14%
Drama performances in market places	6	6%
Village meetings	5	5%
Not applicable	62	62%

Source:Field Data(2013)

Table 1.2.8 shows channels of information dissemination by trained people within Chisanga village. Respondents who said that there were trained individuals or groups to disseminate information on child protection were further asked to indicate the channels through which messages about child protection were passed on in the community. Thirteen per cent (13%) of the participants indicated that messages on child protection were passed on through community sensitisation. Fourteen per cent (14%) said that it was done through health education provided at clinics. Six per cent said it was done through drama performances in market places. Another five per cent (5%) of them indicated that it was through village meetings while the majority sixty-two per cent (62%) did indicate that this was not applicable in this community. The above figure therefore demonstrates the fact that there is very little, if any, community sensitization going on in Chisanga village in the area of child protection awareness. This fact can be attested by the almost zero presence of village meetings, drama performances in public places like markets which are marked by a natural heavy presence of people which they can easily take advantage of as opposed to rented crowds that you might find in the commemoration of Child Mark Days such as the Day of the African Child which are only done once per year.

In the absence of trained personnel to disseminate information on child defilement within the community, respondents were further asked how messages on child protection were disseminated. Fifteen per cent (15%) of them indicated that this was done through parents' education to their children on decent dressing. Eleven per cent (11%) responded that it was done through health education conducted at clinics. Twenty-five per cent (25%) of the respondents said that this was done through one-on-one sensitisation campaigns by private individuals. However, another ten per cent (10%) said messages on child protection were only done through restrictions imposed by parents and/or guardians on the children from playing far away from home. Twenty-two per cent (22%) said they advised their children not to be enticed by money and gifts from strangers. However, seventeen per cent (17%) indicated that they were not sure. This clearly indicates that one-on-one sensitisation campaigns by private individuals are common within the community.

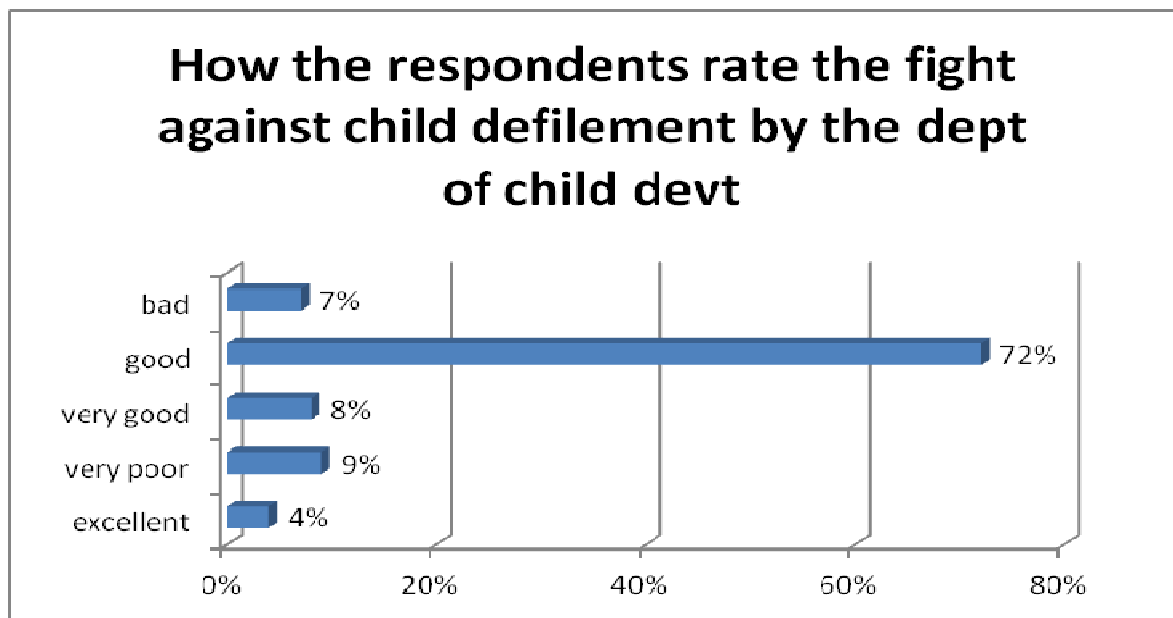
Table 1.2.9: Challenges Faced in the Fight Against Child Defilement in the Area

Response	Frequency	Percentage
Inadequate information	41	41%
Apathy from community members	19	19%
Lack of interest	16	16%
Poor attitude	24	24%

Source:Field Data(2013)

Table 1.2.10 above shows that the majority forty-one per cent (41%) of the respondents indicated that the biggest challenge that they faced in the fight against child defilement in Chisanga community was inadequacy of information on child defilement. Nineteen per cent (19%) cited the problem of apathy from community members, sixteen per cent (16%) responded that it was lack of interest while another twenty-four per cent (24%) cited poor attitude of community members towards the issue. If inadequacy of information was the biggest challenge as indicated above, the responsible department therefore, has the duty and responsibility to enlighten this community. Since radio appears to be the most accessible source of information, then it would be better to make the most of it. This can also be combined with edutainment as well as infotainment in order to capture the crowds.

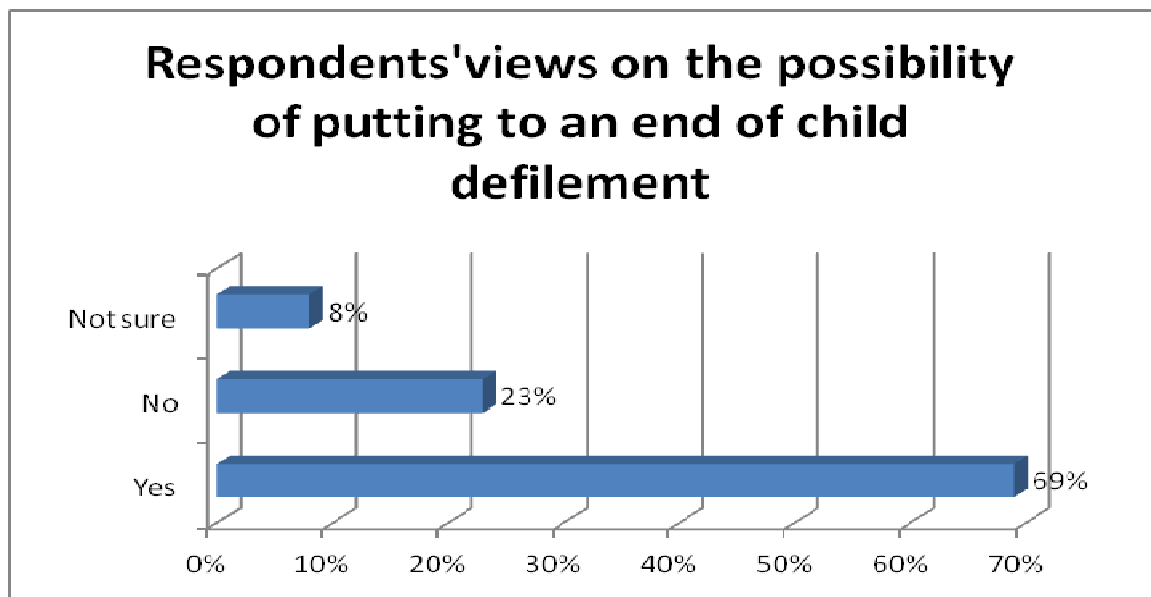
Figure 1.3.1: How the respondents rate the fight against child defilement by the dept. of child development



Source:Field Data(2013)

The above bar chart indicates that the majority of the respondents representing seventy-two per cent (72%) felt that the Department of Child Development were doing a good job in the fight against child defilement in the area while the minority representing four per cent (4%) said that they were doing an excellent job. It further shows that seven per cent (7%) of the respondents were of the view that the department had performed badly while eight per cent (8%) said that they were doing a very good job. Another nine per cent (9%) felt that they were performing very poorly. Given the above scenario, it can still be argued that “good” here is not good enough given that the number of child defilement cases in this community was still on the upswing. The Department of Child Development therefore should seriously begin to address key issues such as drawing up a communication strategy, involving the grass root people and making use of other existing structures within the community for information dissemination.

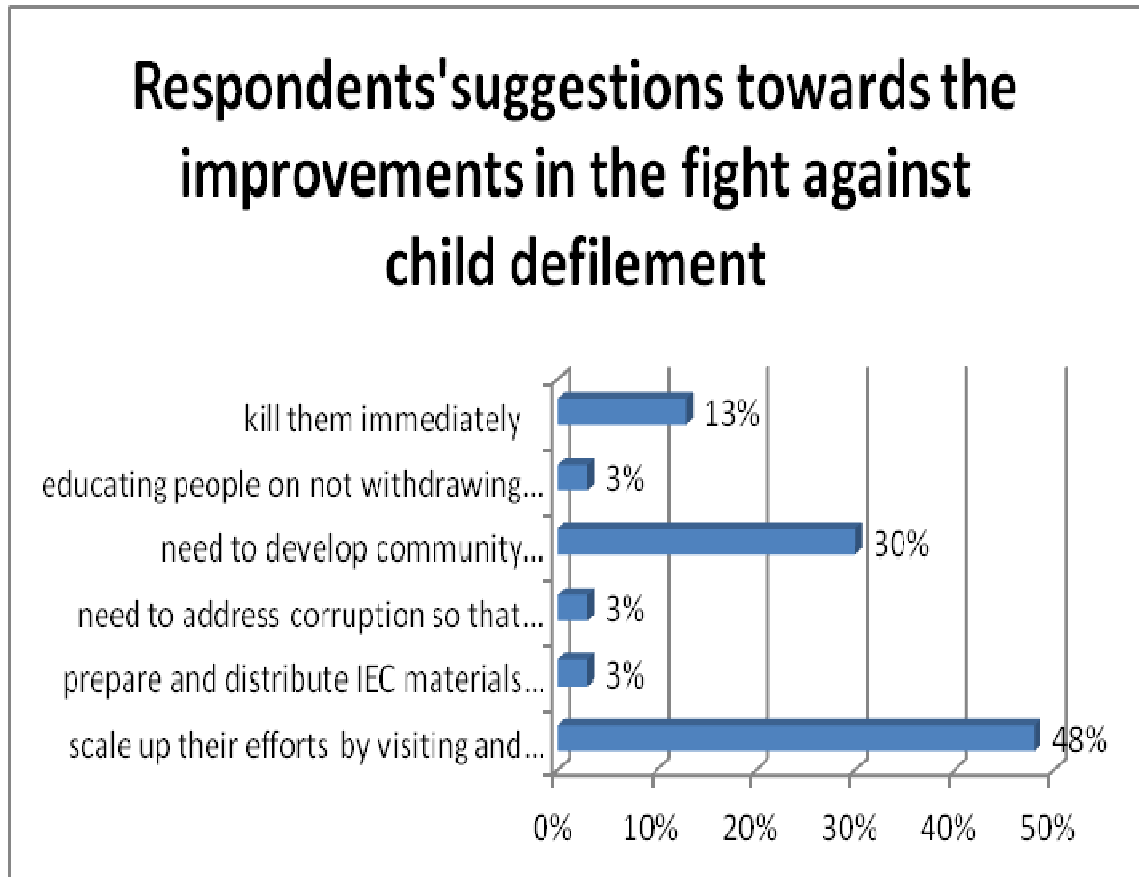
Figure 1.3.2: Respondents' Views on the Possibility of Putting to an End of Child Defilement in Chisanga Village



Source:Field Data(2013)

Bar chart 1.3.2 above indicates that the majority of the respondents representing a sixty-nine per cent (69%) were opportunistic that child defilement can be stopped while twenty-three per cent (23%) of them were quite pessimistic that it could be stopped. The minority, eight per cent (8%) were not sure of what to say. This clearly indicates that child defilement can be stopped.

Figure 1.3.3: Respondents' Suggestions towards the Improvements in the Fight against Child Defilement by the Department of Child Development in Chisanga Village



Source:Field Data(2013)

Bar chart 1.3.3 above indicates that the majority of the respondents representing forty-eight per cent (48%) were of the view that in order to prevent further incidences of child defilement in the area, there was need for the Department of Child Development to scale up their efforts by making a physical presence in the area through frequent visitations and providing continuous education to the people about child defilement. Thirty per cent (30%) of them stressed the need by the Department of Child Development to develop community partnership with the residents of Chisanga village in dissemination of information on child defilement. Another thirteen per cent (13%) indicated that there was need to stiffen the punishment for convicted child defilers from life sentences to death sentences. This hard line view is similar to the current situation obtaining in Uganda

where the punishment for convicted defilers is a death sentence. Three per cent (3%) of the respondents recommended that there was need by the Department of Child Development to continue educating people on the importance of not withdrawing child defilement cases from courts of law. The bar chart also shows that another three per cent (3%) expressed the need to address the issue of corruption among police officers so that child defilers were brought to book while the other three per cent indicated that there was still need for continuous preparation and distribution of IEC materials on child defilement.

5.4 Findings from Focus Group Discussions and In-Depth Interviews

During Focus Group Discussions (FDGs), most participants did indicate that the problem of child defilement was a big issue in Chisanga village. One male participant at a Focus Group Discussion held at Ministry of Gender and Child Development offices at Compensation House in Kasama on the 9th October, 2013, who also happened to be a senior police officer had this to say: “The situation is very bad and we are receiving a number of reports from that area almost on a daily basis. This is just a tip of the ice berg as most cases end up not being reported as most families prefer to settle these cases out of court”.

With regards to how serious the issue of child defilement was in Chisanga village, a female participant in another FGD held in the Chisanga Village Traditional Court on the 23rd October, 2013, had this to say: These cases happen very much here. About two months ago in the month of August, 2013, a six (6) year old girl who had come from visiting her uncle on her way to her mother’s place in the evening was defiled by unidentified man within Chisanga village. The man has since run away. The girl was even infected with a sexually transmitted infection”. During the same FGD, the village headman also revealed that recently within this year, 2013 another girl aged 13 years was reported to have been defiled by her biological father. “She was defiled by her own biological father and she has even run mad. He later on turned to another girl within the same neighbourhood. When he was discovered, he ran away into Malawi”.

Muyongo (2003) has argued that the culture of submission and being obedient to whatever adults say could be blamed for these rampant cases of child defilement. He argues that the social environment in which a girl lives has an effect on her perception of defilement. Girls are socialised to adopt their socially-determined position such as being

submissive and accepting their inferior position without question while boys are socialised to be aggressive and dominant, but it is this obedience and respect which is abused by elders to defile the girl child.

The study also found out that there were a number of reasons why men continued to defile the girl-child despite lengthy jail sentences imposed upon convicted defilers and massive sensitisation campaigns against the vice. During focus group discussions, it was revealed that the desire to become wealthy in the shortest possible time was the major root cause to many defilement cases being experienced around Chisanga community. A male participant at a FGD at Chisanga Traditional Court held on the 23rd October, 2013, represented the views of the majority when he said that “they defile children for ritual purposes. They are being deceived by witchdoctors when they go to Nakonde that if they have sex with a child who has not had sex with any man, they would get super rich instantly”. He further gave an example of a grade nine (9) school girl who had been lured to go to Chiba Cemetery in Kasama town at night where she was allegedly defiled by a well known local businessman. It is alleged that the man wanted to boost his lack in business. The girl is reported to have died shortly after her ordeal with this businessman.

In a similar vein, other participants in the focus group discussions attributed the rampant cases of child defilement to poverty. A male participant at a FGD held at Compensation House on the 9th October, 2013, had this to say: “in Kasama poverty levels are very high, especially in Chisanga village where you find that because of poverty which is a state of lacking in basic needs, you find that these young girls are lured into sexual related activities. These cases we receive from Chisanga reveal that some children are defiled over Chico biscuit where the girl says he told me that he would buy me Chico biscuits. On the other hand because of poverty, a lot of parents leave their children unattended to at home as they leave to go and sell at market places or look for piece works to make ends meet. In this process, a lot of people take advantage of the vulnerability of the little children”.

In the same FGD held at Compensation House, another male participant said: “sometimes parents send their young girls to engage in sex with adult males just for them to get something. Children are now used as Income Generating Activities”. The findings of this research are similar to those by Siamwiza and Faveri (1996) who argued that other

factors that put children in a vulnerable position or situation to sexual abuse include social economic pressures on the extended family. They argued that in the past, the extended family was a source of support and care for the children especially orphans. However, due to harsh changes in the social and economic situation in the country, the extended family system has weakened putting children in a vulnerable situation to abuse. This is because children due to the harsh economic situation are being found on the street begging for food and clothes in order to survive.

The study also found that some bad cultural norms and practices were also partly responsible for the continued defilement of the girl child. A female participant in a FGD held at Compensation House on the 9th October, 2013, said the following: “then there are also some cultural norms and practices like the saying ‘*a kamwana ka ng’wena kakulila kwitete*’ which simply means that one can marry his/her daughter off as young as 9 or 10 years old, she will start maturing while in her marriage. These are some of the causes of child defilement”. From the preceding discussion above, it is immensely clear that the Department of Child Development working with other relevant line ministries like Ministry of Chiefs’ Affairs have a huge task of sensitising people against such bad cultural practices.

In terms of the communication strategies used by the Department of Child Development to curb the issue of child defilement, the study found out that the department was mostly using radio programmes to disseminate their information. When the department was well funded, they would have radio discussions at least once per week every month throughout the four quarters of the year. However, due to poor budgetary allocations now, these programmes have been reduced to one in three months and this is not working out very well. In an In-Depth Interview held in her office on Monday the 14th October, 2013, the Acting Provincial Child Development Coordinator had this to say: “in the absence of physical structures and manpower at the grassroots, the department heavily depends on radio to disseminate information to members of the public which are conducted at least once per quarter if we are funded. This can sometimes be a challenge as well when the funding does not come. So we fail to buy airtime to air our programmes”.

The above discussion by the Provincial Coordinator showed glaring inadequacies in the use of radio as a chief tool to disseminate information to members of the public. The fact that the department was now poorly funded also means that it had no capacity to carry out sensitisation campaigns that required funding. If again, the department would have to wait for months before the next funding to be able to conduct another sensitisation campaign, it means that children are not safe.

The other communication strategy which the department used to disseminate information to members of the public was through commemoration of the Child Mark Days. The Acting Provincial Coordinator during an interview indicated that: “currently, the department commemorates three international Child Mark Days namely, the International Children’s Day of Broadcasting which falls on the first Sunday of March every year. The second one is the International Day of the African Child which falls on the 16th June every year. The third one being the newly introduced International Day of the Girl Child which is celebrated on the 11th October every year. These events which are commemorated under different themes each year are punctuated by various activities like match pasts, music, dance, debates, poems, drama and various sporting activities performed by children themselves. The culmination of these events comes on the final day when people gather in one place and formal speeches are made by various representatives from government, stakeholders and children on the state of the Zambian child. On these days, these speakers take advantage of the gatherings to make major pronouncements on various government laws and policies relating to children. Children are also given chance through their representative to make an appeal to government and members of the public on their plight and concerns. In this way, albeit limited, information to the public is made.

The other strategy that the Department of Child Development used to communicate child defilement messages to members of the public was through field visitations. Reports available at the Ministry of Gender and Child Development provincial office show that the department conducted field trips to various communities to sensitise people about child welfare at least once per quarter. In a FGD held at Compensation House on the 9th October, 2013, one male participant complained that: “their performance can only be rated as average because the department currently has no structures on the ground. You can only communicate well if you have structures on the ground. So the strategy by the

department of going round to meet community leaders and members cannot be managed''. He further argued and said: "Moreover, the department is understaffed. Just one person moving from Chisanga village and going round the whole province is not feasible''.

During the same FGD, a female participant, who also happened to be the Acting Provincial Child Development Coordinator for Northern Province, revealed that the performance of the department in the fight against child defilement was not as expected. She said: "our performance is not as expected. At the moment, the structure of the department ends at the provincial level and our interactions are not well spread throughout the province and so our performance has been below average''.

This research found out that in terms of their major communication strategy, the Department of Child Development used Radio Mano, a local community radio station to disseminate information on child defilement to Chisanga community. During a FGD held at Compensation House held on the 9th October, 2013, a female participant had this to say: "the media we use is the local radio station, Mano. It broadcasts various programmes in icibemba and English language and it is the media we use to disseminate issues related to child sexual abuse. Chisanga village is within its catchment area. It has been very effective and is heavily used to disseminate this information. We have at least begun to notice change of attitude in some of people towards child defilement''. Similar findings were made by Balit (1996) who showed that knowledge and information are basic ingredients in facilitating rural development and bringing about social and economical change. These findings were also supported by Sanchez (2000) who indicated that mass communication plays an important role in our society. Its purpose is to inform the public about current and past events through the radio, newspapers, books and television.

This research also found that the Department of Child Development also employed three other techniques in order to disseminate information about child defilement to members of Chisanga community as well as the rest of the province. During a FGD held at Compensation House on the 9th October, 2013, the Acting Provincial Child Development Coordinator said: "apart from the use of drama, poetry and sketches, the department additionally uses Community Interactions Fora to discuss and disseminate information on child defilement. We held one in Chisanga village in 2012 where village headpersons,

religious leaders and other community leaders were invited to discuss the rampant causes of child abuse in the area. The interaction was very successful as a lot of issues came out and were adequately discussed. The other way we do this is through carrying out capacity building meetings of members of the community where we share knowledge on the dangers of child defilement”.

The above communication strategies appear to be quite good. The use of edutainment as alluded to above where you employ popular theatre has proved to be quite useful in information dissemination in a lot of situations. However, this needs to be equipped with the right messages which will deliver the required result. It is one thing to pull large crowds of people through the use of drama and the like, but it is quite another to feed them with the right messages that will bring about positive behavioural change. This researcher observed that once drama or dance performances ended that were used to attract people to the arena, they begin to leave without being able to hear the core message. The use of community interactions is also good, but it appears to have only limited effects as only a limited number of people can attend these fora. The capacity by all the attendees to disseminate the knowledge acquired from these interactions can also be brought to question. This researcher therefore, firmly believes that if capacity building meetings of members of the community were scaled up, there would be more positive behavioural change. This is so because these are the same people who live in the community where the problem is. If these are trained to help others to have a change of mind set, things would change for the better. This would happen for two reasons. Firstly, there would be ownership of the problem by the local people and secondly, because you are dealing with a local problem, people would begin to look for local solutions to the problem which are more long lasting than imported solutions to a local problem.

As a panacea to the seemingly poorly developed communication strategies by the Department of Child Development, participants at a FGD held at Compensation House were of the view that the department had to be supported through the provision of the much required human resource so that even districts have officers to coordinate child related activities at district level.

Other participants did also indicate the urgent need to decentralise the operations of the ministry further to the community level through the formation of strong child

coordinating committees that would report on child development related activities as well as being information dissemination centres.

The participants at the FGDs were also unanimously resolved that there was urgent need to harmonise the current existing child laws and policies. They cited the current conflict between the statutory law and the customary law as regards child marriages arguing that the provisions in the customary law undermined the fight against child defilement. Other policies cited by the participants that needed harmonisation were the Juvenile Act, National Child Policy and the Child Labour Act. They argued that if these were harmonised, it would be easy to find a common ground with different stakeholders on how best to tackle child related issues to avoid piecemeal interventions. Currently as these different pieces of legislation stand, they communicate conflicting messages on the welfare of the child.

During the Focus Group Discussions, most discussants endorsed the need for the continued intensification of sensitisation campaigns of the members of the general public through radio and other available media. A female participant during a FGD held at Compensation House said: “we should not get tired of sensitising members of the public especially now when we are dealing with issues of HIV and AIDS. We need to inform members of the public about the availability of Post Exposure Prophylaxis (PEP) treatment so that as many children as possible may be saved from HIV infections”.

In terms of the actual messages being disseminated to members of Chisanga community by the Department of Child Development, this research found that there were actually no specific messages drawn by the department locally in Northern Province to tackle the issue. During a Focus Group Discussion held at Compensation House on the 9th October, 2013, the Acting Provincial Child Development Coordinator had this to say “we distribute IEC materials which we receive from the national office in Lusaka. They depict such messages as ‘Stop Defilement’ or ‘Child Sexual Abuse is a Crime’. There are also pictures depicting scenes of child defilement being distributed in schools, market places, community halls and other public places.

It is clear from the foregoing that the messages being disseminated by the Department of Child Development are inadequate and ineffective. First and foremost, their content is prepared by people who live far away in Lusaka and do not have an idea of the dynamics

of child defilement in Chisanga village. Secondly, they also fail to pin point where exactly the problem of child defilement is coming from. It would have been better if these messages were prepared locally by people who properly understand the socio-economic dynamics of Chisanga community. Equally comforting would have been a situation where these messages specifically addressed certain issues pertaining to the perpetuated defilement of the girl child.

Take for instance, the fact that some defilement cases are linked to the belief in the myth that having sex with a young virgin can rid somebody of their HIV infection or that having ritual sex with a virgin can make somebody super rich as advised by traditional healers. In this researcher's view, there should have been messages specifically addressed to people living with HIV and AIDS, and businessmen or women, and traditional healers alike that having sex with a child can never cure anybody of their HIV infection or make them rich respectively. These concerns were also raised by the YWCA Provincial Coordinator during an In-Depth Interview held in her office at Compensation House in Kasama on the 16th December, 2013 who said: "most messages on child defilement imported from Lusaka have been over-generalised and cannot be fit for all communities. One message cannot be fit for all groups of people and this has to be changed in preference for locally tailored messages that suit their particular circumstances.

The other disheartening fact is that these IEC materials are printed in English language and are not adequately translated into local languages before distribution. So, even when they are distributed they are not quite understood by everybody. This, therefore, works against all efforts to put an end to child defilement. Therefore, the communication strategy of only distributing IEC materials in areas most hit by the scourge of child defilement without a verbal follow up can only bear minimal results.

In order to thoroughly analyse the communication strategies used by the Department of Child Development, other than the media and messages commonly used, respondents were also asked how often the department communicated messages to Chisanga community. During an In-Depth Interview conducted with one key informant, the Child Development Officer at her office in Kasama on the 6th November, 2013, revealed that: "the department holds talks, discussions and conducts information exchange programmes with community members only once per year because of the shortage of manpower and

operational funds. As you may be aware, Northern Province is still one of the largest provinces in Zambia and we can't afford to be in all places at once".

When asked how effective their communication strategies as a department were, the Child Development Officer reported that: "our strategies have been very effective. This is because there are more cases being reported now than before".

This researcher believes that while the above argument sounds convincing, it is seriously fallacious and myopic. Firstly, her comment is in sharp and direct contrast with her supervisor who admitted earlier during a Focus Group Discussion held at Compensation House that their performance as a department was not satisfactory in information dissemination. Secondly, the fact that more and more people are reporting about child defilement issues now to this office did not mean that they were doing a good job. The above is simply a fallacy in Latin called *non sequitur* (it does not follow that). The marginal increase in the number of reported cases could be attributed to other factors not related to their efforts. It could be that other organisations are actively involved in sensitisation campaigns within the same area or that the residents of Chisanga have other sources of information upon which they are acting. In any case, their interventions are only conducted once per year.

Participants in the FGD held at Compensation House on the 23rd October, 2013, suggested that in order to improve information dissemination on child defilement to the area, the department should further look at the possibility of increasing the frequency of sensitising meetings to the area adding that once per year was far from being adequate.

Furthermore, the Ministry of Gender and Child Development should seriously begin to forge partnership with NGOs and other line ministries who have a physical presence in nearly all communities so that their network is strengthened.

Lastly, there was a general concern that the funding levels to the department were currently too low and a mere mockery to enable the ministry to undertake any serious programmes to effectively protect children. Participants to this research suggested that there was urgent need to upscale the funding levels to the department.

CHAPTER SIX

6.0 CONCLUSION AND RECOMMENDATIONS

6.1 Introduction

This chapter presents the conclusion and recommendations derived from the findings of the study.

6.2 Conclusion

The study aimed at finding out the communication strategies used to address the problem of child defilement: a case study of the operations of the Department of Child Development in Chisanga Village of Kasama District.

The study revealed that although there were rampant cases of child defilement in Chisanga village, the majority of the residents had frequent access to information through the local radio station and demonstrated good knowledge about the issue.

The study found that child defilement was a very big problem in Chisanga village and had been going on for more than ten years.

The study further revealed that most people in Chisanga community felt very strongly about child defilement. This prompted some to demand for a death penalty to be slapped upon convicted child defilers.

The study found that the Department of Child Development used Radio Mano Community Station as a major tool to disseminate information about child defilement to members of Chisanga village.

The study also found that use of radio alone as a communication strategy was not effective enough to adequately sensitise all the Chisanga community members since not everyone had equal access to this source of information.

The study also found that the sensitisation programmes conducted on Radio Mano Community Station were seriously hampered by poor funding levels to the department. The study revealed that instead of the planned weekly sensitisation programmes every month throughout each quarter for example, the department now only broadcast one

programme per quarter. This was far too inadequate to equip people with knowledge and skills to protect children from child defilement.

The study also found that the second strategy that the department used to disseminate information about child defilement to Chisanga village was through holding public meetings and conducting field visitations. However, the study also revealed that because of the poor staffing levels in the department punctuated by the presence of only two members of staff to man the entire province, this made it extremely difficult for them to successfully do their work.

The study also revealed that the third communication strategy used by the department in the fight against child defilement in Chisanga was through use of edutainment or infotainment where various forms of entertainment were used to deliver various messages on child defilement. The study also revealed that although this method was heavily used, it had a few major setbacks. One such setback being that if messages were not well packaged in the edutainment, people had the tendency to di di mau (leaving a place quickly and unceremoniously) before the core message was actually presented. This therefore, reduced these campaign activities to mere amusement packages.

The study also revealed that the other communication strategy used by the department was the commemoration of Child Mark Days. These calendared events which had international recognition were commemorated annually and provided an opportunity for the department to disseminate information about child welfare, including child defilement to members of the public.

The study however, found that this strategy of information dissemination was also riddled with a lot of challenges. The first one being that because these were annual events, there was not much being achieved in terms of information dissemination. Once a particular event was commemorated, there was no action taken to follow up issues raised during the commemoration. The second major setback was that these events were at the moment highly centralised by being celebrated in provincial capitals and a few district centres making it virtually impossible for most children and members of the public to hear the messages being communicated.

The study also found that in terms of the actual messages on child defilement being disseminated, the department did not prepare or draw their own messages that properly suited the circumstances of Chisanga community or indeed any other community in which they were operating. The study revealed that over generalised messages were in use across the length and breadth of all communities. Such hackneyed expressions as ‘stop child defilement’ or ‘child defilement is a crime’ were in use regardless of the perceived cause of child defilement.

The study further revealed that child defilement messages and communication strategies currently in use by the department failed to address the right people who were the actual perpetrators or fond of advising their clients to do so. Key categories of people such as traditional healers, businessmen and women and those living with HIV and AIDS did not have specific messages addressed to them such as ‘having sex with a child cannot make you rich or get cured of your HIV’ respectively. There was also no evidence of any attempt made by the department to directly communicate with traditional healers, business people and those living with HIV and AIDS on the issue at hand.

The study found that the department did not invoke the participation of the affected local people in crafting communication strategies and messages that would help solve the problem of child defilement in Chisanga community. They instead preferred to go the easy way of using already made messages that had little effect on the target community

The study also found that the Department of Child Development rarely disseminated information about child defilement in the area. This fact could be attributed to the fact that the department was under staffed as well as that its levels of funding were too low to accord them to conduct frequent interventions in the area.

5.3 Recommendations

In view of the findings of the study on the communication strategies used to address the problem of child defilement by the Department of Child Development in Chisanga village, the following recommendations are presented:

The department should continue sensitising members of Chisanga community by aiming at achieving attitude change.

Radio Mano Community Station should continue being used as a channel of communication as it appears to be the most accessible source of information in the area. However, since not everyone has access to radio, the study recommends that this strategy must be augmented by other strategies such as holding of frequent public sensitisation meetings and discussions to ensure continued information flow.

In light of the continued poor funding levels to the department which have negatively affected sensitisation campaigns on child defilement, the department should consider forging working partnership and networks with NGOs and other line ministries

The Ministry of Gender and Child Development should urgently consider broadening the departmental structure to pave way for the creation of District offices that would coordinate child related activities at the grass root level.

The department should also ensure that the edutainment or infotainment they use in sensitisation campaigns is well packaged in such a way that their intended messages keep flowing to the target audiences.

There is also need for the department to further decentralise its operations to the community level through the involvement of local leadership such as village headmen and women, the clergy and other already working committees to communicate child related matters.

The department should also consider working with the affected communities in drafting their own communication messages that would suit their particular circumstances at every given point without having to rely on over generalised and hackneyed messages distributed from the national office.

The Department of Child Development should seriously begin to engage with traditional healers and dissuade them from the practice of ill-advising their clients to have sex with children as a panacea to their problems.

The department should also consider crafting specific messages aimed at addressing issues that trigger child defilement such the myths related to cure from HIV and AIDS infections and those related to boosting one's business opportunities.

Last but not the least, the department should also consider increasing the frequency and number of communication campaigns to Chisanga community or indeed any other if their efforts were to be appreciated. The current scenario where the department only communicated messages on child defilement to Chisanga community once per quarter was not only worrying but also very unhealthy.

Lastly, in order to efficiently carry out an effective communication strategy on child defilement in Chisanga area, there is need for the Department of Child Development to lobby for an increased funding allocation from the office of the Provincial Permanent Secretary or the Ministry of Gender and Child Development as the mother ministry. Otherwise child protection without good funding is mere rhetoric.

REFERENCES

Ajzen, I. (1985) From Intentions to Actions: A Theory of Planned Behaviour. In J. Kuhl and Beckman (eds.), Action-Control: From Cognition to Behaviour. Heidelberg, Germany: Springer.

Allyn and Bacon (1999) Small Group Communication, <http://www.abacon.com/commstudies/groups/definition.html>, Moorhead State University

American Academy of Pediatrics (1991) Committee on Child Abuse and Neglect Policy Statement. Guidelines for the Evaluation of Sexual Abuse of Children (re 9202) Pediatrics 87: 254-260.

Balit, S.; Calvelo Rios, M. and Masias, L. (1996) Communication for Development for Latin America: a regional experience. FAO, Rome, Italy.

Becker-Lausen, E. and Mallon-Kraft, S. (1997) Pandemic outcomes: the intimacy variable. In Out of Darkness : Current Perspectives on Family Violence, edited by G. K. Kantor and J.S. Jasinski, Newbury Park, CA: Sage.

Briere, J. N., and Elliot, D. M. (1994) Immediate and Long-term Impacts of Child Sexual Abuse: the future of children 4: 31-53.

Central Statistical Office (2012) Census of Population and Housing Summary Report, GRZ, Lusaka.

Chuulu, B.M. et al. (1999) Women and Justice in Zambia: Myths of reality? WLSA Trust Zambia, Lusaka.

Denscombe, M. (2004) The good research guide for small-scale social research, 2nd ed. Open University Press, London.

ECOFF (2000): www.who.int/iris/bitstream (Accessed on 17/03/14).

Elkamel, F. (1986) Developing Communication Strategies and programmes; A Systematic Approach, UNICEF.

Finkelhor, D. (1994) Current Information on the Scope and Nature of Child Sexual Abuse: the future for children 4:54-69.

Fishbein, M. and Ajzen, J. (1985) *Understanding Attitudes and Predicting Social Behaviour*, New Jersey: Prentice-Hall.

GRZ, (2002) *Zambia's Initial and First Report on the Implementation of the United Nations Convention on the Rights of the Child*, Lusaka: GRZ.

Herbert, M. (2003) *Typical and Atypical Development: From Conception to Adolescence*. London, BPS Blackwell.

<http://www.allafrica.com/stories/200309925062.html> (Accessed on 6/03/2014)

<http://www.lusakatimes.com/2012/03/05/child-defilement-cases-zambia-rising/why/>
(Accessed on 10/08/12).

<http://www.greenstone.org/greenstone> (Accessed on 06/03/14).

<http://www.hdl.handle.net> (Accessed on 06/03/14).

<http://www.news.bbc.co.uk/2/hi/60421112.stm> (Accessed on 06/03/14).

<http://www.rohan.sdu.edu> (Accessed on 02/09/14).

<http://www.state.gov>(Accessed on 02/09/14).

<http://www.times.co.zm> (Accessed on 17/03/14).

[http://www.toonari-post.com/2012/05/word-news/victims-without-a-voice-3/child-defilement cases](http://www.toonari-post.com/2012/05/word-news/victims-without-a-voice-3/child-defilement-cases) (Accessed on 21/09/12).

Human Rights Violations in Zambia Part III: child rights situation shadow report, UN Human Rights Committee, Lusaka and Geneva, 2007.

Hyman, Herbert H., and Paul B. Sheatsley (1974) *Some Reasons Why Information Campaigns Fail*. *Public Opinion Quarterly* 11: 412-423.

Infante, D. et al. (1997): *Building Communication Theory*, Waveland Press. Inc, Illinois, USA.

Jalasi, M.M., *Report Submitted in Partial Fulfilment of the Requirements for the Degree of Master of Communication for Development*, University of Zambia, 2006.

- Katz and Lazerfield (1955) www.cultsock.ndirect.co.uk
- Kendall-Tackett, K. A. (2000) the Long-term Health Effects of Victimization. *Joining Forces* 5(1): 1- 4.
- Kendall-Tackett, K. A., and Marshall, R. (1998) *Sexual Victimization of Children: Incest and Child Sexual Abuse: in issues in Intimate Violence*, edited by R. K. Bergen. Newbury Park, CA: Sage.
- Kendall-Tackett, K. A.; Williams, I. M.; and Finkelhor, D. (1993) the Effects of Sexual Abuse on Children: a review and synthesis of recent empirical studies. *Psychological bulletin* 113: 164-180.
- Kotler and Roberto (1989) *Effecting Social Change*: [www.atkinson.yorku.ca Ripley/pgresearch.html](http://www.atkinson.yorku.ca/Ripley/pgresearch.html).
- Law Development Association Annual Report (2005), *Negative Attitudes Toward Child Rights Held by Parents, Society, Government and Law Enforcement Agents*.
- Littlejohn, S. W. (1991); *Theories of Human Communication*, 4th ed. Wadsworth Publishing Company, California.
- Mcquail, D. (2005) *Mcquails Mass Communication Theory*. London: Sage Publishers.
- Mefalopulos, P. and C. Kamlongera (2004) *Participatory Communication Strategy Design*. 2nd ed. Rome: FAO/SADC.
- Mennen, F. E. (1995) the Relationship of Race/Ethnicity to Symptoms of Childhood Sexual Abuse. *Childhood Abuse and Neglect* 19: 115-124.
- Milton, K. (1996) *Environmentalism and Cultural Theory: Exploring the Role of Anthropology in Environmental Discourse*. New York: Routledge.
- Ministry of Community Development and Social Services (2006) *Report on Survey and Analysis of Street Children in Zambia*; Lusaka: MCDSS.
- Muyongo, Paul, *Dissertation Submitted in Partial Fulfilment for Masters degree in Women's Law*, Southern and Eastern Africa Regional Centre for Women's Law, University of Zimbabwe, 2004.

Mwanja Phiri Nundwe, Report Submitted in Partial Fulfilment of the Requirements for the Degree of Law (LL.B) of the University of Zambia, 2003.

National Child Policy (2006) Ministry of Sport, Youth and Child Development, Zambia, Lusaka.

Nkandela, A. (2001) Rapid Incidences of Child Abuse in Zambia, Lusaka: CHIN.

Perry, B. D. (2001) the Neuroarcheology of Childhood Maltreatment: the Neurodevelopmental Costs of Adverse Childhood Events. In the cost of child maltreatment: who pays? We all do, edited by K. Franey, R. Geffner, and R. Falconer, San Diego, CA: Family Violence and Sexual Assault Institute.

Reardon, K. R. et al; Interpersonal versus Mass Media Communication; A False Dichotomy, Human Communication Research, 1988, vol.15, No.2.

Reece, R.M. (2000) Treatment of Child Abuse: Common Ground for Mental Health, Medical, and Legal Practitioners. Baltimore. MD: the Johns Hopkins University.

Rogers, E. V. (1973); Strategies for Family Planning, Free Press, New York.

Sanchez, Y. (2000) Workplace Communication: <http://www.google.co.zm>. (Accessed on 14/03/14).

Schwartz-Kennery, B.M., Mc Cauley, M.; and Epstein, M. (2001) Child Abuse: a Global View. Wesport, CT: Greenwood.

Shinkanga, M.G. (1996) Child Sexual Abuse in Zambia, Lusaka: YWCA.

Siamwiza, R. and Faveri, C. (1996) Child Abuse in Zambia, Lusaka: UNICEF.

Times of Zambia, August, 30.2003.

The World Health Report, World Health Organisation: <http://www.who.int/whr/1999> (Retrieved 2010/10/24).

UNICEF, (2005) The State of the World's Children, New York: UNICEF.

Urquiza, A. J., and Goodlin- Jones, B.I. (1994) Child Sexual Abuse and Adult Revictimisation with Women of Colour. Violence and Victims 9: 223-232.

Williamson, B. (2000) Developing IP Multicast Networks, Volume 1. Indianapolis, Cisco Systems, Inc.

Zambia Daily Mail Newspaper, 8.2013.

Zulu, J. (2006) Sexual Abuse and Education in Zambia:
www.eent.org.uk/newsletters/news.

Appendix A

RESEARCH QUESTIONNAIRE FOR INDIVIDUAL RESPONDANTS

Kindly answer the following questions by ticking where appropriate and by filling in the blank spaces where provided.

ALL THE ANSWERS PROVIDED WILL ONLY BE USED FOR ACADEMIC PURPOSES.

1. Sex
 - (a) Male
 - (b) Female

2. Age
 - (a) 20 years and below
 - (b) 21-39 years
 - (c) 40-49 years
 - (d) 50-59 years
 - (e) 60-69 years
 - (f) 70-79 years
 - (e) 80 and above

3. Education
 - (a) None
 - (b) Primary
 - (c) Junior Secondary
 - (d) Senior Secondary
 - (e) Tertiary

4. Occupation
 - (a) Self employed
 - (b) In school
 - (c) Unemployed

(d) Employed []

5. How often do you listen to radio, watch television or read a newspaper?

(a) Almost every day []

(b) At least once per week []

(c) Less than once per week []

(d) Not at all []

6. What do you know about child defilement?

(a) It is a crime of abusing children []

(b) It is a crime of having sex with a girl under 16 years []

(c) It is a crime of having sex with children []

7. Do you think that child defilement is a big problem in this community?

(a) Yes []

(b) No []

(c) Not sure []

8. For how long has child defilement has been a problem in this community?

(a) Less than a year []

(b) More than 2 years []

(c) Less than 5 years []

(d) More than 5 years []

(e) More than 10 years []

(f) Not sure []

9. How do you get to hear about issues on child defilement in this community?

(a) Through radio []

(b) Through television []

(c) Through reading newspaper []

(d) Any other, specify.....

10. What messages on child defilement do you hear being disseminated?

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

11. Do the people who disseminate messages about child defilement officers from the Department of Child Development in Kasama?

(a) Yes []

(b) No []

(c) Not sure []

12. How often are messages on child defilement disseminated by the officers from the Department of Child Development from Kasama?

(a) Never []

(b) Rarely []

(c) Always []

(e) Very rarely []

13. How are the messages on child defilement (if any) disseminated to the people of Chisanga village?

(a) Through radio []

(b) Through television []

(c) Through news papers []

(d) Through people trained in child protection []

(e) Any other, specify.....

14. In the last 6 months, have you seen any literature, brochure, flyer or poster talking about child defilement distributed by the Department of Child Development in your area?

(a) Yes []

(b) No []

15. Do you think the methods of information dissemination on child defilement being used currently (if any) are effective to protect the children?

(a) Yes []

(b) No []

(c) Not []

16. In your opinion, do you think that people in this village know that child defilement is a criminal offence?

(a) Yes []

(b) No []

17. Why do you think men continue to defile children despite the stiff Punishment of 15 years and above given to convicted defilers?

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

18. Explain, how does this community feel about child defilers?

.....
.....

19. Are there any individuals or groups of people in this village trained to Disseminate information about child protection?

(a) Yes []

(b) No []

20. If “YES” explain exactly how they do this.

.....
.....

21. If the answer to question 16 is “NO” explain how messages on child protection in this community are passed on.

.....
.....

22. What challenges are you faced with in the fight against child defilement in this area?

(a) Inadequate information []

(b) Apathy from community members []

(c) Lack of interest []

(d) Poor attitude change []

(e) Any other, specify.....

.....

23. In your opinion, how would you rate the efforts by the Department of Child Development in the fight against child defilement in this community?

(a) Excellent []

(b) Very poor []

(c) Very good []

(d) Good []

(e) Bad []

24. Do you think that child defilement can be stopped in this community?

(a) Yes []

(b) No []

(c) Not sure []

25. What do you think should be done by the Department of Child Development to prevent incidences of child defilement from happening in this community?

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

Appendix B

INTERVIEW GUIDE FOR OFFICERS IN THE DEPARTMENT OF CHILD DEVELOPMENT IN KASAMA.

INTRODUCTION AND CONSENT

Hello. My name is Milambo, Motion. I am a student from the University of Zambia pursuing a Masters degree in Communication for Development in the department of Mass Communication, School of Humanities and Social Sciences. I am conducting a survey in relationship to the communication strategies used by the Department of Child Development in the fight against child defilement in Chisanga village. The information I am collecting will hopefully help to find a lasting solution to the problem of child defilements being experienced in this community. You have purposely been selected to help inform this survey. The questions will take between 30 to 60 minutes. All the answers you give will be confidential and will not be shared with any unauthorised persons. I hope you will agree to answer these questions as truthfully and to the best of your knowledge as possible. I thank you for being a part of this survey.

Name:

Organisation:

Questionnaire Number:Date:

1. As a Department of Child Development, what is your main mandate?

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

2. For how long have you been involved in this kind of work?

.....
.....

3. How do you as a department communicate messages among yourselves within the department?

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

4. Which methods do you use to communicate messages to members of the general public?

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

5. As a department in charge of child affairs, how do you define child defilement?

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

6. How serious is this problem of child defilement in Chisanga village?

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

7. For how long have you as a department known about the problem of child defilement in Chisanga village?

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

8. What have you done as a department to stop this problem?

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

9. What communication strategies has the department been using in Chisanga village to stop child defilement?

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

10. What specific messages on child defilement has your department been disseminating in Chisanga village?

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

11. How often are these messages, in terms of time sequence, been disseminated to Chisanga village?

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

12. How effective have these messages been in curbing child defilement in Chisanga village?

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

13. What has been the response of the people of Chisanga village to these messages?

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

14. From your interventions as a department, do you think that the people of Chisanga village are fully aware that child defilement is a crime?

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

15. Despite the harsh punishment of up to 35 years of imprisonment meted on convicted defilers, what do you think could be the reason for the continued cases of child defilement been reported?

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

16. Can you suggest further ways in which information dissemination on child defilement to Chisanga village may be improved upon?

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

Thank you so much!

Appendix C

QUESTIONS FOR IN-DEPTH INTERVIEWS FOR STAKE HOLDERS DEALING IN CHILD PROTECTION

INTRODUCTION AND CONSENT

Hello. My name is Milambo, Motion. I am a student from the University of Zambia pursuing a Masters degree in Communication for Development in the department of Mass Communication, School of Humanities and Social Sciences. I am conducting a survey in relationship to the communication strategies used by the Department of Child Development in the fight against child defilement in Chisanga village. The information I am collecting will hopefully help to find a lasting solution to the problem of child defilements being experienced in this community. You have purposely been selected to help inform this survey. The questions will take between 30 to 60 minutes. All the answers you give will be confidential and will not be shared with any unauthorised persons. I hope you will agree to answer these questions as truthfully and to the best of your knowledge as possible. I thank you for being a part of this survey.

Name:

Organisation:

Position:

Date:

1. How long have you worked for this organisation?

.....

2. What is the mandate of this organisation?

.....

.....

.....

3. For how long has this organisation been involved in this work?

.....

.....

4. What kind of cases do you usually deal with?

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

5. How many child defilement cases have been reported to your office since January 2013?

.....
6. How many of these cases of child defilement are from Chisanga village?

7. What are the ages of children involved?

8. Have there been any convictions?

9. How long does it take for you to get a conviction through the courts?

10. From the year 2000, what have the numbers of reported child defilement cases been like?

11. In your view, how do you interpret this marginal increase or decrease?

12. What factors do you think cause child defilements?

13. Are you also involved in dissemination of messages against child defilement?

14. If so, what messages do you disseminate to the people?

15. What forms of media are used?

16. What do you think can be done by the department of child development to end child defilement in Chisanga village?

Appendix D

PROMPT LIST FOR FOCUS GROUP DISCUSSIONS FOR RESIDENTS OF CHISANGA VILLAGE.

INTRODUCTION AND CONSENT

Hello. My name is Milambo, Motion. I am a student from the University of Zambia pursuing a Masters degree in Communication for Development in the department of Mass Communication, School of Humanities and Social Sciences. I am conducting a survey in relationship to the communication strategies used by the Department of Child Development to fight against child defilement in Chisanga village. The information I am collecting will hopefully help to find a lasting solution to the problem of child defilement being experienced in this community. You have purposely been selected to help inform this survey. The questions will take between 60 to 90 minutes. All the answers you give will be confidential and will not be shared with any unauthorised persons. I hope you will agree to answer these questions as truthfully and to the best of your knowledge as possible. I thank you for being a part of this survey.

1. What do you know about child defilement?
2. Do cases of child defilement also happen in this community?
3. For how long have these cases of child defilement been happening in your community?
4. How do you feel as a community each time a child is reported to have been defiled?
5. How do you handle cases of child defilement when they happen in this community?
6. In which way have you been learning about child defilement in this community?
7. What messages have been disseminated about child defilement in your community?
8. Do you think that residents of this village have enough knowledge about child defilement being a criminal offence?
9. What do you think then causes men to continue defiling children despite this knowledge and the harsh sentences imposed upon convicted child defilers of between 15 years to life imprisonment?
10. What measures do you think this community should put in place to prevent further child defilement?

11. What messages do you think should be given to those who might intend to defile children in this community?

12. What do you suggest the Department of Child Development should do to be more effective in disseminating information of child defilement?