

Chiefs' Commitments on Promoting Child Protection and Ending Child Marriage in Uzumba Maramba Pfungwe (UMP)



Coordinated By:



Ministry of Local Government and Public Works



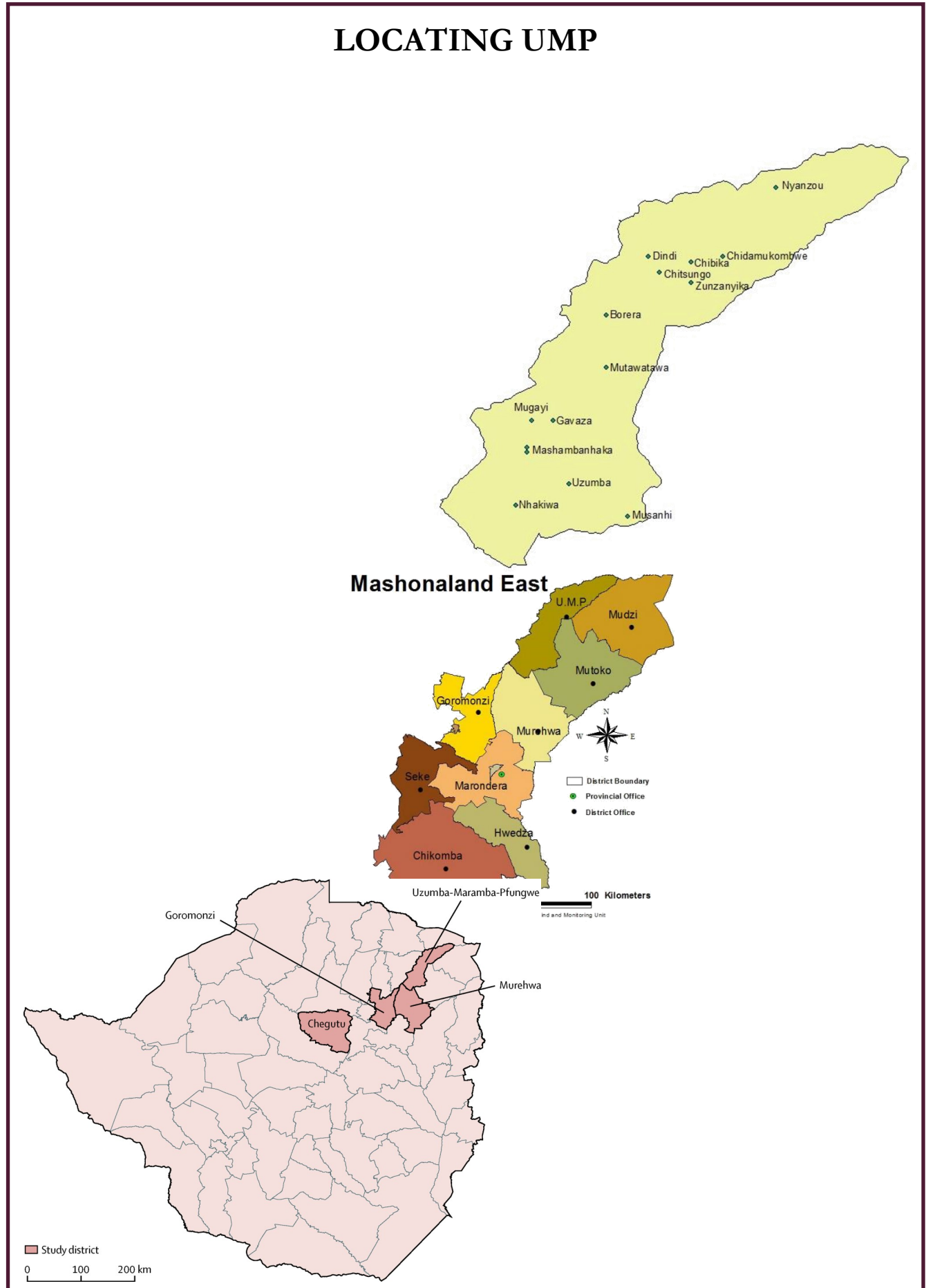
Ministry of Women Affairs, Community, Small and Medium Enterprises Development



With Financial and Technical Support From:



LOCATING UMP



CONTENTS

Topic	Page
Foreword	Page 1
Acknowledgments	Page 2
Introduction & About Uzumba-Maramba-Pfungwe	Page 4
Why commitments	Page 6
Key Legislation	Page 7
4. Key principles and values	Page 8
CHAPTER 2:	Page 10
5. Positive Cultures and Social Practices	Page 10
6. Negative Cultures and Social Practices	Page 12
CHAPTER 3. OUR COMMITMENTS	Page 17
7. Commitments by family (community)	Page 17
8. Commitments of Village Heads	Page 19
9. Commitment Directly for Headmen and Chiefs	Page 19
10. Our Individual and Collective Pledge	Page 20



FOREWORD

Zimbabwe is a country with a rich heritage, with core values enshrined in the Constitution and a clear commitment to protecting the rights of children, empowerment of women and striving for a life with dignity and wellbeing for all. The National Development Strategy seeks to build Zimbabwe into a Middle-income country by 2030. This is a vision aligned to the SADC Commitments, to the African Union Agenda 2063 and the UN Sustainable Development Goals 2030. These aspirations can only be achieved and sustained with united efforts.

Zimbabwe stepped up the efforts to protecting children and ending child marriage with the adoption of the Marriage Law Act (Chapter 5:17), the Children's Act among other laws. The role of culture, traditions and practice is critical to building social norms that facilitate the implementation and enforcement of the laws, the change in societal behavior and building social cohesion.

We welcome the leadership and foresight of our Chiefs in UMP, Zvataida Rural District Council, who together have taken the mantle to pledge and commit to taking measures to prevent child marriage, fight abuse and protect survivors. The role of traditional leaders is pivotal to national development, they are the glue. Traditional leaders contribute to national law reform, they dispense justice in communities including mediation and they hold our values together.

We will endeavor to support their efforts as they implement and monitor these commitments. Chara chimwe hachitswanyi inda. Together we will build a future that respects and protects our children, rooted in our values and cultures as a people.

Signed:

District Development Coordinator - UMP

Chairperson : Zvataida Rural District Council

Chair of Technical Committee - MWACSMES

ACKNOWLEDGEMENTS

We extend our profound gratitude to the people of Uzumba Maramba Pfungwe, who bestowed traditional leadership on us to hold our culture together, discerning wisdom from our ancestors and fore bearers, holding this in trust for our children and for the future. We are grateful to the many women and men, our daughters, sons, and grandchildren who dedicated time to be with us for several months, as they honestly poured their hearts, expressed their hopes and weaved together with us these our commitments for the protection of children and for ending child marriage.

As Traditional leaders we are bestowed the authority of office and honored by the Constitution of Zimbabwe, which reveres the role of traditional institutions. We are therefore grateful to the Government of Zimbabwe for facilitating our work as we thrive to hold the dignity of our people. We give our very special thanks to the District Development Coordinator, Mr Douglas Hungwa; and the Zvataida Rural District Council Chairperson, Mrs Dorothy Chiota and the Chief Executive Officer, Mr Masimba Goustino, and all the councillors for guidance, advise and support throughout the process.

We extend very special gratitude to the Technical Team that coordinated this work, led the consultations, and supported the drafting process, namely Assistant District Development Coordinator (Mr Samuel Chindundu), Ministry of Women Affairs, Community and SMEs Development (Mr Phdellis Svosve, the Chair of the team); Ministry of Public Service, Labour and Social Development, (Mr Elvis Beni, Ms Chipo Jinya), National Prosecuting Authority, (Miss Vimbai Chirai,) Zvataida Rural District Council Gender Focal Person; (Mrs Sekai Memory Tsimba) and Rozaria Memorial Trust, (Miss Melissa Ruvimbo Kubvoruno, Miss Lucia Chimufombo and Mrs Laiza Rufura). The teams worked tirelessly with very tight timelines, with determination and that ensured our commitments are in line with government policy and informed by the true feelings of our people.

As Chiefs, we have aspirations for our children and our community, and at times we need the facilitation to translate these into a collective action. We want to say thank you to Rozaria Memorial Trust for coming to UMP and the first order of business was to support us and the government to develop these Chiefs Commitments to Protect Children and End Child Marriage.

We give very special recognition to our on African Union Goodwill Ambassador, Dr Nyaradzayi Gumbonzvanda for being present with us including in the community consultation. Her presence also reminded all that disability does not mean inability. We extend appreciation to UNICEF for availing the necessary financial resources that did enable this work.

We also want to thank our own families for supporting us throughout this process. As Chiefs we also collectively recognize Chief Nyajina for serving as our Chair for this process, and his personal presence in the consultations.

Chief Nyajina, Chief Chipfiyamiti, Chief Chinhanga, Chief Chitsungo: 16.11.2022



1. Introduction & About Uzumba-Maramba-Pfungwe

UMP District lies in the northeastern part of Zimbabwe, stretching for about 120km in a Southwest-Northeast direction. UMP basically covers land lying between Mazowe River and its tributary, the Nyadire. The district's entire 2 660km² is wholly communal and is currently divided into seventeen (17) administrative wards consisting of 8 wards from Uzumba constituency and 9 wards from Maramba-Pfungwe constituency. There are three major rivers that are used by the district. All the rivers are at district boundaries; Nyadire (with Mudzi and Mutoko) Muhume (with Murehwa) and Mazowe (with Shamva and Rushinga). Mazowe and Muhume are perennial but parts of Nyadire have been heavily silted, rendering drying up of that river in winter.

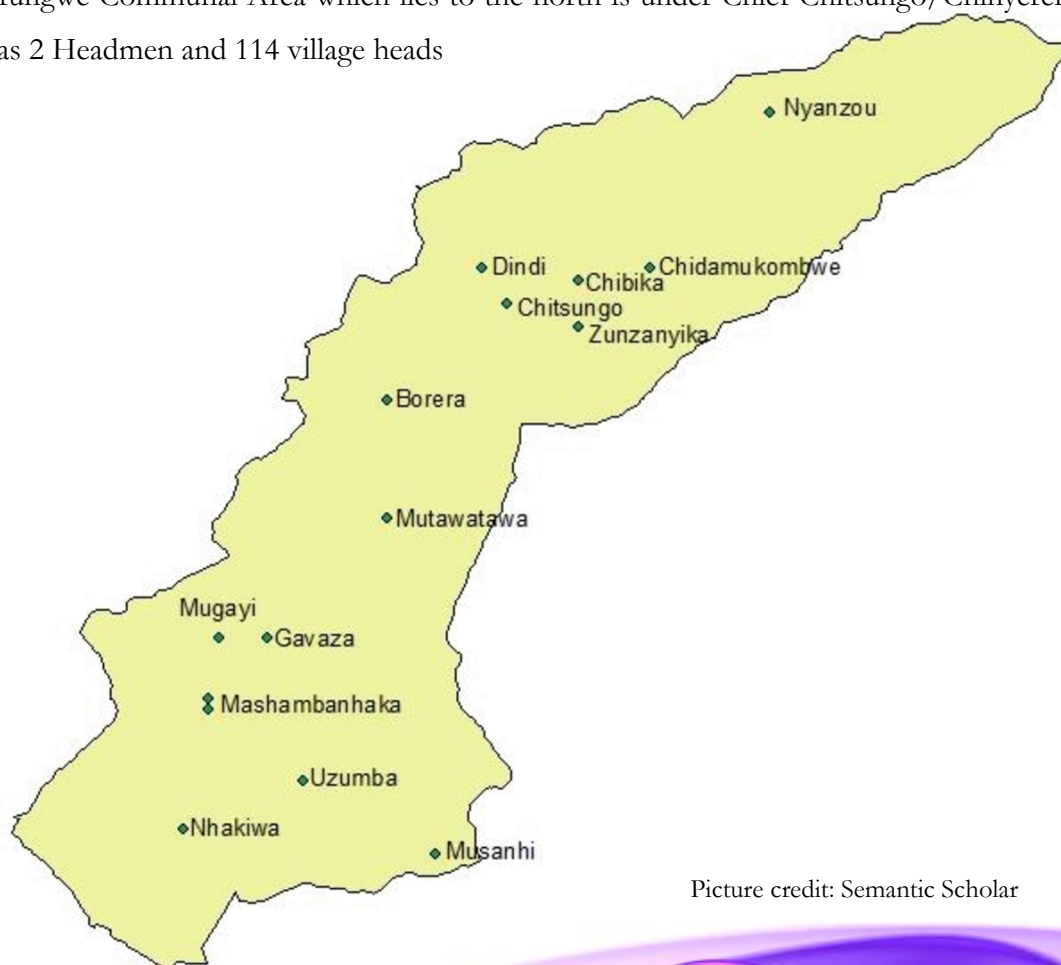
The population of UMP as of the 2022 Census is at 124 225 and the majority are women and children with major concentrations around Mutawatawa Growth Point, Manyika BC, Nhakiwa BC, Chitsungo BC and Kafura BC. The population is also high along the main routes and along the Mazowe River. Population densities decrease from south to north, as the terrain becomes more rugged and hillier, with limited arable land. The major crops that are locally produced and sustain the livelihoods of the UMP population include Maize, Groundnuts, Sorghum, Millet, and Cowpeas (Source: Agritex UMP). Almost all the crops are associated with areas that are drought prone, as the district experiences long hot and dry seasons. However, the wetter Uzumba area survives from horticultural activities. The district has experienced 3 successive drought periods which have led to water scarcity and affected crop yields both in the fields and horticulture. The level of food insecurity is about 70 %. In terms of livestock, UMP district is endowed with a variety of species. In order of numbers, in descending order are poultry, cattle, goats, sheep, and donkeys.

Uzumba Maramba Pfungwe (UMP) is a mineral rich district, hence mining is one of the main economic activities that is done within the district. The major mineral resources are black granite deposits associated with the dolerite intrusions of the Uzumba-Maramba area. Gold ore is found in the Granitic basement complex and Greenstone belt complexes of Maramba and Pfungwe. Other minerals found in the district are limestone, copper ore, precious stones, lithium, and tantalite. As a result, many children especially boys end up skipping school so that they can practice artisanal mining. Both the boys and girls experience child marriage as they tend to have financial resources at a young age, which is socially recognised as a key element to getting married.

UMP district currently has the 3rd highest child marriage prevalence in Zimbabwe. This has been due to several factors that are interrogated in these commitments. Most of the people who are members of the religious sect belong to the apostolic sect with a percentage of 48%. The district has 57 primary schools (5 of which are satellites) and 38 secondary schools (16 of which are satellites and 6 have A level status). There are fewer schools compared to the population of children that need to access education. In the year 2022, as of July 2022, 4 490 were enrolled in school and 484 dropped out. This high number is alarming for the district as most of the dropouts end up getting married early.

UMP Zvataida district is composed of the following traditional setup:

- ◆ Uzumba Communal Land which lies to the south has two chiefs, namely Chief Nyajina and Chief Chipfiyamiti. There are 3 headmen and 174 village heads in this area.
- ◆ Maramba Communal Area which lies in the central region and has one chief, Chief Chirinda/Chinhanga who has 2 headmen and 57 village heads
- ◆ Pfungwe Communal Area which lies to the north is under Chief Chitsungo/Chinyerere who has 2 Headmen and 114 village heads



Picture credit: Semantic Scholar

2. Why commitments?

After analyzing the current situation, the UMP District Traditional leadership realized that child marriages were so rampant in the district and so they took it upon themselves to come up with commitments in order to put an end to child marriage. Here are some of the reasons why the traditional leadership decided or agreed to formulate the said commitments:

- a. The high mortality rate of mothers during was so alarming and quite a huge number of these mothers were found to be teenagers. It is against such a background that the traditional leadership realised that there is need for them to act and strengthen their rules in the fight to end child marriages.
- b. According to national statistics, UMP District was found to have the third highest number of children who are getting married at a tender age.
- c. Children of nowadays have lost their morals and are no longer cultured hence the Chiefs have taken it upon themselves to uphold the cultural beliefs that protect the girl child so long as those beliefs are not in conflict with the Constitution and other legislation such as the Children's Act, Guardianship of Minors Act, and the new Marriages Act that define the rights of the child.
- d. Most children who find themselves in such unfortunate situations such as early marriages may end up resorting to improper means of survival to fend for their families. Some end up in the streets and others turn to prostitution and other criminal activities thereby destroying the moral fabric of the society and as such the commitments are meant to restore that moral fabric thereby ending child marriages.
- e. Some of the cultural beliefs that were followed by our ancestors are no longer applicable in the modern day and age hence they need to be done away with and this can only be done if the Traditional leadership work together with other stakeholders and make it known to the community that such cultural practices are no longer acceptable. For example, the *chimitsamapfihwa* and the *kuripa ngozi* practices. With such a practice a young girl who would have been given as a wife in place of her aunt who would have died, such girl could not voice her concerns as women were considered perpetual minors. This position was only changed through the General Laws Amendment Act.
- f. After weighing the negative practices and the positive practices being done in the community it is evident that the negatives outweigh the positives hence the need to make commitments that will change or shift the state of affairs so that the positives will be more than the negatives thereby eradicating child marriages.

3. Key Legislation

These commitments uphold and recognize the following legislation that protect children:

- The African Charter on the Rights and Welfare of the Child
- Constitution of Zimbabwe (Amendment No. 20) 2013
- The Traditional Leaders Act (Chapter 29:17)
- The Children's Act (Chapter 5:06)
- The Marriages Act (Chapter 5:15)
- The Guardianship of Minors Act [Chapter 5:08]
- The Education Amendment Act of 2019
- The Criminal Law (Codification and Reform) Act [Chapter 9:23]
- Public Health Act (Chapter 15:17)
- Mental Health Act [Chapter 15:12]
- Domestic Violence Act [Chapter 5:16]
- Rural District Councils Act [Chapter 29:13]
- The Labor Act (Chapter 28:01)
- Maintenance Act (Chapter 5:09)
- Births and Deaths Registration Act (Chapter 5:02)

4. Key principles and values

The district of Uzumba Maramba Pfungwe upholds the following *principles to ensure the protection of children*:

- Treat children with dignity, compassion, and respect.
- Provide coordinated and personalized care, support, and treatment to the children
- Enable service users to recognize and develop children's strengths and abilities, so they can live an independent and fulfilling life
- Good relationships with children
- Respecting and valuing human life

The community of UMP Values:

- ◆ *Citizenship*: Contributing service and showing responsibility to local, state, and national communities.
- ◆ *Compassion*: Being kind and considerate and showing concern for the well-being of others.
- ◆ *Cooperation*: the action or process of working together to the same end.
- ◆ *Courage*: the ability to do something that frightens one; bravery.
- ◆ *Faith*: complete trust or confidence.
- ◆ *Health and Fitness*: Contributes to mental and physical wellbeing
- ◆ *Honesty*: A person of integrity can be trusted for building a solid future for family and community
- ◆ *Perseverance*: Finding solutions to problems and not giving up easily is part of resilience

Our **Chiefs Commitments to promote Children's Protection and Ending Child Marriage** recognize that children have the following rights as identified in the Zimbabwe Constitution to ensure their protection, especially the right to

- An identity
- Health
- Education
- Shelter
- Water and food

The community recognizes that in addition to having rights, children *also have responsibilities* as outlined in the African Charter on the rights and welfare of the child (Article 31). Every child has responsibilities towards his/her family and society, the State and other legally recognized communities, and the international community. The child, subject to his/her age and ability, has the duty to:

- i. Work for the cohesion of the family, to respect his/her parents, superiors, and elders always and to assist them in case of need.
 - ii. Serve his/her community by placing his/her physical and intellectual abilities at its service.
 - iii. Preserve and strengthen Uzumba Maramba Pfungwe cultural values in his/her relations with other members of the society, in the spirit of tolerance, dialogue and consultation and to contribute to the moral well-being of society
- to contribute to the best of his/her abilities, at all times and at all levels, to the promotion and achievement of community Unity

CHAPTER 2

As Chiefs we recognise the importance of culture as dynamic and evolving over time. We continue to value and respect the positive cultures that protect our people and our children and define positive social relations. Most efforts to end child marriage and abuse of children emphasize the negative cultures and do not sufficiently affirm the positive. We commit to scale up the positive social norms and practices, as we discard and work to end the negative ones.

5. Positive Cultures and Social Practices

The community of Uzumba Maramba Pfungwe recognizes the good socio-cultural practices that are being done to protect children from all forms of child rights violation. These include and are not limited to:

5.1. **As children listen to the positive instruction of elders** (*Kuteerera mirairo yakakanaka kubva kuvakuru*): Parents, guardians, teachers, religious leaders, and other custodians of children teach and discourage children from abusing drugs, getting married early and going to places where alcohol is abused such as beer halls. They are taught on how incest is a taboo within the community. Children are taught to dress decently, respect their bodies as well as to respect their elders, cherish their extended family and preserve their culture. The custodians teach children on what abuse is and the right channels that they can use to report cases of violence. *The community is also reporting cases of sexual violence to the responsible authorities such as the village heads, headmen, Chiefs, and the police.*

5.2. **Faith and Spirituality:** Children also have the guidance of religious leaders who reinforce good morals and values in families. They teach parents and children their different roles and responsibilities. Parents go to places of worship similar to their children as a way of safeguarding their welfare and ensuring their protection. The faith and religious communities teachings themselves must not abuse children and propagate messages that result in child abuse, child marriage, domestic violence or disempowerment of women.

5.3. Peace at Home and in the Community. Children grow up in peaceful homes without domestic violence which creates a conducive environment for the growth of children and does not push them into getting married early. Parents and guardians see to it that in their households, children have adequate needs such as food, health, shelter, and education. They build relations with their children so that they can freely express their feelings, interests, and cases of violence if they occur. Children are taught not to accept gifts whether large or small from strangers as this puts them at risk of being violated. When children bring things home that the parents would not have bought, they do not just accept the things but investigate the source of the goods to protect their child. Moreover, parents/guardians are teaching their children to avoid walking or traveling during odd hours of the night as they may put themselves at risk of being violated.

5.4. Respectful relationships (*Kuremekedzana*): Single parents are not exposing their children to their different sexual partners as this might put the children at risk of being violated and them wanting to copy the behaviors of their parents.

5.5. Decent Living and Sleeping Arrangements: There are separate rooms for sleeping in different households for the parents, boys, and girls. Society must reclaim the positive ideal homestead that recognises imba yemhuri, gota, nhanga and dura.

5.6. Life skills (*Mabasa emaoko*): The community is capacitating children with life skills and income generating projects such as carpentry, gardening, farming, sewing, and mining.

6. Negative Cultures and Social Practices

It is sad to note that there are some eco-socio-cultural practices that are being exercised within communities that contribute as push factors to child marriage in both boys and girls within the community. As Chiefs we are banning, discouraging and or modifying these to ensure full protection of children from all forms of violence. The negative practices are:

6.1. Chiramu: A cultural practice where the husband of an elder sister romantically plays with the younger sister. The two might end up exceeding boundaries thus they end up having sexual intercourse. This results in child/teenage pregnancies as the family might be ignorant to the practice especially when the son in law is considered wealthy. The practice can also occur between the elder brother's wife and the younger brother as the two would romantically play together. This would result in having no fear of boundaries between the two hence they might indulge sexually. This could also trigger child marriages as the child would want to continue having sexual pleasures thus marrying at a very young age.

6.2. Chisahwira: This is whereby a friend to the family especially the father's friend would romantically play with his friend's daughter. The practice was considered controversial as it usually led to sexual indulgence between the two. As a result, the girl would end up getting impregnated as a minor hence leading to child marriages.

6.3. Kuwadza/Kuwadzira/Kuzvarira: This practice is mostly done during periods of drought where the family, due to poverty, would marry off their child to a wealthy man. The wealthy man would provide the child's family with food and other necessities whilst the child is still at their home waiting for her to grow. The man would go after the child when she has reached a certain age and take her as his wife forcefully. This would come with resistance from the girl as she may not be willing to live with that person hence, she might end up eloping to a boyfriend as a way of escaping. This results in early child marriages and conflicts between the families to such an extent that some might use witchcraft as a way of revenging for their loss and making sure that the girl comes back to them.

6.4. Bonzwe/ Bombwe: This is when an aunt has a problem of barrenness, and her niece would be taken to bear children for her husband. The practice may result in problems as the niece might not be willing to go there hence, she might run away and elope to a boyfriend whilst a minor. If she goes to her aunt's place, the girl might face abuse and contracting Sexually Transmitted Infections (STIs) since the husband of the aunt might not disclose his status. The practice is said to be affecting children's wellbeing as they are forcefully married off.

6.5. Chigadzamapfihwa/Chimutsamapfihwa: This is a practice done when an elder sister has died and left children who still need to be taken care of, the deceased's younger sister would be married off to her sister's former husband. This usually occurs when the son in law is wealthy, and the deceased's family does not want their son in law to marry elsewhere as they would want to continue benefiting from his wealth. The family would use tactics to convince the younger sister to go and get married to the deceased's husband.

6.6. Kuripa Ngozi/ Kapondiwa: This is when the family of a murderer would marry off a young girl to the family of the murdered as a way of paying for the sin committed and appeasing the avenging spirits. The girl is sent after the murderers' family has experienced mysterious misfortunes and death of other family members. The child might experience abuse at the deceased's family as it would be her way of paying for the sins committed by her family member which in turn is a violation of children's rights. The girl might run away and elope to a boyfriend thus leading to child marriage.

6.7. Kuromba: This is a practice done when a person wants to get wealthy in a mysterious way and is given a charm by a witch doctor so that they use it to get rich. The charm would require the person to sleep with their own daughter or with any young girl so that their businesses would expand and become wealthy. This would result in the girl indulging in sexual activities with many boys since she would have been exposed to sexual activities at a very minor age.

6.8. Pfere/Chitsinha/ Kuyedzerwa: This is a belief by the community that when a girl has reached a certain age without being married (*ayedzerwa*), they will be said to have (*pfere*), an evil spirit that forbids them to be seen like any other woman and get married. As a result, most girls are facing peer pressure to want to get married at a younger age so that they will not be labelled as having *pfere*, a bad spirit.

6.9. Abuse: Children are being married off as well as being abused physically, emotionally, and sexually, yet people within the community are not reporting these cases of violations.

Incest: This is whereby relatives have a sexual relationship which may, in some cases, result in a child born out of the relationship. There are some people in the community who are not valuing family relations since it is forbidden for people who share the same totem or blood relations to marry each other. The act of incest is sorely condemned by the traditional leadership as it causes misfortunes such as drought to occur in the community.

6.10. Polygamy: This is a marriage where a man can have more than one wife, though it is customarily and lawfully recognized it is also said to contribute to child marriages. It is critical to note that it was pointed out how some husbands are failing to fully support their families due to negligence hence their children suffer from poverty. The children end up getting married at a younger age as a way of running away from poverty.

6.11. Religious Sects with Abusive Practices: There are some religious sects/groups which are forcing children to marry and get married at a younger age as per their doctrine. Other churches are marrying off children in the name of fulfilling a prophecy from a dream. There are some false prophets who are abusing children as they rape them in the name of fulfilling a prophecy and casting out demons.

6.12. Artisanal mining: Gold panning is said to be one of the major contributors of child marriages. This is so because of how children involved in the illegal mining activities are more prone to abuse as they could be sexually exploited thus showing how the environment is not safe for children. Children are also exposed to sexual activities since there are families that may establish temporary structures at the riverbanks hence children will be witnessing sexual encounters by the elders. Gold panning is also triggering children to get married early since they will be having a false belief that they are now responsible enough to take care of themselves.

6.13. Child headed families: Children are being left to live alone without any parents/guardians for long periods of time. This puts children at risk of violation.

6.14. Sharing of rooms: It is important to note that there are some parents who are sharing the same room with children who are at an age where they should have separate rooms. In other cases, their older children both girls and boys sleep and use the same room as a bedroom. This was pointed out to be more common among families living in townships who cannot afford to rent more rooms to cater for their children hence they end up sharing the same room. There are some houses which are built in an improper way which exposes children to hear what the parents are doing during their time of sexual intercourse. There are some parents who undress themselves in the presence of their children unaware of how that will affect children.

6.15 Not Valuing Education: Some parents/guardians are not sending their children to school whilst other children may go to school but fail to complete education at different academic levels due to various reasons. This results in children becoming idle hence, they end up getting married before the age of 18. There is also lack of closer educational facilities for Advanced level and tertiary education so that children may delay getting married and focus on their careers. This has led to bush boarding facilities, where children live alone so that they are closer to schools, thus putting them at risk. There is ignorance among other children as they are not willing to go to school but prefer to stay at home or engage in gold panning (*kuonga*).

6.16. Domestic violence: Domestic violence is forcing children to want to get married at a younger age as a way of escaping the violence at home. Domestic violence traumatises the children as they will be witnessing the physical, sexual, financial, and emotional abuses occurring between parents/guardians which in turn affects the children's wellbeing. As a result, children may run away from home and get married at very young age as a way of finding peace and starting a new life.

6.17. Indecent dressing and pornography: Children are involved in immoral behaviours which include indecent dressing and watching pornography. There are professionals who are dressing indecently hence influencing children to copy their type of dressing. Children are also abusing their gadgets such as cell phones and laptops as they are sharing and watching pornographic materials which triggers them to want to indulge in sexual activities. There are also adults who watch pornographic materials in the presence of children, which causes children to want to experiment by indulging in sexual activities, leading to early marriages.

6.18. Drugs and substance abuse: Drug and substance abuse is rampant among children as they would copy it from the elders or do it out of peer pressure. Children who are mostly involved in gold panning are the ones who abuse drugs and alcohol namely *tumbwa*, *musombodhiya*, *kachasu*, *chikokiyana* and *mbanje* since they would have the money to purchase these substances. Boys are using traditional and artificial drugs to boost their libido thus they end up engaging in sexual activities. There are adults who are selling alcohol to children including those illegally brewing beer, *ndari*, within communities, and the community is not reporting these criminals.

6.19. Diet: The food that is currently being given to children which contains Genetically Modified Organisms (GMOs) is said to be speeding up the physical growth of children. It was brought out how many households are no longer prioritizing the eating of traditional foods such as pumpkin leaves, cowpeas, and roundnuts to mention a few.

6.20 Breakdown of Social/Family Relations: aunts and uncles are no longer playing the role they used to, to advise children and help in the upbringing of children due to family tensions and witchcraft accusations. Parents are no longer spending quality time with their children and are prioritizing earning income compared to the upbringing of their children. Parents have limited knowledge on what rights are and they end up not punishing children for bad behaviors thinking that its unlawful to punish and it is the child's right to misbehave. The child no longer belongs to the community but to the individual, removing a protective barrier around the child wherever they are. Parents/guardians chase their children from home if they arrive late home, thus pushing them to child marriage

6.21. Negligence: Some parents are being negligent and not paying attention to the changes happening to their children including not inspecting/supervising their phones. They are not sending their children to school, as dropping out is a norm.

CHAPTER 3. OUR COMMITMENTS

The traditional leadership structure includes Chiefs, headman, village heads and households. These Chiefs Commitments have the leadership of the chiefs, and the community they oversee, and must work collaboratively with government and other stakeholders.

7. Commitments by family (community)

The traditional leadership, in consultation with the community came up with a set of commitments that would ensure that children in UMP District are protected from abuse and early marriages. The commitments are as follows:

- 7.1. Parents commit to **having time with their children** as well as having dialogues with them to create a good relationship with the children. This includes constantly checking on how their children are performing in school as well as monitoring their electronic gadgets such as cell phones, laptops, tablets etc.
- 7.2. Parents commit to **not attending night parties (pungwe)** if they do not have any adult to leave their children with. In addition, parents commit to not allowing their children to attend *pungwe* without supervision of adults.
- 7.3. Parents commit to **ensuring that children are properly dressed** to maintain good morals. As such the community commits to have a collective responsibility over every child as the child belongs to the community.
- 7.4. Parents commit to **provide adequately for the needs of their children** including food, clothing, and sending them to school.
- 7.5. Parents commit to **notify the village head** whenever they travel leaving their children alone so that they are monitored.
- 7.6. Parents commit to **impose curfews** to prevent any forms of violence against their children during the late hours of the night.
- 7.8. The community commits to providing **children with extra curriculum activities** such as sport, as these encourage discipline and good behavior.
- 7.9. The community commits to **collectively finance** the needs of **children born of children** and teenage pregnancy not translating to child marriage.

7.10. The Community commits to **sending every child to school**. There should be re-entry for those who would have dropped out for some reason. 7.11. The community commits to **sending their children to girls' and boys' clubs** where they are taught life skills and discuss issues that affect them.

7.12. The community commits to **report all forms of violence against children** as well as any case of child marriages to the police as well as the Chiefs, Headmen and Village heads so that those who might have been married off would be returned to their homes safely.

7.13 The community commits to building separate rooms for spouses, girls and boys at every household (**traditional Nhangas and Gotas**)

8. Commitments of Village Heads

- 8.1. Village heads commit to work together with the Community Childcare Workers (CCW) to provide a **register that has the number of children in every village**, to monitoring their age and track whether children have transferred in or out of the village.
- 8.2. Village heads commit to ensuring the creation of gendered safe spaces (gatherings), such as **Nhanga and Dare**, setting aside a day each month in every village to teach boys and girls separately with their elders as mentors.
- 8.3. Village Heads commit to monitor that at every homestead, there are **adequate rooms** particularly separate rooms for spouses, boys, and girls.
- 8.4. Village heads commit to having **suggestion boxes** in every village, allowing people to report cases of violence anonymously.

9. Commitment Directly for Headmen and Chiefs

- 9.1. To ensuring that there is **peace and tranquility** in the community. Thus, commit to penalize parent/guardians who expose their children to acts of violence. The leaders have a role to promote peace, offer mediation and referrals for criminal cases.
- 9.2. Commit to make it an offence and **fine** those that participate in any **religious practice that marries off children**.
- 9.3. Prohibiting **children from gold panning (kuonga)** and any child who is found doing that to be returned to school and receive some form of counselling. Chiefs will engage on this matter with Ministry of Mines and the law enforcement agencies.
- 9.4. The Chiefs commit to **penalize and punish traditional leaders** who participate in or turn a blind eye to the **marrying of a child**
- 9.5. The Chiefs and the headmen commit to fine anyone who **marries a minor** or participates in the marrying off a minor or commits any form of sexual violence against a minor and does not report when a minor is married off.
- 9.5. The traditional leaders commit to criminalize the **brewing beer 'Ndari'** and selling of alcohol to children.
- 9.6. The traditional leadership commit to push for the **imposition of by laws** that impose fines which are payable to the village heads, headmen and the chiefs on anyone who violate such by-laws.
- 9.7. Provide **annual report** on activities and progress taken towards these commitments and shared within the District Administration and also the provincial chiefs' forums.



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