Pathways for agile implementation

Identifying the active elements of Raising Voices’ Good School Toolkit

IDinsight
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<tr>
<td>C/U</td>
<td>Church of Uganda</td>
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<tr>
<td>DEO</td>
<td>District Education Officer</td>
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<tr>
<td>FGD</td>
<td>Focus Group Discussion</td>
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<tr>
<td>GST</td>
<td>Good School Toolkit</td>
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<tr>
<td>IRB</td>
<td>Institutional Review Board</td>
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<td>MUREC</td>
<td>Mildmay Uganda Research and Ethics Committee</td>
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<td>PCC</td>
<td>Parents Community Committee</td>
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<tr>
<td>PS</td>
<td>Primary School</td>
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<tr>
<td>RCT</td>
<td>Randomised Controlled Trial</td>
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<td>RRP</td>
<td>Regional Resource Person</td>
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<tr>
<td>TOC</td>
<td>Theory of Change</td>
</tr>
<tr>
<td>UNCST</td>
<td>Ugandan National Council for Science and Technology</td>
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<tr>
<td>VAC</td>
<td>Violence Against Children</td>
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<td>VACPC</td>
<td>Violence Against Children Prevention Centre</td>
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Executive Summary

Introduction

The Good School Toolkit (GST) is an intervention developed by Raising Voices to prevent violence against children (VAC) in Ugandan schools. The program achieves this through influencing relationships among students, teachers, administrators, parents, and the surrounding community. The effectiveness of the GST was demonstrated by a randomised controlled trial (RCT) conducted from 2012 to 2014, which showed that the GST led to a 42% reduction in VAC by school staff.

As the program includes over 60 different activities and can be time-intensive to implement, Raising Voices is interested in developing an abridged version of the GST which will be called GST Agile. This agile version will be easier for schools to implement and therefore easier to scale, while maintaining the effectiveness of the GST.

IDinsight partnered with Raising Voices to conduct a qualitative process evaluation of the GST in order to inform the development of GST Agile. This engagement consisted of two phases. In Phase I, a Theory of Change (TOC) was developed to map GST activities, intermediate outcomes, long-term outcomes and key assumptions. The TOC informed Phase II, the evaluation phase, which had two primary objectives:

1) to understand which aspects of the GST are most important for changing relationships within schools and ultimately reducing VAC; and,
2) to elicit feedback from stakeholders on the program and specific activities in order to improve the GST.

Approach

Qualitative data were collected from stakeholders at nine primary schools in Luwero and Kabarole districts of Uganda. This included 108 semi-structured interviews with teachers (n=27), students (n=45), administrators (n=9), and parents (n=27), and 18 focus group discussions (FGDs) with teachers (nine FGDs) and students (nine FGDs), totalling 107 participants.
Findings

The high-level takeaways from this report are as follows:

**Important aspects of the GST**

- GST activities, particularly the student court and the suggestion box, are perceived to help students improve their relationships with teachers, each other and the school. Few activities were cited as not being important for observed changes.
- Workshops educate students, particularly on why VAC should not be used, children’s rights, and how to treat other students.
- Most students provide feedback to their teachers; the preferred mechanisms are the suggestion box and speaking directly to a teacher.
- GST-recommended policies are implemented in schools, but student and staff understanding of the details of these policies can be inconsistent.
- The Parents-Community Committee (PCC) has had moderate success in educating its members on positive discipline, but more engagement of parents is needed in order to decrease VAC in the community.
- Teachers and administrators find that key aspects of the model, including the six steps structure of the GST and multiple protagonists, to be useful in program implementation.

**Improvements to the GST**

- Many stakeholders had additional ideas for program refinements, including providing more workshops and trainings to schools and prioritising community outreach and sensitisation.

**Recommendations**

The study recommends that, for GST Agile to be more effective and impactful, Raising Voices should:

1. **Prioritise the following activities:**
   a. **Suggestion box** because it is a preferred student feedback mechanism, particularly for girls, and is widely considered to be an important activity for improving relationships between teachers and students and among students.
   b. **Student court** because many stakeholders view this activity as important for improving relationships among students, as well as
between teachers and students.

c. **Guidance and counselling of students by teachers** as this is a crucial activity in helping teachers develop empathy towards and a greater understanding of children, which further helps to improve teacher-student relationships.

d. **Workshops** since they seem to have contributed to education and awareness of critical VAC issues.

e. **Meetings** (open meetings or meetings with the senior man/woman) as they seem to be effective in encouraging freer communication and building stronger relationships between students and teachers.

2. **Consider deprioritising the following activities:**

   a. **Teacher evaluation forms** as they have only been implemented in about half of surveyed schools and few respondents cite them as being a particularly important activity.

   b. **Magazines/newsletters** because they seem to have only been implemented in two or three surveyed schools, they did not emerge as being important activities for any of the key changes, and they do not seem to be commonly used as a student feedback mechanism.

   c. **Albums with GST-related songs** as they seem to have only been implemented at one school and were rarely mentioned by respondents at that school as an important activity.

3. **Implement the following critical refinements:**

   a. **Provide more workshops and trainings to schools.** There are many new teachers and students who have not been exposed to the GST and require sensitisation to the program.

   b. **Provide clearer guidance on anti-VAC policies and consequences, including training on these policies, to school administrators.** As we found variations in implementation of policies across schools, more guidance in terms of a detailed policy framework should be provided to school administrators.

   c. **Encourage female students to become more comfortable speaking up and sharing their opinions.** Though there seem to have been improvements in interactions between teachers and female students, girls generally still seem to be less comfortable approaching their teacher to provide feedback than boys.

   d. **Improve communication channels between school administration and parents.** More communication regarding activities taking place at the school and explicit invitations to participate in these activities may help to encourage community involvement in the GST.

   e. **Prioritise community outreach and sensitisation.** Utilising existing community structures and communication platforms to sensitise communities about the GST and the importance of VAC reduction may help to increase community support for the program.

   f. **Extend protagonist training to all teachers and allow schools to**
select their own desired number of protagonists. This will allow schools to have greater flexibility in GST implementation and will also help schools to better mitigate against the effects of teacher transfer.

4. Consider exploring the following program innovations:
   a. **Make feedback mechanisms more accessible and user-friendly.** In order to make activities such as the suggestion box more accessible to younger students with less developed writing skills, Raising Voices could explore using suggestion forms with visuals.
   b. **Encourage more collaboration among schools.** This would allow schools to share best practices and learn from each other’s experience.
   c. **Provide additional GST materials to schools and communicate regularly with schools about materials required.** Raising Voices should provide additional materials to the schools that require them, as well as develop a mechanism to regularly communicate with schools to ensure they have sufficient copies of all required materials at all times.
   d. **Improve the physical toolkit by including more visuals and increasing the font size.** Incorporating these suggestions may improve the ease with which school stakeholders interact with the GST material.
   e. **Find ways to include younger students in the GST.** This may include workshops and meetings specifically for younger students that present the GST material in an age-appropriate manner.

5. **Conduct structured feedback sessions with schools so they can regularly make suggestions for GST iterations and improvements to improve the GST.** This will allow school stakeholders to regularly engage with Raising Voices to optimise the GST.
1. Introduction

Violence against children (VAC) is a pervasive issue worldwide. One study from 2016 estimated that up to one billion children globally experienced some form of violence or neglect in the past year (Hillis et al., 2016). As the location where children typically spend much of their time, schools are often the site where VAC occurs. It may take the form of physical, emotional, or sexual abuse by teachers and school staff towards children, or bullying and abuse among children.

In order to prevent VAC in Ugandan schools, Raising Voices – a non-governmental organisation based in Kampala – has developed the Good School Toolkit (GST). The GST is a methodology that empowers all members of a school community – teachers, students, administrators, and parents – to explore what makes a healthy and positive school and guides them towards realising this vision (Raising Voices, n.d.). A randomised controlled trial (RCT) from 2015 found that the GST was effective in reducing physical violence from school staff towards students (Devries et al., 2015).

While the effectiveness of the GST has been established, Raising Voices is looking to make the GST more feasible for Ugandan schools to implement. As such, Raising Voices has contracted IDinsight to conduct a qualitative process evaluation of the GST with the goal of identifying which components of the Toolkit are suggestive of being the most important for reducing violence against children in schools as well as solicit feedback across teachers, administrators, students, and parents on how to improve the GST. The findings of this study will be used by Raising Voices to develop a “GST Agile” intervention that could ultimately be rolled out to all of the primary schools in Uganda.
1.1 Background on the Intervention

1.1.1 Description of Intervention

The history of the Good School Toolkit (GST) dates to 2005, when Raising Voices conducted a study on violence against children (VAC) in Uganda wherein 60% of in-school children interviewed said that they experienced violence at school on a regular basis (Naker, 2005).

Raising Voices developed the GST in 2008 with the aim of reducing VAC in schools by shifting the culture of schools and the way they operate with respect to VAC. It does this by influencing the relationships among various stakeholders within schools (this will be elaborated upon further in Section 1.1.4).

Raising Voices seeks to influence these relationships through six key steps:

**Step 1: Your Team and Network.** Raising Voices begins the GST in a given school by first seeking school management buy-in. The organisation then conducts introductory training for two teacher protagonists and two student protagonists. The protagonists recruit teachers, students, and parents to committees.

**Step 2: Preparing for Change.** The GST protagonists conduct a survey to measure the school's starting point so change can be monitored. A day-long workshop is held to educate members of the school community about VAC. School-wide activities to reflect on the meaning of a Good School are initiated, such as a school-wide ideas contest and classroom debates.

**Step 3: Good Teachers and Teaching.** Teachers are engaged in rethinking their role and their relationships with students. School-wide open meetings between teachers and students are organised. Teachers are encouraged to use creative teaching techniques and their professional growth is supported through recognition and feedback.

**Step 4: Positive Discipline.** The school learns about positive discipline methods through workshop sessions. Standards and rules are created with the involvement of the entire school. A student court is established to resolve ongoing discipline problems.

**Step 5: Good Learning Environment.** The school learns about student life skills and life-skill activities are integrated into the school day. Policies and tools that improve student safety (e.g. related to sexual violence and bullying) are created. The community is engaged in caring for the physical compound of the school.

**Step 6: Good Administration & The Future.** The impact of the Good School project is assessed. The Good School Committee holds a transition meeting and
the administration is engaged in defining the way forward for the school. A community celebration is organised.

The six-step process is carried out over a period of approximately 18 months, and the entire school is engaged in reviewing and changing the way in which the school operates through the 60+ activities suggested in the toolkit.

The GST is intended to be a holistic package, with the overall approach being more important than any one activity. Examples of GST activities include workshops for students and teachers, student court, suggestion boxes, and school-wide open meetings. These activities engage a number of stakeholder groups, including students, teachers, administrators, parents, and community members, in order to change the relationships among them to ultimately reduce VAC in schools. This will be elaborated upon further in Section 1.1.4. The GST has been fully or partially implemented in approximately 1,000 primary schools in Uganda (Raising Voices, 2018), which represents approximately 4% of Ugandan primary schools.

The GST has continuously evolved through consultations with stakeholders; it is now in its third iteration and the program has also been adapted for use in secondary schools (Raising Voices, n.d.). The schools where the GST has been implemented are located in 22 districts in Uganda in both urban and rural localities. The program has been implemented in both public and private schools in these districts.

In order to further increase the potential impact of the program, Raising Voices hopes to scale the GST to as many Ugandan primary schools as possible. As such, Raising Voices is developing “GST Agile” to facilitate scaling the program to more schools. The results from this study will feed into the development of GST Agile. This will be elaborated upon further in Section 1.2.

1.1.2 Timeline of Implementation

As mentioned in Section 1.1.1, Raising Voices began researching violence against children in Uganda around 2005. One of the key findings from this study was that, while adults see VAC as an event (e.g. a slap), children see it as the “context of the relationship” they have with the adults in their lives in that it shapes their experiences and identity beyond just the violent event. Therefore, Raising Voices concluded that any meaningful attempt to combat VAC must address the full context in which VAC occurs, not just individual incidences of violence (Naker, 2020).

Based on the findings from this study, Raising Voices began developing the first version of the GST in 2007-8 using an iterative and consultative process with six primary schools in Uganda (Raising Voices, n.d.). This involved partnering with
schools “to define and trial school-based alternatives to violence,” (Raising Voices, 2013, p. 7). Raising Voices began to implement the GST in approximately 500 Ugandan primary schools in 2009 (Raising Voices, 2013) and established 10 VACPCs (in collaboration with 10 partners) that could support GST implementation in 2014 (Raising Voices, 2014). By 2018, the intervention had been implemented in approximately 1,000 Ugandan primary schools. The GST adaptation for secondary schools was published in 2020 and has since been rolled out to more than 100 schools (Raising Voices, n.d.).

### Figure 1: Timeline of GST Implementation

<table>
<thead>
<tr>
<th>Year</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>2005</td>
<td>Raising Voices begins researching VAC in Uganda</td>
</tr>
<tr>
<td>2007-8</td>
<td>Raising Voices develops first version of GST alongside six primary schools</td>
</tr>
<tr>
<td>2009</td>
<td>Raising Voices implements GST in 500 schools</td>
</tr>
<tr>
<td>2014</td>
<td>Raising Voices establishes 10 VAC Prevention Centres (VACPCs) that can support GST implementation</td>
</tr>
<tr>
<td>2018</td>
<td>GST scales to 1,000 primary schools</td>
</tr>
<tr>
<td>2020</td>
<td>GST is adapted for and rolled out in secondary schools</td>
</tr>
</tbody>
</table>

### 1.1.3 Previous Research on the GST

There have been a number of studies conducted to understand the effects of the GST on violence against children and other goals. This includes articles published in academic journals based on data from a randomised controlled trial (RCT) conducted from 2012 to 2014 (Devries et al., 2015; Merrill et al., 2018), a quantitative process evaluation (Knight et al., 2018), and a qualitative study conducted in 2014 concurrently with the RCT’s endline data collection (Kyegombe et al., 2017).

The key findings from these studies generally point towards the effectiveness of the GST. The RCT findings provided strong evidence that the GST reduced violence in schools; specifically, there was a 42% reduction in physical violence from school staff (Devries et al., 2015). Further analysis of the RCT data along
three key dimensions indicated that students felt supported by teachers and other students (relational), attitudes towards physical discipline changed among teachers, students, and the community (psychological), and that both students and teachers were more engaged with their schools (structural) (Merrill et al., 2018).

The qualitative study conducted by Kyegombe et al. (2017) collected data on the pathways to change in schools. The study identified that improved student-teacher relations resulted in greater student voice, that the intervention helped schools facilitate positive student behavioural change, and therefore that teacher-student relationships and awareness of alternative discipline measures are strong pathways to change. The process evaluation (Knight et al., 2018) provided evidence that higher exposure to the GST meant larger decreases in violence, but found that girls, students with poorer mental health, and students in lower grades had less exposure to the toolkit.

While the evidence base for the GST is relatively strong, there are some areas indicated for further investigation. Both of the papers that use the RCT data indicate that further research is required to understand the impact that the GST will have over a longer time period and whether the positive impact can be sustained without support from Raising Voices (Devries et al., 2015; Merrill et al., 2018). The qualitative study on pathways to change presents a number of crucial pathways to be investigated further, as well as indicating that more data is needed on contextual factors such as household, community and resource factors (Kyegombe et al, 2017). The crucial finding from the process evaluation indicates that a gender lens should be placed on GST implementation to understand why girls are less exposed to the toolkit (Knight et al, 2018).

1.1.4 Theory of Change

In Phase 1 of this project, IDinsight and Raising Voices co-created a theory of change (TOC) based on the previous research outlined above as well as Raising Voices’ on-the-ground knowledge of how the program works. IDinsight conducted three TOC workshops with Raising Voices, during which IDinsight proposed a high-level structure for the TOC, then both sides brainstormed activities, outcomes (short-term and long-term), assumptions, linkages, and their ordering.

IDinsight also conducted a TOC capacity building workshop with Raising Voices, which involved discussions of the importance of a TOC, how to create a TOC, and principles of a good TOC, as well as a practical exercise. The capacity building workshop enabled Raising Voices to begin thinking through the assumptions and desired outcomes of the GST in order to meaningfully participate in the process of TOC co-creation. The TOC that IDinsight and
Raising Voices co-created is in Appendix A.

The TOC starts with the GST steps and activities, which are implemented in schools with external support from Raising Voices itself, an implementing partner, Regional Resource Person (RRP), or VAC Prevention Centre. The activities work to improve the operational culture of the schools by affecting four key relationships:

1. teacher to student;
2. student to student;
3. teacher and student to school; and,
4. parent and community to school.

Improving these relationships leads to children having a violence-free experience of school, which includes both the creation of positive experiences and the elimination of violence. In the long-term, this leads to positive outcomes for the child's development.

1.2 Study Motivation and Objectives

1.2.1 Development of GST Agile

This study builds upon both the previous evaluations of the GST and the TOC by honing in on the importance of specific GST activities in order to develop a less resource-intensive version of the program for Ugandan schools.

Based on these previous evaluations, it has been established that the GST in its current form is effective in reducing violence against children in schools. However, there are key challenges that could limit the expansion of the GST to more Ugandan primary schools. Specifically, as mentioned in Section 1.1, the GST can seem burdensome for teachers who are already overwhelmed as it can involve over 60 different activities (on top of their regular teaching activities) and requires regular time commitment from multiple stakeholders.

In order to facilitate scale-up and further the impact of the program, Raising Voices aims to develop “GST Agile,” a condensed version of the GST that will deliver similar levels of effectiveness while being less time-intensive. The intention is to simplify the overall structure of the program so that teachers and administrators are not overwhelmed or distracted by activities that seem to be less useful in changing relationships among school stakeholders and therefore reducing VAC in schools.

Raising Voices envisions that GST Agile will maintain certain key characteristics
of the original GST, including a whole-school approach, long-term engagement, a school-driven process with a leadership role for teachers, students, administrators, and parents, and a basis in the same TOC. However, unlike the original GST, GST Agile will be a modular intervention with core and optional activities. This report builds on a robust existing evidence base on the GST, and provides an additional perspective into key questions about specific GST activities and the overall intervention package. As such, this report is an additional piece of evidence that Raising Voices will use to determine these core and optional activities, as well as inform other programmatic decisions related to the GST. IDinsight’s recommendations for using the findings from this study to inform the development of GST Agile are outlined in Section 4.

Once GST Agile is fully developed, Raising Voices will work with the Ugandan government and other key actors to implement the program in all of Uganda's 25,000+ primary schools. Development of GST Agile and scale-up of the program is key to achieving Raising Voices' vision of creating a violence-free society in Uganda.

1.2.2 Research Objectives and Questions

The primary objectives of the study are to: 1) understand which aspects of the GST are most important for changing relationships within schools and ultimately reducing violence against children; and, 2) elicit feedback from stakeholders on the program and specific activities to improve the GST.

The specific research questions and sub-research questions include:

1. According to stakeholders, which activities have been most/least important for contributing to:
   a. Changes in relationships between students & teachers
   b. Changes in relationships between students
   c. Feelings of belonging & connection to school
2. How can the GST workshops be streamlined and improved?
   a. Which sessions are commonly implemented and why?
   b. In which sessions do stakeholders learn the most and why?
3. How effective are student feedback mechanisms?
   a. How do students make use of feedback mechanisms?
   b. How do teachers respond to the feedback they are given?
4. How effective are school wide policies?
   a. Are students/teachers aware of policies and their consequences?
   b. What are the expectations around policy consequences?
5. How can Raising Voices improve engagement with the Parents Committee?
   a. What are the barriers to parents being more involved?
b. How can parental involvement be increased?

6. How can the overall GST program be improved?
   a. What are the key challenges with implementing the GST?
   b. What modifications would make the GST easier to implement?

**Process to Develop Research Questions**

IDinsight arrived at these research questions by first interviewing key Raising Voices staff in order to understand the goals of the GST, strengths and weaknesses of the program overall, strengths and weaknesses of key aspects of the program, and the evidence gaps that needed to be addressed in order to develop GST Agile. IDinsight and Raising Voices then jointly developed a theory of change for the GST (described in Section 1.1.4) based on the previous research on the GST. These processes allowed us to identify the hypothesized mechanisms by which the GST reduces violence against children in schools and consequently, Raising Voices’ top research priorities for the development of GST Agile.
2. Evaluation Methodology

2.1 Study Design

2.1.1 Overview of Study Design

To answer the research questions detailed in Section 1.2, we gathered qualitative data from stakeholders at nine primary schools in Uganda that have either completed or nearly completed implementation of the GST. These stakeholders consisted of teachers, students, administrators, and parents who have been involved in implementing the GST at their school or have participated in GST activities. Data collection took the form of semi-structured interviews and focus group discussions (FGDs). We elaborate on these and other aspects of the research design in the rest of Section 2.
2.1.2 Sampling

School Selection

We purposively selected the nine schools in which to conduct the study. We chose a total of nine schools to balance data collection costs while maintaining a large enough selection of schools to allow for variation along key school characteristics. We selected the nine schools from Raising Voices' database of all schools that have implemented the GST and applied the following inclusion criteria:

- **Schools in Luwero and Kabarole districts.** Luwero and Kabarole are two of the primary districts in which Raising Voices has implemented the GST. Additionally, schools in these two districts have utilised a variety of implementation models. Raising Voices was the direct technical support contact for some schools, a “regional resource person” (part-time staff member based in a region close to the school) played this role for other schools, and NGOs besides Raising Voices also supported some schools in GST implementation. We chose to focus on Luwero and Kabarole districts to both focus deeply on two regions while also allowing the exploration of this regional variation in GST implementation.

- **Schools that had strong implementation of GST.** We were interested in examining how the GST functioned in its ideal state in terms of implementation fidelity. To that end, we limited schools to those that had either fully or mostly completed the GST prior to the beginning of the COVID-19 pandemic and that had an administration that was both knowledgeable about the GST and that was supportive of participating in the study. This criterion will also ensure that stakeholders will be able to discuss experiences across a large number of GST activities. Additionally, this criterion will allow us to probe on which elements of the GST were most and least effective in cases where implementation fidelity was not a significant challenge.

Within this group of schools, we selected schools to have variation along:

- **Urban vs. rural locations.** Whether a school is located in an urban or rural location may play an important role in GST implementation as urban versus rural schools may differ in terms of access to resources and the degree to which parents and community members are able to participate in GST implementation.

- **School size.** Larger schools likely will have different experiences with the GST than smaller schools given the program is a school-wide intervention that expects participation across all stakeholders.

To account for potential non-response or unwillingness to participate, we
selected a total of 12 schools so that data could be collected from nine schools while three schools could act as buffers.

Data collection occurred at the following nine schools:

<table>
<thead>
<tr>
<th>Luwero District</th>
<th>Kabarole District</th>
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<tbody>
<tr>
<td>St. Kizito Naluvule PS</td>
<td>Kitarasa PS</td>
</tr>
<tr>
<td>Buzibwera C/U PS</td>
<td>Kinyamasika PS</td>
</tr>
<tr>
<td>Mamuli C/U PS</td>
<td>Kasiisi PS</td>
</tr>
<tr>
<td>Katikamu SDA PS</td>
<td>Kamengo PS</td>
</tr>
<tr>
<td></td>
<td>Butebe PS</td>
</tr>
</tbody>
</table>

**Respondent Selection**

Within each school, the following stakeholders were selected for semi-structured interviews:

- teachers (three interviewees per school);
- students (five interviewees in P5-P7 per school);
- administrators (one interviewee per school); and,
- parents (three interviewees per school).

The following stakeholders were selected for FGDs:

- teachers (six to eight participants per focus group;\(^1\) one group per school); and,
- students (six to eight participants per focus group; one group per school).

We selected interview and FGD participants at each school with the assistance of school leadership (Headteacher, Deputy Headteacher, and/or GST protagonists). Their guidance enabled us to purposively choose stakeholders to focus on those that have been more involved in the GST and to ensure variation along key dimensions expected to influence experiences with the GST.

For students, we had initially intended to purposively select some students on the Good School Committee for interviews and then randomly select additional students (using the school’s class rosters and a random number generator) in order to obtain a more representative student perspective. However, we faced some challenges with this approach during data collection and ultimately did not randomly select students from the full class rosters. This deviation from the initial design will be explained further in Section 2.5.2.

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\(^1\) Two teacher FGDs were conducted with only four and five participants, respectively. Please see Section 2.5.2 for more details.
We limited the student sample to those who had attended the school for at least one year before COVID, as many of the interview and FGD questions for students relate to changes that students have noticed at their school over time. We ensured variation on three student characteristics: gender, class (P5-P7), and participation on the Good School Committee.

We purposively selected some teachers to ensure that one teacher protagonist and one Good School Committee member were selected at each school. Other teachers were randomly selected using a list of all teachers at the school and a random number generator. We limited the teacher sample to those who had worked at the school for at least one year before COVID for the same reason as for the students.

We interviewed one administrator, typically the Headteacher. Finally, we selected only parents who were members of the GST Parents-Community Committee (randomly selected from the list of committee members), as the questions we asked specifically pertained to their involvement on this committee.

We interviewed a total of 108 respondents across the nine schools, while 107 respondents participated in the FGDs. The breakdown of respondents by sub-group is outlined below:

**Table 1: Interview and FGD Respondents by Sub-Type**

<table>
<thead>
<tr>
<th>Respondent Sub-Type</th>
<th>Interviews</th>
<th>FGDs</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers</td>
<td>27</td>
<td>51</td>
</tr>
<tr>
<td>Students</td>
<td>45</td>
<td>56</td>
</tr>
<tr>
<td>Administrators</td>
<td>9</td>
<td>-</td>
</tr>
<tr>
<td>Parents</td>
<td>27</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>108</td>
<td>107</td>
</tr>
</tbody>
</table>

Breakdowns of respondents by school, district, urban/rural location, student gender, and student class are in Appendix B.

All respondents were given a face mask as compensation for their participation (KN-95 masks for the adults and child-size surgical masks for the children) as well as either a bottle of water or a soda.
2.2 Data Collection

2.2.1 Sources of Data and Data Collection Instruments

Our sources of data were the respondent sub-types listed in Section 2.1. In order to collect data from these respondents, we created six data collection instruments (interview and FGD guides) corresponding to the four respondent sub-types for interviews and two respondent sub-types for FGDs:

1. teacher interviews;
2. student interviews;
3. administrator interviews;
4. parent interviews;
5. teacher FGDs; and,
6. student FGDs.

The questions in the data collection instruments were directly based on the research questions outlined in Section 1.2.2. The data collection instruments were piloted a few weeks prior to the beginning of data collection to ensure that the questions were understandable to respondents and designed to elicit the desired information. The full data collection instruments for each respondent sub-type for the interviews and FGDs will be in the Appendix.

2.2.2 Data Collection Protocols and Timeline

The three enumerator teams (two enumerators, usually accompanied by either the IInsight Associate or Field Manager) each spent one week at three different schools (for nine schools total over three weeks) in January-February, 2022 in order to complete the interviews and FGDs. Upon the team’s arrival at each school, the team introduced themselves to the Headteacher and/or GST protagonist, explained the purpose and timeline of the study, and collaborated with the school administration to select respondents.

We conducted around two to four interviews/FGDs per day, depending on the availability of respondents and the schedule for the week. We conducted all FGDs and interviewed students, teachers, and administrators in person at the school, while interviews with parents were conducted over the phone. FGDs and interviews with students, teachers, and administrators took approximately one hour to one hour and 30 minutes each, while interviews with parents took approximately 30 to 45 minutes each.
2.2.3 Data Quality Assurance Mechanisms

IDinsight managed all data collection in-house to ensure data quality. We hired a team of enumerators to conduct the interviews and FGDs, as well as a Ugandan Field Manager with appropriate understanding of the context and the research to monitor the enumerators, with oversight from IDinsight staff. All enumerators and the Field Manager participated in an eight-day in-person training from IDinsight on the study, data collection instruments, interview and FGD methodology, and policies and protocols for child protection, safety and security, and COVID-19 risk mitigation. Daily quizzes were conducted to ensure understanding and retention of the training material. There was also ample time allocated to practicing the interview and FGD guides, including with teachers, students, and one administrator at KCCA Mirembe PS in Kampala on the final day of training.

During data collection, either the IDinsight Associate or Field Manager observed most interviews and FGDs and provided real-time feedback to enumerators. The IDinsight Associate also regularly reviewed interview/FGD recordings and notes while in the field for data quality assurance purposes and provided feedback to enumerators based on these materials when necessary. During the transcription phase, the Field Manager spot checked a random selection of transcriptions to ensure accuracy.

2.3 Analysis Plan

2.3.1 Transcription and Translation Processes

Interviews and FGDs were conducted in a combination of English and Luganda in Luwero district and English and Rutooro in Kabarole district.\(^2\) The enumerators, Field Manager, and two additional transcribers/translators transcribed and translated the interviews and FGDs in English immediately after the conclusion of data collection. The majority of interviews and FGDs were transcribed and translated by the enumerator who either conducted the interview/FGD or took notes during the interview/FGD.

The enumerators transcribed interviews and FGDs as close to verbatim as possible, using both the interview recording and the notes taken during the interview/FGD. The enumerators also embellished the transcripts with notes from the interview, including context, non-verbal cues, and any other relevant

\(^2\) All data collection instruments and informed consent forms were provided in English, Luganda, and Rutooro.
2.3.2 Analysis Process

Following the translation and transcription phase, IDinsight coded and analysed the qualitative data in the following way:

1. **Coded and categorised ideas and concepts.** Once we began receiving the interview/FGD transcripts, we reviewed each transcript for completeness and consistency and then started coding each response of each transcript. We looked for key words and ideas in the responses and pulled them out into descriptive codes. We then examined the set of codes we compiled to see if we could easily combine some without losing meaning and nuance. We continued to build up the coding framework until we had a set of mutually exclusive but collectively exhaustive codes to describe our data.

2. **Generated themes.** We organised the codes according to our research questions in order to begin to generate themes. We also drew out emerging patterns that did not necessarily correspond to our research questions. This was an iterative process that sometimes required going back to the coding framework to group similar codes and ensure that codes were mutually exclusive and collectively exhaustive.

3. **Synthesised codes and themes.** We imported our set of codes into an analysis spreadsheet that automatically calculated the frequency of each code - both the total frequency and frequencies disaggregated by respondent sub-type, school, student gender, student class, district, and urban/rural school classification. The spreadsheet allowed us to continue to generate new themes, as well as continue to iterate on the coding framework as necessary.

2.4 Ethical Considerations

2.4.1 Institutional Review Board (IRB) and District Approval

The study received approval from Mildmay Uganda Research and Ethics Committee (MUREC) and the Ugandan National Council for Science and Technology (UNCST), as well as the District Education Officers (DEOs) in both Luwero and Kabarole districts.
As required by MUREC, all permanent and temporary staff from IDinsight and Raising Voices (Principal Investigator, Co-Investigators, Field Manager, and enumerators) underwent ethics training in human subject protection before data collection began.

### 2.4.2 Informed Consent

Interview and FGD participants were asked for their full consent before we proceeded with any data collection instrument. We informed all individuals of the identity of the interviewer, the nature of the research project, their right not to participate, their right to refuse to answer one or more questions, data confidentiality, and the person to contact for more information about the study. All of this information was included in the consent form that was provided to participants. Once these conditions were met, individuals were invited to participate in the project. IDinsight obtained and retained written consent from all participants and a copy of the consent form was left with the individual (or GST protagonist, in the case of some students). The consent forms will be available in the Appendix.

For student participants, we sought the informed consent of the student’s parent/guardian (or the GST protagonist on behalf of the parent/guardian) as well as the student’s assent. This assent process is elaborated upon below in Section 2.4.3.

### 2.4.3 Child Protection Protocols

As we collected data from students (P5-P7) in both interviews and FGDs, we took extra precautions to ensure the students’ safety and wellbeing.

Prior to approaching a student to request their participation in the study, we sought the informed consent of the student’s parent/guardian via telephone (or the informed consent of the GST protagonist if the parent was unreachable) using the informed consent process outlined above, with a form specific to a parent consenting on behalf of a child. The parent’s consent was audio-recorded as a substitution for their written consent. We then requested participation from the student and provided them with a shorter “assent form” that briefly explained the study, risks, and their rights in child-friendlier language (both the parent-of-minor consent form and minor assent form will be in the Appendix). If the student gave their verbal assent to participating in the study, the enumerator noted this on the form and a witness signed and dated the form to attest that the student agreed to participate. The parent and child had to also consent/assent to being recorded during the interview/FGD.
We also ensured the safety and wellbeing of the students by having a teacher or school administrator on-call during all student interviews and FGDs. The teacher or administrator was far enough away to protect the confidentiality of the students’ responses, but was able to intervene when called upon by an enumerator if a student appeared to be in distress for any reason.

Referral procedure

There were a few instances during data collection where an adult (teacher, administrator, or parent) reported that a child had been subjected to violence or abuse. We referred these cases to the appropriate authority or support service, namely, the Probation Officers in Luwero and Kabarole districts, two Violence Against Children Prevention Centres (VACPCs) in Kabarole district, and Raising Voices. We ensured that we only transferred confidential information via encrypted electronic means and that all physical materials were safeguarded at all times.

2.4.4 COVID-19 Prevention Protocols

Data collection during the COVID-19 pandemic presented unique challenges. In response, IDinsight developed enhanced protocols to reduce the risk of COVID-19 transmission during data collection. These measures aimed to ensure: 1) the safety of communities where we work, 2) the safety of our data collection teams, and 3) compliance with local laws and regulations. These extra guidelines helped us carry out this study during the pandemic while minimising any risk to participants.

IDinsight protocols included measures such as: use of masks throughout data collection for field-based staff and during interviews/FGDs for both staff and study participants; reduction in the number of field-members in each car to maintain physical distancing; COVID-19 testing protocols for all field staff at the start of training, start of data collection, and midway through data collection; conducting interviews/FGDs in outdoor settings as much as possible and maintaining a strict two metres distance from participants at all times; and routine handwashing and hand sanitization for field staff and study participants.
2.5 Limitations

2.5.1 Limitations of Initial Design

Generalizability due to COVID-19

As mentioned in Section 1, the GST is carried out over a period of approximately 18 months and engages the entire school in its numerous activities. Since schools in Uganda were closed for almost two years due to COVID-19, the recent experience of schools in implementing the GST in this new COVID-19 context may not be reflective of the typical GST experience pre-COVID. For instance, given social distancing protocols in schools, not all GST activities may have been implemented in the same way or at all. To mitigate this, we attempted to have respondents recall their experience with the GST prior to the school closures. However, this was not possible in some instances because of respondent recall issues, so some responses may not be generalizable to a non-COVID period.

Respondent recall

The success of our interviews and FGDs relied on stakeholders being able to recall the activities of the GST in which they participated and which activities they thought were most/least effective. However, due to the COVID-19 school closures, some of the GST activities stakeholders were asked to recall may have taken place almost two years ago. This partially limited our ability to understand certain stakeholder experiences as we found that respondents were unable to recall specific details of certain activities.

We attempted to mitigate this problem before data collection by piloting all of our data collection instruments to ensure that questions were designed to elicit as much relevant and meaningful information as possible. Our pilot found that the majority of stakeholders were able to recall GST experiences prior to school closures in great detail. During data collection, we also provided respondents with a list of all GST activities in order to help jog their memory.

There is still a possibility that respondents are recalling more salient memories of the GST while less salient memories may have deteriorated. However, it is also likely that activities which are deemed most influential by respondents are most salient in memory. Thus the deterioration of certain details may be less problematic for our study given our objectives. Nevertheless, we still note this as a potential limitation. In cases where recall was challenging, we supplemented respondents’ recall of the pre-COVID period with their current experiences with
the GST, noting the generalizability limitations above.

2.5.2 Deviations from Initial Design

Student selection

As explained in Section 2.1.2, we initially intended to purposively select some students on the Good School Committee and then randomly select additional students from the full P5-P7 class rosters in order to obtain a more representative student perspective. However, we found during the first week of data collection that many of the students who were randomly selected could not provide any information about the GST activities, either because they were too shy to speak to the enumerators or because they lacked knowledge of the GST activities. We replaced these students with others that were purposively selected with the assistance of the GST Protagonist based on their knowledge of GST activities and willingness to speak to the enumerators.

As a result, for the last two weeks of data collection, we used a combination of purposive and random selection for all student participants. The Headteacher or GST Protagonist provided us with a shortlist of P5-P7 students that they suggested as good interview/FGD candidates based on their knowledge and willingness to speak, and then we randomly selected participants from this list (some Good School Committee members and some non-Committee members).

Since we did not ultimately use random selection from the full P5-P7 class rosters for most student participants, our sample of students is not necessarily representative of all P5-P7 students in the selected schools. However, the sample should be representative of P5-P7 students who had been at their school for longer than one year before COVID-19 and who are more engaged with and knowledgeable of GST activities. This was a trade-off we made in order to obtain more comprehensive information from each respondent.

FGD size

We had initially intended for all FGDs to be composed of six to eight participants. However, two of the nine teacher FGDs ended up being smaller than intended (one was composed of five participants and one of four participants) due to the difficulty of mobilising so many teachers at once during class time. We do not think that having two smaller FGDs had any significant effects on the study findings or recommendations.
Changes to data collection instruments

As qualitative data collection is an iterative process, two changes were made to the data collection instruments during data collection in consultation with Raising Voices.

The first is the addition of the question relating to changes in the community with respect to violence against children, positive discipline, and pride for the school. This question was added because we heard about these changes unprompted from some teachers during the first week of data collection and believed it would be worthwhile to investigate further given that community changes are a component of the TOC. We included this question in the interview guides for teachers, students, administrators, and parents for the final two weeks of data collection.

The second is the removal of the question relating to teacher transfer. We had wanted to investigate whether teacher transfer is a challenge for schools in GST implementation, and if so, how they mitigate this challenge. However, we appeared to reach saturation on this topic midway through data collection as very few respondents were offering any innovative solutions to this challenge beyond training more teachers on the GST program. Therefore, we removed this question from the teacher and administrator interview guides for the final week of data collection.
3. Findings and Discussion

3.1 GST Activities Leading to Change

KEY TAKEAWAYS
With regards to changes perceived since GST implementation:
- Virtually all respondents perceived that student-teacher and student-student relationships have improved across all schools.
- All respondents cited an increased sense of belonging to their school.
- A small majority of respondents have noticed changes in communities’ perceptions and practices regarding VAC.
- There were few gender differences in terms of perceived changes for male and female students, though more female students reported a change in more open communication with their teachers, and some respondents reported that girls have experienced greater changes in feelings of belonging.

With regards to activities perceived to be most influential for these changes:
- The suggestion box and the student court are most commonly cited as important to improving student-teacher and student-student relationships.
- Other commonly reported activities for influencing change across the four relationships are the student committee, open meetings,
While most respondents thought all implemented activities were important for change, some noted the student court and the suggestion box as ineffective, mostly driven by challenges with student capacities. Teacher evaluation forms are one activity that is not widely implemented and is not reported to be contributing to any of the above changes.

RECOMMENDATIONS
- Given how widely cited the suggestion box and student court are for influencing observed changes, these activities should be prioritised for GST Agile.
- Some schools may benefit from additional capacity building for students around the student court.
- Given their lack of use and perception of importance, teacher evaluation forms could be considered to be deprioritized for GST Agile.

One of the key research questions was understanding which activities respondents perceived to be most and least influential for changes observed in their schools in order to inform which activities could be considered for prioritisation or deprioritization for GST Agile. Below we describe what activities schools reported being implemented, which changes they have observed within each of the four key relationships and which activities they perceive to be most important in creating these changes.

GST activities implemented by schools

A variety of GST activities have been implemented by schools. Respondents from every school reported that the following activities have been implemented: suggestion box; student court; open meetings; workshops; school rules and regulations; class rules; students committee; parents committee; teachers committee; and assemblies. Other activities that were reported by respondents in at least half of the schools are the wall of fame; debates; guidance and counselling; music, dance, and drama; student council; and teacher evaluation forms.

Notably, no schools mentioned implementing the following activities: creative teaching challenges; planning meetings for each step; assessing the impact of the Good School project; and the transition meeting for the Good School Committee. However, we are not able to disentangle whether these activities were not actually implemented or whether respondents were not able to recall these or were not aware.
Changes in relationships between students and teachers

All teachers, students, and administrators reported that they have noticed positive changes in relationships between students and teachers. The most common changes mentioned across all respondents, collectively mentioned by virtually all teachers, students, and administrators, were:

- elimination or reduction in corporal punishment;
- students being able to freely communicate with teachers about anything they wish to discuss; and,
- students being free to approach teachers for any reason.

“Children now, they do not fear the teachers, so they ask questions in class and give answers.”
- Male P7 Student at St. Kizito Naluvule PS

The key changes noticed were largely consistent across respondent types and across schools. Elimination or reduction in corporal punishment was mentioned by a large proportion of teachers and students, as well as by almost all administrators. Freer communication between students and teachers has been a crucial change for a majority of teacher and administrator respondents. However, for students, the changes in communication that are highlighted by a majority of students were increased student participation in class, freedom to approach teachers, and that teachers explain concepts to students in class, which are changes that were not specifically mentioned by many teachers or administrators.

These positive changes have been perceived to be equally shared by boys and girls, with a few exceptions. Almost all respondents reported that male and female students experienced the same degree of change. However, the types of changes reported were slightly different: more female students and male teachers reported that there is freer communication between teachers and students. More female students also reported that teachers are now more willing to solve problems for students and that students are now more willing to ask for help in class. On the other hand, more male students reported that teachers now explain class concepts to students.

When asked about how long it took for respondents to notice these changes, the most commonly cited length of time was one year, though most respondents were either unsure or had not been at the school for long enough to give a reliable response.
Activities perceived to be important for teacher-student relationship changes

The suggestion box was cited as the most important activity for improving student-teacher relationships by the largest number of respondents because students can inform teachers about their views and teachers can address any issues the students may have. This is succinctly explained by a female P6 student from Kamengo PS, “[With the] suggestion box, students write their questions and the teachers address them and that improves our interaction.” Students cited the suggestion box as an important activity in higher numbers than teachers or administrators.

The student court was the second most cited because it allows students to resolve issues on their own and encourages them to behave better because they do not want to face the court. Teachers also appreciate that they do not have to spend as much time addressing minor issues among students. Both students and teachers cited the student court as an important activity for this change.

In the FGDs, the suggestion box and student court were cited as the top two activities for this change in approximately equal numbers.

These findings affirm previous research on the GST that the suggestion box and student court are likely essential activities for observed changes. As such, they should be prioritised for GST Agile.

Other important activities cited in both interviews and FGDs are assemblies, student committees, debates, guidance and counselling, open meetings, and teachers committees. Of these activities, guidance and counselling seems to be of particular importance because it can be a component of positive discipline; students have become more comfortable approaching teachers and discussing their issues with them because they are no longer afraid of being subject to corporal punishment. Teachers, for their part, have developed greater empathy and understanding for students, which helps to improve the relationships between teachers and students.

Further, a greater number of boys reported assemblies and debates as important, whereas open meetings were only reported by girls as important, and the student court by a higher number of girls than boys. There were also some differences in perceptions by teacher gender; more male teachers cited the student court as an important activity while more female teachers cited the open meetings.
Innovative Idea
Meetings with the senior man and senior woman

It appears that some schools are either supplementing or replacing the open meetings, which involve the entire school community, with smaller group meetings such as gender-segregated meetings with the senior man and senior woman. Though these meetings are not explicitly mentioned as frequently, some students say they have found these meetings helpful because they can raise their issues in a more intimate setting and receive gender-specific guidance.

Changes in relationships among students

All students and administrators, and almost all teachers, reported that they had noticed positive changes in relationships among students. These changes included:

- students being more willing to help each other, particularly when sick;
- students working together more, particularly in class and by studying in groups;
- less fighting among students; and,
- students encouraging each other.

The change in students being more willing to help each other was identified by a majority of students and teachers, almost all administrators, and almost all teacher and student FGDs. The change in students working together more was cited by a majority of students and administrators and all student FGDs, though it was not reported by many teachers. Students encouraging each other was cited by a majority of students, but hardly any teachers or administrators. On the other hand, the change of less fighting among students was cited by a majority of teachers in interviews, teacher FGDs, and administrators, but less than half of students.
“There is a big change because students never used to talk to each other well, they would abuse each other, fight a lot in school but these days there are no such fights... Students are so empathetic and kind to each other.”
- Female P5 Student at Buzibwera PS

Most respondents believe that the changes are the same for male and female students, although there is an indication that the GST has particularly benefited girls with respect to their interactions with other students. Several respondents reported that girls have experienced more changes, and in particular, they reported that girls appear more engaged in interactions and have become more cooperative compared with boys since the introduction of the GST. Many more female students reported that a positive change has been students communicating well with each other, as well as less fighting, than male students. On the other hand, more male students reported that students share food with each other and that there is less bullying and abuse among students. More male teachers reported that students are friendlier to each other, respect each other, and that boys and girls have improved their interactions with each other. There were no specific changes that female teachers reported in greater numbers than male teachers.

When asked about how long it took for respondents to notice these changes, the most commonly cited length of time was one year, though, again, most respondents were either unsure or had not been at the school for long enough to give a reliable response.

Activities perceived to be important for changes in relationships among students

Teachers, administrators and, crucially, students identified the student court as the most important GST activity for also improving student-student relationships, as it allows students to resolve their own issues and help each other improve. It is suggested by a few respondents that it is more helpful for older students as they are better at critical thinking and attend the court sessions more frequently. This finding affirms that the student court should be prioritised for the GST Agile.
The effectiveness of the student court is summarised by a female P5 student at Buzibwera PS, “The student court [is the most important at improving interactions between students] because most times you [have] students with a lot of conflicts and misunderstandings between each other but when you go to court, by the time you come out, all is solved, students are okay with each other and they wish each other well. By the end of the court session, you realise that those who have been enemies are now friends.”

In addition to the student court, most FGDs also cited the suggestion box as one of the two most important GST activities for improving student-student relationships. This is because students can write privately about their issues with other students and then progress to being able to speak publicly about them.

Other important activities cited were:

- assemblies because students are advised on good behaviour;
- debates because students are encouraged to interact and work together;
- the student committee because it helps resolve problems among students; and,
- open meetings because students can speak about their issues and are also told to behave well to their fellow students.

Changes in feelings of belonging and connection to the school

All respondents reported positive changes in feelings of belonging and connection to their school. For students, the key cited changes in belonging were:

- students care for their school by cleaning the compound;
- students feel safer at their school because they perceive there is no (or substantially less) corporal punishment, they feel protected by teachers and, in some schools, the school is gated;
- teachers at school are effective, kind, and do not use corporal punishment; and,
- students feel proud of their school and are happy and excited to come to school.

A female P7 student at Mamuli PS noted many of these key changes, “Yes [I am excited to come to school]; because our school has a good learning environment free from noise and dust and good trees where we can use the shade to read our books or relax. [Also because of] good teachers, our teachers have now changed due to the program, and they are free and friendly to students which makes us excited to come to school. Our ideas are respected; teachers now listen to us students. [I also] feel safer at school because teachers are good and
friendly to students."

An increased sense of belonging primarily manifested for teachers and administrators as increased pride in their job. Slightly more female teachers reported being proud to be a teacher, though high numbers of both female and male teachers reported this change. Teachers also noted that they had noticed the school administration being more transparent.

The majority of respondents reported that the changes are the same for male and female students, however some believed that girls have benefitted more. These respondents said they have noticed that there is a higher enrollment of girls at the school, girls are more committed to the school, and girls face less abuse than previously when asked to justify this response. These observations have led some respondents to perceive that girls feel a greater sense of belonging to their school and like their school more as compared to boys. These gender differences were more frequently noted by administrators than by teachers or students. In addition, the change in feeling safer at school was reported by more male students than female students, suggesting that a greater focus on female safety may be required.³

It appears that these changes may have taken longer than the changes in teacher-student relationships and student-student relationships. When asked about how long it took for respondents to notice these changes, the most commonly cited length of time was two years, as opposed to one year for the above-mentioned two changes.

Activities perceived to be important for changes in feelings of belonging

There was not one main activity highlighted by a majority of respondents for improving these feelings of belonging. For students, the most important mechanisms, indicated by several students, were the student committee because it helps advise on good behaviour and the suggestion box because it allows their voices to be heard. The suggestion box was also cited by about half of the student and teacher FGDs.

For teachers, the use of positive discipline was highlighted by a plurality, though less than a majority. For a majority of administrators, the open meetings contributed to feelings of belonging since everyone can share ideas.

Changes in the community related to VAC and positive discipline

Slightly over half of the respondents who were asked about this type of change reported that they have noticed positive changes in the community

³ This finding is consistent with the results of Namy et al. (2017), which found a stronger inverse relationship between teacher violence and school connectedness for girls than for boys in Ugandan primary schools.
related to VAC, positive discipline, and connection to the school. This includes roughly equal proportions of teachers, students, administrators, and parents. The most commonly observed changes were less corporal punishment in the community, a more favourable view of the school and children being better behaved. A few teachers mentioned that they have stopped using corporal punishment in their homes because of what they had learned from the GST. For instance, one GST Protagonist in Luwero district reported that “even us as teachers, we have also changed in that you do not only apply the principles of good school at school but also at home. … I learnt the difference between disciplining and punishing.”

All of the respondents who reported that there had not been significant changes in this area were from Mamuli and Buzibwera schools in Luwero district and were predominantly students. Reasons cited were that many parents still use corporal punishment and some youth in the community were still badly behaved (e.g. they bully or harass other children).

Activities perceived to be important for changes in the community

There were few responses to this question, but two activities that were noted as potentially important for changes in the community related to VAC and positive discipline are parents committee and open meetings. For both, respondents said that parents learn about positive discipline from these activities and disseminate this information to other parents.

Activities perceived to be unimportant for contributing to changes

When asked about which activity they thought was the least important for contributing to change or which activity they thought should be removed from the toolkit, nearly half of respondents said that all of the activities have contributed to change in some way and no activities should be removed from the toolkit. However, a few respondents mentioned activities including the student court, suggestion box, parents committee, students committee, and teacher evaluation forms as unimportant, mostly driven by challenges in implementation.

While the student court and suggestion box were noted as highly important across a majority of respondents, the success of these activities was limited in some schools due to challenges in student capacity. Regarding the student court, some respondents reported that students lack training on how to handle cases, there is limited time for the court to meet, and that many cases end up

4 As discussed in Section 2.5.2, the question regarding changes in the community related to VAC, positive discipline, and connection to the school was added to the data collection instruments midway through data collection.
being referred to the teachers. Students, teachers, and administrators all cited the student court as an unimportant activity. However, only male teachers cited the student court in this category.

The suggestion box is not used frequently in some schools, particularly by the younger classes who are still learning to write. These challenges highlight that some schools may benefit from additional training for students in how to manage the court or alternative ways for younger students to provide feedback to teachers.

The parents committee is another activity commonly listed as being unimportant due to implementation challenges. Reasons cited are that parents are difficult to mobilise and rarely come to the school. There have also been some challenges with the students committee in that there is little time to meet and meetings are often disrupted.

Notably, the criticisms for each of these activities are concentrated in just a few schools, suggesting that these implementation challenges may be specific to certain schools. The student court was critiqued mostly by respondents at Kitarasa, Kasiisi, and Katikamu, while the suggestion box was critiqued mostly by respondents at Kitarasa and Mamuli. Only respondents at Katikamu, Kitarasa, and Kamengo specifically mentioned the parents committee as an unimportant activity and only respondents at Katikamu and Kitarasa critiqued the students committee.

Though they have only been implemented in around half of the surveyed schools, the teacher evaluation forms were also considered ineffective by a few respondents at three different schools (Kamengo, Kasiisi, and Kinyamasika). The main reasons for this were that students do not have any feedback to give their teachers, they are conducted infrequently, and the suggestion box serves the same purpose. Given that teacher evaluation forms have not been widely implemented, and where they are, respondents reported challenges and did not cite them as an important activity, this activity could be considered to be deprioritized for the GST Agile.
3.2 Understanding the Importance of Workshops

**KEY TAKEAWAYS**

- All surveyed schools have conducted at least one workshop. The most frequently conducted workshop seems to be “Understanding Violence Against Children”
- There is generally a correlation between the sessions that respondents remember attending and the sessions they think are most important.
- The main student learnings across all workshops are the following:
  - Corporal punishment is bad and should not be used
  - How to treat other students
  - Children have rights that shouldn’t be denied

**RECOMMENDATIONS**

- As the TOC for the workshops seems to hold, workshops should continue to be implemented in order to educate school stakeholders about VAC, positive discipline, and children's rights. More research is needed to identify which sessions could potentially be deprioritized once the workshops are occurring again and respondents are able to recall the workshop sessions more easily.

A second set of research questions focused on understanding how important the GST workshops were for contributing to change. To unpack this, we assessed which sessions were commonly implemented and what respondents learned across sessions.

It is important to note that the workshops were conducted before the school closures and seem to have not been conducted since schools reopened. Therefore, while there are still some useful learnings in this section, recall issues seem to have affected workshop responses more than others. In particular,

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5 While we did not create a distinct TOC for the workshops, part of the TOC co-creation process (described in Section 1.1.4) involved thinking through the assumptions and outcomes for key activities, including the workshops. This thinking informed the interview/FGD guide questions for each of the sections that focused on key activities (workshops, student feedback mechanisms, and policies/rules). We hypothesised that in order for the workshops to achieve their intended goals: 1) the workshops needed to be conducted at schools; 2) stakeholders needed to attend workshops; 3) stakeholders needed to learn key concepts related to VAC, positive discipline, etc.; and, 4) stakeholders needed to change their behaviour based on these learnings.
recall of the specific sessions conducted was poor and many respondents, especially students, could not remember the names or themes of any workshop sessions. This means that the number of people indicating that a session occurred is rarely over half.

It should also be noted that there seems to be a high correlation between workshop sessions that respondents remember and those they think are important. This could reflect the fact that some workshop sessions may have been chosen because they seemed to be more important, or it could be that the sessions that respondents thought were most important were also the most memorable when they were asked about their participation in workshops.

Workshops most frequently implemented

The largest majority of respondents recalled the “Understanding VAC” workshop, followed by the “Developing Positive Discipline” workshop, whereas approximately half the interviewed respondents mentioned that the “Exploring the Role of Teachers” workshop was conducted. This may reflect actual differences in implementation of these workshops or that the Understanding VAC and Developing Positive Discipline workshops were more memorable.

“Understanding VAC” workshop

Within the workshop on “Understanding VAC”, the session on “Do Children Have Rights?” was the most commonly implemented. Of those who attended, almost half of them believed it was the most important session of this workshop. Other sessions that were frequently implemented include “Types of VAC” and “Sexual Violence in Schools”, however, fewer respondents indicated that they were the most important sessions. The session on “Why does VAC Happen?” was attended by about a third of respondents, but almost half of those believed that it was the most important session, predominantly teachers. Note that few students gave an answer for which session is the most important as they had trouble distinguishing between workshop sessions. For instance, “Do Children Have Rights?” was students’ most commonly cited important workshop session, but this only represents six students.

Key student learnings from those who reported that the VAC workshop happened are listed below. Due to the recall issues, not every student mentioned an important learning; the learnings below are listed in order of most to least frequently cited, but were still only mentioned by a minority of students.

- Children have rights that shouldn’t be denied (from “Do Children Have Rights?”)
- How to treat other students (from several sessions, but particularly “Bullying”)
- Corporal punishment is bad and shouldn’t be used (general learning across multiple sessions)
- Abuse should be reported (general learning across multiple sessions)

“I learnt that children also have rights to study, to speak, and also a right to play. I also learnt that corporal punishment is not the only way to make children understand but also talking to them can.”
- Female P7 Student at Mamuli PS

“Exploring the Role of Teachers” workshop

Within the “Exploring the Role of Teachers” workshop, the session on “What is an Effective Teacher?” was the most commonly recalled session, as well as being one of the most important in achieving workshop outcomes. The second most commonly recalled session was “Why Do Children Misbehave?” but very few respondents believe this was the most important session. The session on “The Way We Learn” was particularly popular among students who recalled the session, with almost all student attendees reporting it as the most important.

The student learnings for this workshop were very limited, but some reported learnings include that teachers should set a good example for students, teachers must listen to students, and how to learn most effectively in school.

“Developing Positive Discipline” workshop

Within the “Developing Positive Discipline” workshop, the session on “What is Corporal Punishment?” was identified as being the most frequently implemented session and also as the most important by students, with a majority of those that recalled it saying it is the most important. The session on “Positive Discipline Responses” was also frequently cited, but not as the most important workshop. For teachers and administrators, the session on “Punishment vs. Discipline” was the most important.
Key student learnings from the students who reported that the workshop on Positive Discipline occurred include:

- corporal punishment is bad and shouldn’t be used (general learning across multiple sessions);
- how to treat other students (from “Encouraging Good Behaviour”);
- general advice on how to behave well (from several sessions, but “Encouraging Good Behaviour” in particular); and,
- positive discipline alternatives to corporal punishment (general learning across multiple sessions).

Again, not every student mentioned an important learning due to recall issues. A few teachers also reported that they had also learned about why corporal punishment shouldn’t be used, and as a result of these learnings, they had stopped using corporal punishment.

In sum, the fact that respondents are able to recall workshops that happened and their learnings from these workshops suggests that the workshops - at least partly - are working as intended by conveying key concepts to respondents who are even able to recall them two years later. However, more research is needed to identify which sessions could possibly be deprioritized once workshops are regularly occurring again and respondents are able to recall the individual sessions more easily.

“I learnt [from the workshops] that it is better to discipline than punish because when you keep punishing a child, he will keep repeating the same mistakes knowing that even it won't hurt that much. But when you discipline the child, he will not repeat the same mistake and the student will concentrate.”

- P7 Male Student at Kasiisi PS
3.3 Understanding the Importance of Student Feedback Mechanisms

**KEY TAKEAWAYS**

- The majority of students seem to be making use of the feedback mechanisms, including high numbers of both male and female students.
- The most commonly used feedback mechanisms are the suggestion box (most preferred mechanism for girls) and speaking directly to a teacher (most preferred mechanism for boys). Mechanisms such as teacher evaluation forms and magazines/newsletters are less commonly implemented and used.
- Feedback is perceived to be resulting in changes by teachers and schools. In particular, feedback helps teachers to improve their teaching methods.

**RECOMMENDATIONS**

- While the suggestion box should be prioritised for GST Agile, the teacher evaluation forms and magazines/newsletters can be considered for deprioritization.

Another set of research questions explored whether feedback mechanisms are being used effectively. To explore this, we assessed which feedback mechanisms are being used, what type of feedback is being shared and whether respondents reported to be acting on the feedback.

**Feedback mechanisms most commonly implemented**

Based on interviews with a range of respondents from each school, the following student feedback mechanisms were implemented in all schools in the study:

- suggestion box;
- open meetings; and,
- speaking directly to a teacher.

The following were in most schools in the study:

- student council;
- assemblies (as a student feedback mechanism);
- student court (as a student feedback mechanism); and,
- letter writing to the teacher.

The following were in fewer than half of the schools in the study:
Prevalence of student feedback

A majority of interviewed students reported that they have given feedback to their teachers and a majority of teachers and administrators reported that they have received feedback. Male and female students reported giving feedback in approximately equal numbers. However, there is still room for improvement as several students reported that they have never given feedback and several teachers reported that they have never received feedback. These results differ by school; Mamuli and St. Kizito Naluvule seem to be two schools where students tend not to give feedback as frequently compared to other surveyed schools.

Respondents at St. Kizito Naluvule less frequently reported the suggestion box as a student feedback mechanism implemented at their school; according to two teachers at the school, they had a suggestion box before COVID, but it was stolen during lockdown and they had not yet had a chance to replace it. Since the suggestion box is generally a commonly used mechanism, this could be a reason why students at this school do not seem to give feedback as much as those at other schools. The suggestion box also does not seem to be commonly used or preferred at Mamuli - only one student at Mamuli reported that they prefer to give feedback using the suggestion box.

However, limited use of the suggestion box does not necessarily translate into less feedback given overall. At Katikamu SDA, for instance, only one interviewed student reported ever using the suggestion box, but most students at this school reported giving feedback and all teachers reported receiving feedback. All students at this school also said that their preferred feedback mechanism is speaking directly to the teacher. By contrast, no students at Mamuli and few students at St. Kizito Naluvule reported preferring to speak directly to a teacher. Therefore, it seems reasonable to conclude that, in order to achieve high rates of student feedback being given/received in a school, students either need to be comfortable approaching their teachers to give feedback or they need to have reliable access to a suggestion box and to feel comfortable using the suggestion box. If neither of these conditions are met, many students may not give feedback.

Feedback mechanisms preferred by students

Of the students who reported that they have given feedback, the suggestion box was the most commonly used and speaking directly to the teacher was
the second most commonly used. When asked which method they prefer to use, the plurality of girls said they preferred the suggestion box, whereas the plurality of boys said they preferred directly speaking to a teacher.

The anonymity of the suggestion box is a distinct benefit of the mechanism, as described by a P5 female student from Buzibwera PS, “I prefer the suggestion box because it is easy and free to share your views without anyone knowing what you have shared.” The popularity of the suggestion box justifies its prioritisation for GST Agile. The simplicity and ease of speaking directly to a teacher was suggested as a reason for preferring that method, though one female student reported being too shy to approach her teacher to give feedback.

Administrators correctly believed that the suggestion box was the preferred mechanism of choice for students, but incorrectly believed that open meetings were the second most popular. This suggests a slight disconnect between administrators’ understanding of students’ preferences and students’ actual preferences.

Teacher evaluation forms were only one student’s preferred feedback mechanism, while magazines/newsletters were not preferred by any students. For this reason, these two activities can be considered for deprioritization for GST Agile.

Types of feedback given and received

Almost half of the respondents reported that the type of feedback they have given/received is feedback relating to teacher performance, which includes both positive and negative feedback. More male teachers reported having received feedback relating to teacher performance than female teachers. The second most common type of feedback (although substantially less common at less than a quarter of respondents) was reporting corporal punishment by a teacher. Some students have also given feedback related to the food or infrastructure at school.

An example of the suggestion box being used to correct teacher performance is provided by a P6 female student from Kamengo PS, “There was a teacher who would come to class and if he explained and you didn’t understand, he wouldn't care. He would just tell us that he finished his studies a long time ago. We wrote, informed the administration through the suggestion box, and this changed.”

Perceived changes by teachers and schools as a result of student feedback

Almost all teachers and administrators reported that there have been changes as a result of student feedback and that the feedback they have
received has been useful. This includes high numbers of both male and female teachers, though more female teachers reported that the feedback was useful because they have been able to address the students’ issues, while more male teachers reported that the feedback helped them become a better teacher.

A majority of students also reported that they have noticed changes after giving feedback, which includes high numbers of both male and female students. Of the few students who had not noticed changes, half of them explained that their teacher was already performing well, so did not need to change (these students did not give feedback on teacher performance).

The changes that respondents most commonly cited are:

- teachers teaching better, such as giving more examples in class and devoting more time to students who need support;
- improved relationships between students and teachers;
- teachers resolved the student’s issue;
- teachers counselling students; and,
- teachers who were using corporal punishment stopped doing so.

The change in teachers teaching better and improved relationships between students and teachers were reported across the three respondent types, while teachers resolving the student’s issue and teachers counselling students were predominantly reported by students. Teachers stopping the use of corporal punishment was only reported by students and administrators.

“[A change I have noticed is] teachers teach with patience. They take time to teach, ask questions and [give] some time to do exercises. Previously, a teacher would teach and give little time for exercises... but we talked about it and now we have adequate time.”

- Female P7 Student at Katikamu SDA PS
3.4 Understanding the Importance of Policies/Rules

**KEY TAKEAWAYS**

- Existence and awareness of policies are widespread at all schools, though it is unclear whether these policies were created as a result of the GST.
- There does not appear to be consistency in consequences for breaking policies.
- School administrators believe the policies are useful to reduce VAC.

**RECOMMENDATIONS**

- More training on the policy details might be required. In particular, guidance on what the consequences should be for breaking policies should be provided and awareness among staff and students increased.

We assessed whether the policies encouraged through the GST are functioning as intended. Specifically, we explored whether policies are enacted at schools and whether respondents are aware of their existence and stated consequences.

**Anti-VAC policies implemented in schools**

**Respondents from every school reported, when prompted, that their schools have all three policies.** All administrators reported that their school has an anti-bullying policy and all except one reported that they have anti-sexual violence and anti-corporal punishment policies (though the one exception did not specifically say these policies do not exist in their school, they simply did not mention them).

Unprompted, respondents generally had difficulties naming policies that were specifically introduced as a result of GST implementation. Therefore, it is not clear whether these policies were adopted as a result of the GST or if they existed in schools prior to implementation. Some teachers and administrators reported that the policies, particularly the anti-corporal punishment policy, existed before the GST was implemented, but that the GST had given the policy more weight.
Awareness and knowledge of policies

Almost all respondents were aware of the policies and some were knowledgeable on what the policy states. Students were most aware of the anti-bullying policy and teachers of the anti-corporal punishment policy, but generally the awareness of all three policies was quite high.

Not every respondent had a response for what the policies state, but among those that did, there was agreement. For the anti-bullying policy, respondents understood it to mean no bullying and no teasing; for the anti-sexual violence policy, the main understanding was that students should abstain from sex, as well as that there should be no sexual contact between students and teachers, nor should there be any sexual harassment; for anti-corporal punishment, corporal punishment is not allowed. These understandings are aligned with what administrators reported about these policies.

In five schools, all teachers and administrators were aware about the existence (or non-existence) of the zero-tolerance policy. These teachers and administrators were also aware of what is expected from them in relation to this policy. However, in the remaining four schools, teachers and administrators had conflicting views about whether the policy exists. There did not seem to be a pattern among teachers and administrators in terms of whether one group more frequently reported the existence of the zero-tolerance policy as opposed to the other. Many teachers and administrators at these schools explained that the school is working to achieve zero-tolerance of corporal punishment, but there had still been occasional instances of the practice.

Perceived consequences for not adhering to policies

There was little consensus among respondents as to the consequences for not adhering to policies. This was true across different schools but also within schools, suggesting that either the guidance from the GST on consequences, the awareness-raising conducted by schools internally, or both, has been inadequate and could be improved.

The most frequently mentioned consequences for breaking the anti-bullying policy were the parents being notified, guidance and counselling, being taken to the student court, and cleaning or fetching water. There were not substantial differences in knowledge of consequences between students, teachers and administrators. Notably, three students at two different schools also mentioned that they could be subject to corporal punishment as a consequence for bullying or fighting.

For the anti-sexual violence policy, teacher consequences were reported as being referred to the headteacher and being dismissed, and student consequences were parents being notified. However, despite these being the
most common responses, they were still only mentioned by a small number of respondents. This suggests that there is low awareness on the consequences for sexual violence, though this could be because occurrences of sexual violence are lower than occurrences of bullying. There were generally no significant differences in perceptions of consequences for not adhering to the anti-sexual violence policy across respondent types, except for the fact that only teachers and students cited a teacher being referred to the headteacher as a potential consequence.

The most commonly cited consequence of the anti-corporal punishment policy was being sent to the disciplinary committee; other, less frequently mentioned consequences included guidance and counselling and referral to the headteacher. There were some differences among stakeholder groups in terms of knowledge of consequences - no students mentioned the disciplinary committee as a consequence, only teachers and administrators. In addition, as with the anti-sexual violence policy, no administrators (most of whom were Headteachers) mentioned corporal punishment cases being referred to the Headteacher - only teachers and two students mentioned this consequence.

**Actual consequences for not adhering to policies**

A few student respondents reported that someone previously broke the anti-bullying policy and almost all of them stated that they faced the consequences (none reported that they did not face a consequence). The consequences consisted of guidance and counselling or a light punishment such as sweeping the class or fetching water.

Several respondents also reported that someone previously broke the zero-tolerance policy on corporal punishment, however of those respondents, only a small fraction said that they faced their consequences and some said that they did not face the consequences. Reported consequences included the teacher being dismissed or suspended, but in one case, it is reported that the teacher only received guidance and counselling when they should have been suspended.

For the anti-sexual violence policy, only one respondent (a student) reported that it was broken, and the student also reported that this offender did not face consequences. Note that responses to this question on actual consequences faced were very low, particularly for sexual violence, so strong conclusions cannot be made.

**Administrators’ perceptions of the usefulness of policies**

Almost all administrators thought that the policies were useful (the one outlier did not report that they were not useful, they simply did not respond). They also all reported that teachers were aware of the policies and almost all reported that
students were aware, which is consistent with our observations. However, there was an indication from a few administrators that students and teachers need more training on the policies.

“No institution can be run without rules. The fact is that those rules were there but the GST brought out new energies to strictly follow the school rules and they have been helpful in directing discipline and in a way, improving performance.”
- Headteacher in Luwero district
3.5 Understanding the Importance of the Parents-Community Committee (PCC)

KEY TAKEAWAYS
- Engagement from most PCC members is deemed to be moderate.
- PCC members primarily joined because their name was selected, but some are also motivated to help children and improve the school.
- The PCC is successful in educating committee members on how and why to use positive discipline rather than corporal punishment.
- PCC members reported wanting more engagement with GST activities.

RECOMMENDATIONS
- Further engagement with parents and the wider community is needed for more widespread changes in attitudes towards VAC.
- School administration should increase communication with parents about GST activities and explicitly invite them to attend/participate.

Given challenges in implementation of the Parents-Community Committee (PCC), we interviewed parents to understand what their involvement in the committee looks like and what are barriers to being more involved.

Please note that all interviewed parents in this study were PCC members. Most of the parents interviewed had been on the PCC since 2018 or 2019.

Reasons parents join the PCC

When parents were asked why they chose to join the PCC, the most common response was that they were elected or their name was selected. However, some parents were motivated by the aims of the program in that they wanted to fight for children's rights, ensure that children are raised well, improve the school, and reduce violence.

Parents' perceptions of the role of the PCC

Parents on the committee cited a number of perceptions on the role of the PCC, including to:
- sensitise and mobilise other parents;
- hold committee meetings;
- work with the teachers committee;
- guide and counsel students;
- help reduce VAC; and,
- work with the students committee.

**Committee members’ engagement with the GST activities**

The majority of parent PCC members interviewed were deemed to be moderately engaged in the GST activities based on their own descriptions of their engagement (e.g. attend committee meetings once/month). Some members were deemed to be very engaged (e.g. attend committee meetings once/week and take initiative to start new activities) and a few were not very engaged (e.g. attend committee meetings once/year). PCC members at Buzibwera and Kinyamasika appeared to be the most engaged as compared to the other schools.

**Activities in which PCC members are involved**

The main activity in which PCC members are involved is the PCC meetings. However, other activities reported by some parents included meetings with students, meetings with teachers, assemblies and music, dance, and drama.

**PCC meeting frequency**

The frequency of PCC meetings (before COVID) appears to vary between once per week to once per year, with the most commonly cited responses varying between once per month and once per term. There was consensus on meeting frequency at some schools but not others. For instance, at Kasiisi, all parents reported that PCC meetings occur three times per term, while at St. Kizito Naluvule, one parent reported that meetings occur once per month while another parent reported that meetings occur once per term.

**Activities in which PCC members are not involved**

A few respondents reported that they are involved in all GST activities, particularly in Luwero district, but the majority of respondents list a few activities in which they are not involved. These activities were typically classroom activities or working directly with the children, such as debates, workshops,
other classroom activities, and student feedback mechanisms like the suggestion box. The primary reasons why they were not involved in these activities were time constraints and not being invited to participate in these activities.

“I learnt that harassing children is not good and giving children a heavy workload is bad. Personally, I also learnt alternative measures of punishing the child.”
- Male Parent (PCC member) at St. Kizito Naluvule PS

PCC members’ learnings from the GST

Approximately half of the interviewed respondents stated that they have learnt how to use positive discipline, while the second most common learning was why corporal punishment should not be used. The third learning, which several people reported, was regarding the rights of children. The activities that were cited as most important for teaching parents about these topics included workshops, PCC meetings, and open meetings.

Barriers to greater GST involvement of PCC members

Almost all respondents reported that they would want to be involved in more activities. However, they face barriers to this involvement; the barrier that most respondents reported was that they are not informed about the activities by the school administration, which limits their ability to show up. We recommend schools make a greater effort to communicate GST activities and potential avenues for parent participation to the parents. Respondents also indicated that a lack of time, timetable incompatibility, and a lack of transport pose barriers.
“Teachers do not invite us, but if we are invited, we can come”
- Female Parent (PCC member) at Kitarasa PS

The PCC members also gave some suggestions as to why other parents are not involved in the PCC. The primary reason was again time constraints, but a lack of understanding around the benefits of GST in the community was also identified, as well as apathy about the GST program. This suggests that increased sensitisation of parents could be helpful to encourage their participation in GST activities.

Parents provided the following suggestions on what could be done to encourage more parent and community member involvement in GST activities:

- offering refreshments at meetings;
- inviting parents to participate in school events;
- focusing more on music, dance, and drama (because parents are more interested in attending these types of events than meetings);
- establishing rules requiring parents to attend meetings (alongside a fine if they don’t attend);
- offering incentives; and,
- holding regular meetings with parents.
3.6 Improving the GST

**KEY TAKEAWAYS**
- The majority of teachers and administrators find the six steps structure to be useful and recommend keeping it as is.
- Having multiple protagonists is seen to be important, and particularly having protagonists of different genders.
- When asked if they would like more support in GST implementation, nearly all teachers and administrators said that they would.

**RECOMMENDATIONS**
- Provide a support mechanism that can help schools implement the GST (e.g. support with conducting trainings/workshops, obtaining new materials, community sensitisation), but does not depend on the permanent involvement of Raising Voices.
- Regularly and continuously engage with schools to hear their context-specific suggestions for improvement of the GST.

Finally, we asked respondents about key challenges implementing the GST and their ideas for improving the program.

**Challenges in GST implementation**

Respondents, particularly teachers, cited **time as the main challenge to GST implementation** due to the fact that the school timetable is fixed and the GST activities detract from class time. In explaining these competing priorities, one teacher at Katikamu SDA said, “You can even agree that you are going to meet students in groups or committees of GST, then at that very time, the administration comes up with another program. That can be discouraging.”

Another key challenge, which parents and administrators identified as the primary one, is that it is difficult to mobilise parents (both PCC members and non-PCC members) as they expect some sort of financial incentive or reimbursement for their participation in GST activities or refuse to participate altogether. Notably, two teachers at Katikamu SDA mentioned that the PCC at their school was inactive when discussing the difficulty of mobilising parents. Respondents also mentioned that some parents disagree with the aims of the GST in that they believe corporal punishment is the best way to discipline children and equate positive discipline to “spoiling” children.

The issue of teacher transfer was also relatively prominent and, when
prompted, many teachers said that the way in which they deal with the issue is by sensitising new teachers to the GST. Some also provided a suggestion that the district should replace transferred teachers with teachers who have been trained on the GST.

A few teachers and administrators also mentioned that it has been difficult for teachers to stop using corporal punishment and that they could benefit from learning more methods of positive discipline.

**Usefulness of the six-steps structure**

*Almost all teachers and administrators reported that the six steps structure was useful.* Only one teacher claimed that the structure was not useful because there are too many activities within each step, so they would have preferred a list of activities that were not categorised into steps.

A few respondents had ideas for amending the steps structure, which include moving the student court, positive discipline, and class rules to earlier steps because they are effective activities and moving the student committee to step 4 as it would be more logical in this step.

In terms of combining the steps, more respondents said the steps should not be combined than those that said they should. Among those that said it should be combined, it was suggested that steps 1 and 2 should be combined, or steps 5 and 6 combined, while a couple of others only preferred that the number of steps be reduced overall.

The steps seem to have been followed sequentially in the majority of schools. The schools that did not follow the steps sequentially reported that they started with the most relevant steps, picked individual activities, or randomly implemented the steps.

Most respondents agreed that the ordering of the steps was useful. The few respondents that did not agree said that the order does not matter as long as all of the steps are implemented eventually or that there may be an urgent need to implement an activity that is part of a later step.

**Usefulness of the two protagonists model**

There appeared to be some confusion among teachers and administrators in terms of the number of protagonists at each school. For instance, at Butebe, Buzibwera, and Kasiisi, three respondents said there were two protagonists at their school while one respondent said there were four protagonists. However, it generally seemed like there were two active protagonists at each of the nine schools (though there may be more than two individuals who are trained as
The majority of respondents said that it was helpful to have more than one protagonist because it eases the work and the protagonists can cover for each other when one is absent. Several of these respondents thought there should be even more protagonists, such as three or four. The majority of respondents also said that having multiple protagonists was not a challenge. Only a few respondents said that there was a challenge in having multiple protagonists because there can be differences of opinion.

The roles of the two protagonists seemed to be the same at three schools and different at six schools. For the schools where the protagonists have different roles, there was either one Chair and one Vice-Chair or Secretary, one specialist and one overseer, one leader and one substitute, or the female protagonist handled the female students and the male protagonist handled the male students. Almost all respondents said that it was important for the two protagonists to be of different genders, primarily because students may be more comfortable approaching a teacher of a certain gender and to handle gender-specific issues.

Support received from Raising Voices in GST implementation

At least one respondent from every school reported that they have received GST books from Raising Voices, and at least one from almost all schools reported that they have received training from Raising Voices and facilitation of transport.\textsuperscript{6} Other support mentioned by at least three schools includes receiving refreshments during meetings, suggestion boxes, learning materials, and posters.

Additional support requested from Raising Voices

When asked if they would like more support from Raising Voices, most teachers and all administrators reported that they would, although some of the support requested could be provided by other sources. In particular, respondents would like support in the form of:

- more workshops and trainings (particularly for parents and teachers);
- more materials (particularly more physical copies of the toolkit and posters);
- more efforts to sensitise the community;
- more financial support (specifically for committees, protagonists, and other teachers); and

\textsuperscript{6} This does not necessarily imply that some schools have not received training and transport, but that, unprompted, respondents do not mention it.
providing T-shirts or badges for protagonists or committee members in order to identify GST leaders, increase feelings of belonging, and promote the program in the community.

However, Raising Voices has expressed an interest in dialling back their active support to schools in GST implementation, preferring to rely on other support mechanisms such as RRPs, VACPCs, and other NGOs. We recommend that Raising Voices further explore these and other support mechanisms to help schools implement the GST, but do not depend on the permanent involvement of Raising Voices.

Respondents’ suggestions for GST improvement

We asked respondents if they had any ideas for improving or modifying the GST to achieve a higher degree of change or expedite the pace of change. The primary suggestions that emerged are outlined below.

**Increased community outreach and collaboration with external stakeholders**

Many respondents explained that increased sensitisation of parents and the community - such as through radio and TV programs, churches/religious leaders, and district administration/local councils - would be helpful to achieve more widespread change with respect to reducing VAC.

Similarly, expanding the GST to more schools, including private schools, would allow for more people to be exposed to the program and therefore a greater reduction in VAC on a community level. This suggestion also emerged from the teachers FGD at Kasiisi; the group agreed that one of their top two challenges in GST implementation had been very high enrollment at their school because so many students and parents were attracted to the GST program. The group suggested that expanding the GST to neighbouring schools could mitigate this challenge.

Finally, respondents wanted to increase their collaboration with other GST schools in order to learn from each other’s experiences and share best practices. This collaboration could take the form of visits to other schools, inter-school debates, and a WhatsApp group for protagonists.
Program improvements designed to motivate and include students and teachers

Respondents, including a number of students, emphasised that students need to be further sensitised about the GST through workshops and trainings. Specifically, students need additional training on how to run the student court and how to use the suggestion box. There should also be efforts to sensitise and include younger students in the GST program, such as by including them on the students committee. This is because the younger students are the foundation of the school and it is easier to sensitise them about GST concepts if they are more exposed to the program from a younger age. Some respondents also suggested that providing awards or certificates, specifically for protagonists, committee members, and the school at program completion, would help to motivate students and teachers.

As respondents clearly have many ideas for ways in which the GST could be improved, we recommend that Raising Voices and other GST support mechanisms regularly and continuously engage with schools to be informed of these ideas on a more frequent basis.

Students were also asked which activities they thought schools should prioritise. The most commonly mentioned activities were the following:

- meetings;
- suggestion box;
- student court;
- committees; and,
- debates.
4. Recommendations and Conclusion

4.1 Recommendations for GST Agile

4.1.1 Activities to Prioritise

One of the key questions this research sought to address was which activities were perceived to be most important for improving relationships amongst stakeholders within schools in order to inform which activities to prioritise for GST Agile. Below, we highlight activities that we recommend prioritising based on those cited by respondents as being most influential.

**Suggestion box**

The data suggest that the suggestion box is particularly useful in promoting freer communication between students and teachers. This, in turn, helps to build student-teacher relationships as well as providing a useful mechanism for students to give direct feedback to teachers. It should be noted that the suggestion box is particularly popular among girls, so its prioritisation for GST Agile may help to ensure that girls’ ideas are being heard.

However, the suggestion box is also harder for younger students, and students with poor literacy skills, to use. In prioritising the suggestion box, further
guidance should be given to schools (targeted towards students) on how the suggestion box should be used, how students can give constructive feedback, how often the box should be opened, etc.

**Student court**

The student court is a popular mechanism that directly promotes constructive conflict resolution among students, which leads to improved student-student relationships. This positively impacts student behaviour, which also improves teacher-student relationships. In order to address some of the critiques of the student court mentioned by respondents, there should be training for students (and possibly teachers) on how to properly conduct court sessions, handle cases, and keep confidentiality.

**Guidance and counselling of students by teachers**

Guidance and counselling is crucial to helping teachers develop empathy towards and a greater understanding of children, which further helps to improve teacher-student relationships. It is also an important component of positive discipline, which schools are striving to use in place of corporal punishment. Therefore, guidance and counselling is an essential activity in reducing VAC in schools.

**Workshops**

Respondents were able to recall key workshop themes despite them having been conducted at least two years before data collection. As such, workshops that were conducted seem to have contributed to education and awareness of critical VAC issues. In particular, education around corporal punishment seems to have helped to reduce or eliminate the practice. Similarly, the sessions focusing on bullying have helped teach students not to fight or tease, which increases trust and cooperation between students and improves student-student relationships. Finally, students learning about their rights seems to help students feel a greater sense of belonging in their school.

While recall of which workshops were implemented and most important were limited, respondents most commonly note the workshop sessions, “Do Children Have Rights?”, “What is an Effective Teacher?” and “What is Corporal Punishment” as being influential. In addition, the workshop sessions, “Why Does VAC Happen?”, “The Way We Learn,” and “Punishment vs. Discipline” were cited by a high proportion of session attendees as the most important, even though they were less commonly implemented. Therefore it is sensible that the GST Agile include these workshop sessions.
Finally, the “Positive Discipline Responses” session may offer an opportunity for additional sensitisation. While fewer respondents noted this session as most influential, a number of teachers separately reported that they are interested in learning more ways to practice positive discipline in order to ease the transition away from using corporal punishment. It may be worth revisiting the content of this session to identify opportunities to integrate additional positive discipline techniques.

Meetings (open meetings or meetings with the senior man/woman)

The open meetings are quite commonly implemented across schools. They seem to be effective in encouraging freer communication and building stronger relationships between students and teachers, though they are not cited as frequently as some of the other activities mentioned above. Similarly, the meetings with the senior man or senior woman seem to also be effective in building these relationships. Female students and teachers, in particular, seem to consider meetings as important activities for changes in relationships between students and teachers.

It is not clear if all schools have implemented both types of meetings, but there is strong evidence to suggest that implementing one type of meeting or the other is important to allow students to voice their opinions and receive guidance. Therefore, we recommend that for GST Agile, schools are given the option as to which type of meeting they would like to implement based on their own context, but that at least one type of meeting be considered a “core” activity.

4.1.2 Activities to Deprioritize

As explained in Section 1, one of the primary goals in the development of GST Agile is to shorten the toolkit, which necessitates either eliminating some activities entirely or deeming some activities as optional. Considering a large number of respondents did not consider any activities to be unimportant for contributing to change, we are not recommending the total elimination of any activities. However, since there is a need to deprioritize at least some GST activities in order to make the program more feasible for schools to implement, we recommend considering deprioritizing the activities that seem to be regularly not implemented across schools\(^7\) or those that seem to duplicate the purpose of other, more successful, activities. In particular, given that a rigorous impact evaluation has found that the GST significantly reduced corporal punishment

\(^7\) While we cannot determine with certainty whether activities were not implemented at schools, we assume here that if no respondent within a school mentions an activity, it likely was not implemented.
within schools, deprioritizing activities that are regularly not implemented anyway may not erode its effectiveness. We elaborate on three of these activities below.

**Teacher evaluation forms**

The teacher evaluation forms have only been implemented in about half of surveyed schools. Few respondents cite them as being a particularly important activity, and some claim they have not been important because students do not use them frequently and they serve the same function as the suggestion box. Furthermore, students appear to have many options for providing feedback, and only one student cited the teacher evaluation forms as their preferred feedback mechanism. For these reasons, we recommend deprioritizing the teacher evaluation forms.

**Magazines/newsletters**

Similarly, the magazines/newsletters seem to have only been implemented in two or three surveyed schools. They did not emerge as being important activities for any of the key changes and do not seem to be commonly used as a student feedback mechanism. Therefore, we recommend also deprioritizing the magazines/newsletters.

**Albums with GST-related songs**

This activity seems to have only been implemented at one school (Buzibwera) and was rarely mentioned by respondents at that school as an important activity. It therefore appears that the albums may be deprioritized within the GST without any significant impact on the effectiveness of the program.

**4.1.3 Additional refinements for GST Agile**

**Critical refinements**

*Provide more workshops and trainings to schools*

Most teachers and administrators say that they would like more workshops and trainings to be provided at their school. Particularly in the context of schools
reopening after being closed for nearly two years, there are many new teachers and students at schools who have not participated in any GST workshops. Even those who are returning to their schools have not participated in any workshops or trainings in at least two years. As the workshops have positively influenced perceptions regarding children’s rights, VAC, and corporal punishment among staff and students, it will be beneficial to provide more workshops and training for new students and staff and refreshers for existing GST participants.

Provide clearer guidance on anti-VAC policies and consequences, including training on these policies, to school administrators

There appear to be variations in implementation of policies across schools in terms of specific details of policies and, particularly, the consequences for not adhering to policies. Therefore, more guidance in terms of a detailed policy framework, including rules and consequences for breaking rules, should be provided to school administrators. Some freedom should be given for adaptation based on local needs, but the core principles and key policy details should be provided by Raising Voices to all GST schools. Raising Voices can also consider standardising the training that is given to students and teachers regarding these policies, such as through workshops, assemblies, or written materials, if this has not already been done.

Encourage female students to become more comfortable speaking up and sharing their opinions

We found that more female than male students reported a change in freer communication with their teachers; at the same time, boys seem to be more comfortable than girls in approaching their teachers to give feedback and one girl specifically noted she was too shy to approach her teacher. This contradiction could potentially be explained by the notion that teachers’ interactions with female students were much less open than those with male students pre-GST. We have some evidence to support this claim in that a few respondents mentioned that girls used to be more afraid of teachers than they are now, implying that they were more afraid than boys were. Therefore, even if girls have noticed a larger change than boys in this domain, they could still be less comfortable approaching their teacher to give feedback as compared to boys.

Therefore, girls should be further encouraged to speak up and share their opinions, be it in class, meetings, debates, or informal conversations with teachers. Gender-segregated meetings with the senior woman, in particular, may be effective in this regard. Raising Voices can also consider adding relevant gender-specific guidance to the toolkit.
**Improve communication channels between school administration and parents**

PCC members believe there is inadequate communication from schools to the community, which hinders parent and community involvement in school activities. More communication regarding activities taking place at the school and explicit invitations to participate in these activities - particularly if refreshments are provided to keep participants energised - may help to encourage community involvement in the GST, thus increasing the effectiveness of the PCC and improving the relationships between schools and communities.

**Prioritise community outreach and sensitisation**

Lack of support from the community for the GST program (in that prevalent views in the community are in favour of corporal punishment) is identified by several respondents as a significant barrier to VAC reduction. We recommend considering the utilisation of existing community structures and communication platforms to sensitise communities about the GST and the importance of VAC reduction. These platforms may include radio and TV programs, posters in communities, and engaging local authorities such as district administration/local councils and religious leaders. Since Raising Voices has already been active in radio and TV programming, we specifically recommend linking these communications more explicitly to GST implementation in schools in order to broaden community support for the GST and hopefully encourage more parents and community members to become involved in the program.

**Extend protagonist training to all teachers and allow schools to select their own desired number of protagonists**

When commenting on the two protagonists model, many respondents said that there should be more than two protagonists in order to ease the workload. Additionally, teachers and administrators at most schools mentioned that teacher transfer had happened at their school and that this can sometimes include GST committee members or protagonists. Therefore, consider providing protagonist training to all teachers at GST schools (or as many as possible), and allowing schools to select their own desired number of protagonists (perhaps within a range of two to four). This will allow schools to have greater flexibility in GST implementation by being able to select the number of protagonists they require based on their own school context. This will also enable schools to better mitigate against the effects of teacher transfer, hopefully resulting in more seamless replacement of protagonists.
Considerations for possible innovations

*Make feedback mechanisms more accessible and user-friendly*

Some students, particularly younger students, have difficulties using the suggestion box because they cannot write well. Since a few respondents expressed interest in making the GST activities more accessible to younger students, there is a need to explore ways to enable younger and shyer students to log their complaints and feedback in ways that do not depend on writing skills. One possible way to do this could be by providing suggestion forms with very simple visuals, such as a satisfaction scale using happy or sad emojis to indicate satisfaction or dissatisfaction with teaching.

*Encourage more collaboration among schools*

A number of teachers, administrators, and parents suggested that greater collaboration among GST schools would allow schools to share best practices and learn from each other's experiences. We recommend facilitating this collaboration by organising visits among GST schools, inter-school debates, and establishing a WhatsApp group for all GST protagonists in a given district or county.

*Provide additional GST materials to schools and communicate regularly with schools about materials required*

Though all schools received GST materials (e.g. physical copies of the toolkit, cartoon booklets, and posters) when they began implementing the program, some school stakeholders reported that they did not receive enough materials or that the materials they did receive are now missing or worn out. Raising Voices should provide additional materials to the schools that require them, as well as develop a mechanism to regularly communicate with schools to ensure they have sufficient copies of all of the required GST materials at all times.

*Improve the physical toolkit by including more visuals and increasing the font size*

A few respondents had suggestions for improving the physical toolkit, such as including more visuals (e.g. actual pictures of GST students in addition to cartoons) and increasing the font size of the books. These suggestions should be taken into consideration in order to improve the ease with which school
stakeholders interact with the GST material.

Find ways to include younger students in the GST

Some teachers and administrators note that it is difficult to include younger students in GST activities and that it would be easier to sensitise students about GST material if they were more exposed to the program from a younger age. Therefore, consider making the GST more accessible to younger students, as young as P1 or P2 if feasible, by conducting workshops and meetings specifically for younger students that present the GST material in an age-appropriate manner. The emoji/picture based suggestion forms mentioned above are another example of this.

Conduct structured feedback sessions with schools so they can regularly make suggestions for GST iterations and improvements to improve the GST

School staff and students have many suggestions for GST improvement, some of which are school context-specific. School administrators and GST protagonists should be encouraged to facilitate GST improvements by collecting and collating feedback from teachers and students at their schools and engaging with Raising Voices in structured feedback sessions to optimise the GST accordingly. Our experience with data collection showed that school stakeholders were willing and able to share feedback on the GST, suggesting that this may be something they could be open to at some frequency. However, we did not explicitly interrogate this idea with respondents; if there are challenges with implementing these feedback sessions, Raising Voices may need to consult with schools to develop a feedback mechanism that is more practical.

4.2 Conclusion

Overall, our findings affirm the results of previous studies that the GST is associated with positive changes in the relationships among school stakeholders, which lead to reductions in VAC. These findings are aligned with the TOC that IDinsight and Raising Voices developed for the GST in Phase I of this engagement.

The full list of respondents’ ideas for GST modification and improvement is available in Appendix C.
IDinsight's aim in this study was to inform the development of GST Agile by determining which GST activities are being implemented by schools, which activities school stakeholders feel have been the most and least important for contributing to positive changes at their schools, and which ideas school stakeholders have for improving the GST.

We recommend that the suggestion box, student court, guidance and counselling, workshops, and meetings be prioritised for GST Agile. Though many stakeholders feel that all activities are important and none should be removed from the toolkit, it appears that the teacher evaluation forms, magazines/newsletters, and albums can be deprioritized for GST Agile without significantly changing the effectiveness of the program. Recommendations for improvement include providing more workshops and trainings to schools, providing clearer guidance on anti-VAC policies and their consequences, and prioritising community outreach and sensitisation.

Integrating the above recommendations in the development of GST Agile should result in an intervention that is easier for schools to implement, which will facilitate scaling of the program in order to further Raising Voices' impact on VAC reduction in Uganda.
References


**Raising Voices.** (n.d.). Good School Toolkit. Retrieved from Raising Voices:
https://raisingvoices.org/children/the-good-school-toolkit/
Appendices

Appendix A: Theory of Change for the Good School Toolkit

**Good School Toolkit activities**

- Administration & protagonists are trained
- Step 1: Getting ready for program implementation
  - Your Team & Network
  - Hold a staff meeting and school assembly to introduce the project to the wider school community
  - Establish the Good School Committee (GSC) & run the introductory workshop
- Steps 2-5: Implementation of core program activities
  - Step 2: Preparing for Change
    - Examples of step 2 activities
      - Workshop on the topic: Understanding Violence against Children
      - Activities allowing students to explore and express their ideas on what a Good School looks like
  - Step 3: Good Teachers & Teaching
    - Examples of step 3 activities
      - Workshop on "Developing Good Teachers" 
      - Creative teaching challenges, self-reflection and feedback activities for teachers
      - School-wide open meetings
  - Step 4: Positive Discipline
    - Examples of step 4 activities
      - Workshop on "Developing Positive Discipline"
      - A student court is established
      - School-community drafts acceptable rules, regulations and policies
  - Step 5: Good Learning Environment
    - Examples of step 5 activities
      - Assemblies (where the school is divided into sections)
      - Self-care activities for students are organized
      - A sexual violence & bullying policy is drafted and a children’s referral directory is created
  - Step 6: Ensuring program sustainability
    - Good Administration & The Future
    - Have the administration engage the school in defining the way forward
    - Hold a transition meeting for the GSC

**Operational culture of school improves**

- Teacher-Student Relationship
  - Teachers develop increased empathy for students
  - Teachers and students change their perception of corporal punishment & positive discipline
  - Teachers feel more ownership & professional pride
  - Increased student voice & engagement
  - Students develop positive discipline / intrinsic motivations

- Student-To-Student Relationship
  - Students practise constructive conflict resolution
  - Trust & cooperation between students increases

- Teacher & Teacher To School Relationship
  - Clear and transparent policies and regulations are implemented at the school
  - Teachers feel more ownership & professional pride
  - Teachers’ and students’ sense of belonging to the school increases

- Parent & Community To School
  - Teachers and students change their perception of what makes a good learning environment
  - Community changes their perception of corporal punishment
  - Community develops increased empathy for students/children

**Child has a violence-free experience of school**

- Creation of positive experiences
  - Acceptance
  - Protection
  - Respect
  - Belonging

- Elimination of violence
  - No physical violence
  - No emotional violence
  - No sexual violence
  - No economic violence

**Long-term outcomes**

- Child’s development
  - Positive cognitive development (including improved learning outcomes)

- Positive social development

- Positive ethical development
Appendix B: Breakdowns of Respondents by Demographic Categories

Table 1B: Interview and FGD Respondents by School

<table>
<thead>
<tr>
<th>School</th>
<th>Interviews</th>
<th>FGDs</th>
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<tr>
<td>Butebe</td>
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<td>Buzibwera</td>
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<td><strong>107</strong></td>
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Table 2B: Interview and FGD Respondents by District

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<td>Luwero</td>
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<td>Kabarole</td>
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Table 3B: Interview and FGD Respondents by Urban/Rural Location

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<td>Urban</td>
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<td>Rural</td>
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### Table 4B: Student Interview and FGD Respondents by Gender

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<tr>
<th>Student Gender</th>
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<tbody>
<tr>
<td>Male</td>
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<tr>
<td>Female</td>
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### Table 5B: Student Interview and FGD Respondents by Class

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<th>Student Gender</th>
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<td>P6</td>
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## Appendix C: Respondents’ Ideas for GST Modification and Improvement

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<thead>
<tr>
<th>Idea</th>
<th># of Respondents Who Mentioned the Idea</th>
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<tbody>
<tr>
<td>Increase workshops/trainings</td>
<td>46</td>
</tr>
<tr>
<td>Provide more materials</td>
<td>39</td>
</tr>
<tr>
<td>Provide more copies of the toolkit/cartoon booklets</td>
<td>27</td>
</tr>
<tr>
<td>Sensitise community</td>
<td>27</td>
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<tr>
<td>Provide financial support</td>
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</tr>
<tr>
<td>Sensitise parents</td>
<td>20</td>
</tr>
<tr>
<td>Provide name tags or T-shirts</td>
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</tr>
<tr>
<td>Increase trainings for parents</td>
<td>14</td>
</tr>
<tr>
<td>RV should be involved in direct outreach to parents</td>
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<tr>
<td>Expand GST to more schools</td>
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</tr>
<tr>
<td>RV should be more involved with PCC</td>
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<tr>
<td>Provide more posters</td>
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</tr>
<tr>
<td>Sensitise students</td>
<td>11</td>
</tr>
<tr>
<td>Sensitise parents through radio programs</td>
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<tr>
<td>Increase trainings for teachers</td>
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<td>Provide support supervision</td>
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<tr>
<td>More collaboration among GST schools</td>
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<tr>
<td>RV should engage local authorities</td>
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<tr>
<td>Regular visits from RV</td>
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<tr>
<td>Financial support for committees</td>
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<td>Increase trainings for students</td>
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<tr>
<td>Increase trainings for student court</td>
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<tr>
<td>Provide awards or certificates</td>
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<td>Provide name tags or T-shirts to identify GST leaders</td>
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<td>Suggestion</td>
<td>Importance</td>
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<td>------------</td>
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<tr>
<td>More protagonists</td>
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<tr>
<td>Toolkit should include more visuals</td>
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<tr>
<td>Sensitise parents through churches/engage religious leaders</td>
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<tr>
<td>Sensitise parents through TV</td>
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<tr>
<td>Increase trainings for all stakeholders</td>
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<tr>
<td>Financial support for those struggling with school fees</td>
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<tr>
<td>Financial support for protagonists</td>
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<tr>
<td>Financial support for teachers</td>
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<tr>
<td>RV should engage district administration</td>
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<tr>
<td>Toolkit should include information in local languages</td>
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<tr>
<td>More life-skills activities</td>
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<td>Provide refreshments for meetings</td>
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<tr>
<td>Provide transportation reimbursements</td>
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<tr>
<td>Repaint mural</td>
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<tr>
<td>Provide airtime</td>
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<tr>
<td>Provide suggestion box</td>
<td>3</td>
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<tr>
<td>GST should empower boys and girls differently/include materials specifically for girls</td>
<td>3</td>
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<tr>
<td>More inter-school debates</td>
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<tr>
<td>Involve students in lower classes</td>
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<tr>
<td>Sensitise teachers</td>
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<td>Sensitise students through workshops</td>
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<td>Provide awards or certificates for teacher protagonists</td>
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<tr>
<td>Incorporate activities that engage more students</td>
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<td>More life skills activities (tree planting)</td>
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<td>Give rewards to the most disciplined students</td>
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<td>Directly train all teachers</td>
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<td>Increase trainings about positive discipline</td>
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<td>Increase trainings for committees</td>
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<td>Suggestion</td>
<td>Frequency</td>
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<td>-----------</td>
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<td>Provide markers</td>
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<td>Build more classrooms</td>
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<td>RV should speak to students during assemblies</td>
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<tr>
<td>Provide menstrual pads</td>
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<tr>
<td>RV should participate in school activities</td>
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<tr>
<td>More visits to other schools</td>
<td>2</td>
</tr>
<tr>
<td>Spell out the roles of parents in the toolkit (some steps could solely target parents)</td>
<td>2</td>
</tr>
<tr>
<td>Include poetry recitation in GST</td>
<td>2</td>
</tr>
<tr>
<td>Include games about VAC to improve learning</td>
<td>2</td>
</tr>
<tr>
<td>Integrate GST into school timetable</td>
<td>2</td>
</tr>
<tr>
<td>Build a new hall for student council/student court</td>
<td>1</td>
</tr>
<tr>
<td>Sensitise parents through other community leaders</td>
<td>1</td>
</tr>
<tr>
<td>Discourage alcohol abuse among parents</td>
<td>1</td>
</tr>
<tr>
<td>School management should engage parents</td>
<td>1</td>
</tr>
<tr>
<td>Sensitise parents using posters</td>
<td>1</td>
</tr>
<tr>
<td>Sensitise parents by calling them directly</td>
<td>1</td>
</tr>
<tr>
<td>Include module on relationships for student workshops</td>
<td>1</td>
</tr>
<tr>
<td>Sensitise students about good behaviour</td>
<td>1</td>
</tr>
<tr>
<td>Hire trained counsellors for schools</td>
<td>1</td>
</tr>
<tr>
<td>Provide a suggestion box for every classroom</td>
<td>1</td>
</tr>
<tr>
<td>More supervision and monitoring from RV or partners</td>
<td>1</td>
</tr>
<tr>
<td>More protagonists (four in each school)</td>
<td>1</td>
</tr>
<tr>
<td>More RRPs</td>
<td>1</td>
</tr>
<tr>
<td>Provide awards or certificates for committee members</td>
<td>1</td>
</tr>
<tr>
<td>Provide awards or certificates for students who pass exams</td>
<td>1</td>
</tr>
<tr>
<td>Provide awards or certificates at program completion</td>
<td>1</td>
</tr>
<tr>
<td>Implement GST in private schools</td>
<td>1</td>
</tr>
<tr>
<td>More life-skills activities (income-generating activities)</td>
<td>1</td>
</tr>
<tr>
<td>Suggestion</td>
<td></td>
</tr>
<tr>
<td>----------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>More accountability for teachers who break rules</td>
<td></td>
</tr>
<tr>
<td>Increase student participation in GST implementation</td>
<td></td>
</tr>
<tr>
<td>Protagonists should better document GST activities</td>
<td></td>
</tr>
<tr>
<td>Start each lesson with GST information</td>
<td></td>
</tr>
<tr>
<td>Increase trainings for new teachers</td>
<td></td>
</tr>
<tr>
<td>Increase trainings for administration</td>
<td></td>
</tr>
<tr>
<td>Increase trainings for students committee</td>
<td></td>
</tr>
<tr>
<td>Increase trainings for student council</td>
<td></td>
</tr>
<tr>
<td>Increase trainings on suggestion box</td>
<td></td>
</tr>
<tr>
<td>Increase trainings on teacher evaluation forms</td>
<td></td>
</tr>
<tr>
<td>Provide more glue and pins for posters</td>
<td></td>
</tr>
<tr>
<td>Provide more murals</td>
<td></td>
</tr>
<tr>
<td>Provide computers</td>
<td></td>
</tr>
<tr>
<td>Provide more signposts</td>
<td></td>
</tr>
<tr>
<td>Provide more pens</td>
<td></td>
</tr>
<tr>
<td>Provide more technical advice</td>
<td></td>
</tr>
<tr>
<td>Design a community program to complement the GST</td>
<td></td>
</tr>
<tr>
<td>Financial support for debates</td>
<td></td>
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<tr>
<td>Financial support for PCC</td>
<td></td>
</tr>
<tr>
<td>Financial support for teachers who train others</td>
<td></td>
</tr>
<tr>
<td>Financial support for parents to provide for their children</td>
<td></td>
</tr>
<tr>
<td>Name tags or T-shirts for student court judges</td>
<td></td>
</tr>
<tr>
<td>Provide medicine</td>
<td></td>
</tr>
<tr>
<td>Provide sports equipment</td>
<td></td>
</tr>
<tr>
<td>Provide water tank</td>
<td></td>
</tr>
<tr>
<td>Provide face masks</td>
<td></td>
</tr>
<tr>
<td>Provide hand sanitizer</td>
<td></td>
</tr>
<tr>
<td>Provide bicycles</td>
<td></td>
</tr>
<tr>
<td>Provide notebooks</td>
<td></td>
</tr>
<tr>
<td>Recommendation</td>
<td>Frequency</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Provide uniforms for needy students</td>
<td>1</td>
</tr>
<tr>
<td>Provide brooms</td>
<td>1</td>
</tr>
<tr>
<td>Provide desks and chairs</td>
<td>1</td>
</tr>
<tr>
<td>RV should establish office in community to report VAC</td>
<td>1</td>
</tr>
<tr>
<td>RV should meet with school management committee</td>
<td>1</td>
</tr>
<tr>
<td>Toolkit should include actual pictures of students instead of cartoons</td>
<td>1</td>
</tr>
<tr>
<td>Increase font size in toolkit</td>
<td>1</td>
</tr>
<tr>
<td>Simplify the language in the toolkit</td>
<td>1</td>
</tr>
<tr>
<td>Increase the size of the toolkit books</td>
<td>1</td>
</tr>
<tr>
<td>Include younger students on committee</td>
<td>1</td>
</tr>
<tr>
<td>WhatsApp group for GST schools</td>
<td>1</td>
</tr>
<tr>
<td>Teachers should lead GST sessions at other schools</td>
<td>1</td>
</tr>
<tr>
<td>Establish a students network among schools</td>
<td>1</td>
</tr>
<tr>
<td>Meetings among teachers at different schools</td>
<td>1</td>
</tr>
<tr>
<td>Increase number of student court members</td>
<td>1</td>
</tr>
<tr>
<td>Increase number of student committee members</td>
<td>1</td>
</tr>
<tr>
<td>Increase number of teachers committee members</td>
<td>1</td>
</tr>
<tr>
<td>Provide a soft copy of the toolkit</td>
<td>1</td>
</tr>
<tr>
<td>Include children's rights in the toolkit</td>
<td>1</td>
</tr>
<tr>
<td>Increase focus on advocacy</td>
<td>1</td>
</tr>
<tr>
<td>Include guidelines for guidance and counselling</td>
<td>1</td>
</tr>
<tr>
<td>GST should also address domestic violence</td>
<td>1</td>
</tr>
<tr>
<td>Include teachers' issues</td>
<td>1</td>
</tr>
<tr>
<td>Include all material in one booklet</td>
<td>1</td>
</tr>
<tr>
<td>Incorporate a stronger focus on sexual violence</td>
<td>1</td>
</tr>
<tr>
<td>Develop a magazine showcasing the GST's best performers</td>
<td>1</td>
</tr>
<tr>
<td>Incorporate moral and academic support in the GST</td>
<td>1</td>
</tr>
<tr>
<td>Train peer educators</td>
<td>1</td>
</tr>
<tr>
<td>Recommendation</td>
<td>Frequency</td>
</tr>
<tr>
<td>------------------------------------------------------------------------------</td>
<td>-----------</td>
</tr>
<tr>
<td>Committees should be gender-balanced</td>
<td>1</td>
</tr>
<tr>
<td>Offer more support to children who have been subject to violence (e.g. a house they can go to)</td>
<td>1</td>
</tr>
<tr>
<td>PCC should ensure activities are properly implemented</td>
<td>1</td>
</tr>
</tbody>
</table>
DATA COLLECTION TOOLS

INTERVIEW GUIDE – TEACHERS

English:

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Interview question</th>
<th>Probes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hello. My name is [INTERVIEWER NAME]. I am here from IDinsight, the organisation working with Raising Voices to understand how the Good School Toolkit has been working at your school. To learn more about this, we are conducting interviews and focus groups with a few teachers, students, administrators, and parents at your school. Today, we would like to hear your perspective about how the Good School Toolkit has been working in your school, particularly to understand: -- which activities in the Toolkit have been most and least effective; -- the challenges with implementing the Toolkit; and, -- how the Toolkit could be improved. Will you be able to speak with us about the Good School Toolkit now? This interview will take about an hour.</td>
<td></td>
</tr>
</tbody>
</table>

1. GST activities most contributing to change

Research Questions:

1. According to stakeholders, which activities have been most/least important for contributing to (and why):
   - Changed perception of violence
   - Positive discipline practices
   - Changes in relationships between students & teachers
   - Changes in relationships between students
   - Feelings of belonging & connection to school

2. How long did it take to understand key ideas?

For this interview, we would like you to think back to before the COVID-19 pandemic and how the Good School Toolkit was being implemented at this time. We’re going to start with some very broad questions about the Good School Toolkit and how well you think it’s been working at your school. We’d like to understand which activities your school has done and which of these were most important to contributing to any changes you’ve observed at your school.
<table>
<thead>
<tr>
<th>1.1</th>
<th>When did the Good School Toolkit launch at your school? Where is your school in the process of implementing the Toolkit?</th>
<th>Do you know how many steps have been completed?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.2</td>
<td>How have you been involved with implementing the Toolkit?</td>
<td>- Are you a member of the Good School Committee at your school? Why or why not?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1.3</th>
<th>Thanks for sharing that. I understand your school is up to [STEP X] in the process. Up until now, which specific Good School activities have been implemented at your school so far?</th>
</tr>
</thead>
</table>

I have a list here of all of the GST activities, categorized by step, to help jog your memory. It is possible that not all of these activities were implemented at your school.

<table>
<thead>
<tr>
<th>1.4</th>
<th>Now we’d like to understand what changes you have seen at your school and which Good School activities you think were most important for contributing to that change.</th>
</tr>
</thead>
</table>

Have you noticed changes in how students and teachers interact with one another?
- Which changes have you noticed?
- How long did it take for these changes to occur?

Have you noticed:
- changes in how students/teachers communicate with one another?
- changes in how teachers run their classrooms?
- changes in perspectives and practices of discipline?
- teachers being more understanding of students?

<table>
<thead>
<tr>
<th>1.5</th>
<th>Are these changes in relationships between teachers and students the same or different for male students vs. female students? How so?</th>
<th>- Do teachers communicate or interact with male students differently from female students?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.6</td>
<td>What Good School activities do you think were most important for these changes that you observed in how students and teachers interact? Why were these activities important?</td>
<td></td>
</tr>
<tr>
<td>-----</td>
<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
</tbody>
</table>
| 1.7 | Have you noticed changes in how students interact with one another?  
- Which changes have you noticed?  
- How long did it take for these changes to occur? |
| 1.8 | Are these changes in relationships among students the same or different for male students vs. female students? How so? |
| 1.9 | Which Good School activities do you think were most important for these changes that you observed in how students interact with one another? Why were these activities important? |
| 1.10 | Have you noticed changes in feelings of belonging at the school that you or others have?  
- What changes have you noticed?  
- How long did it take for these changes to occur? |
| 1.11 | Are these changes in feelings of belonging the same or different for male students vs. female students? How so? |
| 1.12 | Which Good School activities do you think were most important for these changes in feelings of belonging that you observed? |

- Do you think this activity has been particularly important for teachers or students, or has it been the same for both groups?

Have you noticed:
- changes in how students communicate with one another?
- changes in how students handle conflicts with each other?
- students being more empathetic to one another?
- students being more cooperative/collaborative with one another?

- Have male students experienced more of this change than female students or vice-versa?

Do you think these activities were more important for:
- Younger students vs. older students?
- Girls vs. boys?

- Do teachers, students, or administrators feel more proud of their school than they did previously?

- Do you feel more proud to be a teacher than you did previously?

- Have male students experienced more of this change than female students or vice-versa?
<table>
<thead>
<tr>
<th>Why were these activities important?</th>
<th>administrators, or has it been the same for all of these groups?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Has this activity affected male students vs. female students differently?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1.12.1 Have you noticed changes in the community related to violence against children, positive discipline, or pride for the school?</th>
<th>- Have your own discipline practices changed?</th>
</tr>
</thead>
<tbody>
<tr>
<td>• What changes have you noticed?</td>
<td>- Have your neighbors’ discipline practices changed?</td>
</tr>
<tr>
<td>• How long did it take for these changes to occur?</td>
<td>- Is the community more attracted to the school than before?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1.12.2 Which Good School activities were the most important for these changes in the community that you observed?</th>
<th>-Which activities were the least important for:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Changing relationships between teachers and students</td>
</tr>
<tr>
<td></td>
<td>• Changing relationships between students</td>
</tr>
<tr>
<td></td>
<td>• Changing perspectives around violence and discipline</td>
</tr>
<tr>
<td></td>
<td>• Changing feelings of belonging</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1.13 You’ve now mentioned a number of activities that you thought were important for leading to changes at your school. Which Toolkit activities do you think have been the least important overall? In other words, in your perspective, which activities did not contribute to any of these changes?</th>
<th>-Which activities, if they were removed from the Toolkit, would not change the overall effectiveness of the program?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>-Is this activity considered least important because it was difficult to implement?</td>
</tr>
</tbody>
</table>

2. Understanding importance of workshops’ content
**Research Questions:**

1. Which sessions are most / least commonly conducted? Why?

2. According to teachers, which sessions (if any) were most influential in changing perception on (a) perception of violence against children, (b) the importance of the role of the teacher, and (c) alternative discipline measures?

3. According to teachers, which sessions (if any) were most influential in changing (a) discipline practices, (b) teaching in the classroom, (c) communication with students?

---

**Now we want to talk about the workshops conducted as part of implementing the Good School Toolkit. In particular, we would like to understand which sessions in the workshop were most useful for your school.**

<table>
<thead>
<tr>
<th>2.1</th>
<th>We understand that a number of workshops are conducted as part of the Good School Toolkit, including workshops on “Understanding Violence Against Children,” “Exploring the Role of Teachers,” and “Developing Positive Discipline.”</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Have any of these workshops been conducted at your school?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2.2</th>
<th>Now we want to ask you about each workshop individually.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>First is “Understanding Violence Against Children,” which aims to change perceptions of violence against children.</td>
</tr>
<tr>
<td></td>
<td>- Which sessions in this workshop were conducted?</td>
</tr>
<tr>
<td></td>
<td>- What were the reasons for choosing those sessions and not others?</td>
</tr>
<tr>
<td></td>
<td>- Which sessions in the workshop (if any) do you think were most influential in achieving the workshop goal of changing these perceptions of violence against children?</td>
</tr>
<tr>
<td></td>
<td>- What about these sessions made them successful?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2.3</th>
<th>Next is “Exploring the Role of Teachers,” which aims to educate school members about the importance of the role of the teacher.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Which sessions in this workshop were conducted?</td>
</tr>
<tr>
<td></td>
<td>- What were the reasons for choosing those sessions and not others?</td>
</tr>
<tr>
<td></td>
<td>- Which sessions in the workshop (if any) do you think were most influential in achieving the workshop goal of educating participants in the importance of the role of the teacher?</td>
</tr>
<tr>
<td></td>
<td>- What about these sessions made them successful?</td>
</tr>
</tbody>
</table>
Finally, we have the “Developing Positive Discipline” workshop, which aims to encourage positive discipline methods in schools.

- Which sessions in this workshop were conducted?
- What were the reasons for choosing those sessions and not others?
- Which sessions in this workshop (if any) do you think were most influential in achieving the workshop goal of encouraging alternative discipline measures?

3. Understanding the importance of student feedback mechanisms

Research Questions:

1. What are teachers’ perceptions of the feedback they have received? Have they acted on feedback?
2. Have teachers noticed changes in how they approach teaching? Have administrators noticed changes? What changes?

With the next few questions, we are trying to learn more about student feedback mechanisms implemented at your school, such as the suggestion box, school-wide open meetings between students and teachers, the student council, teacher evaluation forms, and student magazines or newsletters.

<table>
<thead>
<tr>
<th>3.1</th>
<th>Which student feedback mechanisms have been implemented at your school? [By “student feedback mechanisms,” we mean tools or activities that students use to share their opinions about your teaching, or how their school or classroom is working generally.]</th>
<th>Such as: suggestion box, school-wide open meetings between students and teachers, student council, teacher evaluation forms, and student magazine or newsletter</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.2</td>
<td>Have you received feedback from the students through these mechanisms? (If yes) What was the feedback?</td>
<td>- Have other teachers received feedback from the students? What was the feedback?</td>
</tr>
<tr>
<td>3.3</td>
<td>What do you think about the feedback you have received from students?</td>
<td>- Do you agree with it? - Has it been helpful or not helpful? - In what way has the feedback been helpful or unhelpful?</td>
</tr>
</tbody>
</table>
3.4 Has the feedback changed your thoughts or actions in any way? If yes, in what way?

- Did you take it in good faith?
- Specifically, has the feedback changed the way you approach teaching?

4. Understanding the importance of policies

Research Questions:

1. Are teachers/children aware of the existence of policies and their consequences? Which policies?
2. What are the expectations around consequences of the zero tolerance policy? Are consequences implemented?

Now, we want to understand which school policies have been implemented at your school, such as the school standards or Code of Conduct, and your perspective on these policies.

| 4.1 | What kinds of policies or rules have been adopted in your school as part of implementing the Good School Toolkit? For example, anything related to violence against children, positive discipline, acceptable behaviour, taking pride in the school, or anything else you can think of. | Such as:
Anti-bullying policy
Anti-sexual violence policy
Anti-corporal punishment policy |
| 4.2 | Can you elaborate on what exactly these policies or rules state? | - What are the consequences for breaking these rules? |
| | Did these policies exist before the GST was introduced in your school? (If yes) Did the introduction of the GST change anything about these policies? | - Did the consequences for breaking the policies/enforcement of the policies change after the GST was introduced? |
| 4.3 | Has your school implemented a zero tolerance policy with respect to corporal punishment and violence against children? (If yes) What does the policy state? What are the consequences for not adhering to the policy? | |
| 4.4 | Has anyone at the school previously not adhered to the policy? What happened when they did that? | - Did they face the consequences of the policy? |

5. Improving the GST
**Research Questions:**

1. How might the process for understanding key ideas be expedited?

2. What are the key challenges with implementing the GST?
   - How do teachers & administrators adapt to other teachers transitioning out of school?

3. What modifications would make the GST easier to implement?

4. What are suggestions for improving the GST?
   - How useful is the six steps structure?
   - How was the level of support from Raising Voices?
   - Is Raising Voices building capacity efficiently / effectively?

5. How is the model of two protagonists working?
   - Is it helpful to have two people? What are the different roles of each? Challenges with working with two people? Should each person be a different gender?

**Now, we would like to ask you about how the GST program could be improved.**

<table>
<thead>
<tr>
<th>5.1</th>
<th>We spoke earlier about how long it took for you to notice various changes occurring in your school in terms of changing relationships, perspectives towards violence and discipline, and feelings of belonging. Overall, do you have any ideas for how the GST could be adjusted so that change happens faster?</th>
</tr>
</thead>
<tbody>
<tr>
<td>5.2</td>
<td>What challenges has your school had in implementing the GST? <em>Are there any particular activities that have been difficult for your school to implement? How did you go about implementing these activities (or were they not implemented at all)?</em></td>
</tr>
<tr>
<td>5.3</td>
<td>We understand that sometimes teachers transfer to other schools.  <em>Has this happened at your school while the Toolkit was being implemented?</em>  <em>Are you able to continue with the Toolkit when this happens?</em></td>
</tr>
<tr>
<td>Question</td>
<td>Sub-questions</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>How do teachers and administrators handle this situation in order to</td>
<td>- Do you think there are any steps that could be combined? Could any of the steps be omitted entirely?</td>
</tr>
<tr>
<td>continue implementing the Toolkit?</td>
<td>- Were the steps followed sequentially at your school?</td>
</tr>
<tr>
<td></td>
<td>- Was the ordering of the steps useful? Should the order of any of the steps be changed?</td>
</tr>
<tr>
<td>5.4 As you may know, the Toolkit involves six steps. How useful do you</td>
<td></td>
</tr>
<tr>
<td>think the steps structure is, versus not having the steps to follow?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Did you receive support from Raising Voices while implementing the GST? What kind of support?</td>
</tr>
<tr>
<td>5.5 Do you think the steps structure is, versus not having the steps to</td>
<td>- Do you feel that your school has received enough support from Raising Voices in implementing the Toolkit?</td>
</tr>
<tr>
<td>follow?</td>
<td>- Would you have wanted more support? Less support?</td>
</tr>
<tr>
<td></td>
<td>What do you think about the level of support your school received from Raising Voices?</td>
</tr>
<tr>
<td>5.6 How do you think Raising Voices could better support schools in</td>
<td>- What kind of support would be most helpful for your school?</td>
</tr>
<tr>
<td>implementing the Toolkit?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>How many protagonists do you have at your school? Is it helpful to have more than one protagonist? Why?</td>
</tr>
<tr>
<td>5.7 How many protagonists do you have at your school? Is it helpful to</td>
<td>- What are the different roles of each of the protagonists?</td>
</tr>
<tr>
<td>have more than one protagonist? Why?</td>
<td>- Are there challenges in working with multiple people?</td>
</tr>
<tr>
<td></td>
<td>- Do you feel that it’s important for the protagonists to be of different genders? Why or why not?</td>
</tr>
<tr>
<td></td>
<td>Are there any other modifications that would make the Toolkit easier to implement?</td>
</tr>
<tr>
<td>5.8 Are there any other modifications that would make the Toolkit</td>
<td>- What advice would you give to another school that is interested in implementing the Toolkit, but would like an easier and faster process?</td>
</tr>
<tr>
<td>easier to implement?</td>
<td></td>
</tr>
<tr>
<td>If you could change the design of the Toolkit, what would you change?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Is there anything else you would like to tell us about any aspect of the Toolkit that we didn’t mention, or how the Toolkit overall could be improved?</td>
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<td></td>
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</tbody>
</table>
That concludes our interview. Thank you very much for participating today. Your responses will be invaluable to IDinsight as we work with Raising Voices to make the Good School Toolkit more efficient and easier for schools to implement.

INTERVIEW GUIDE – TEACHERS

Luganda:

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Ekibuuzo</th>
<th>Okunonyereza</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Gyebaleko. Erinnya lyange nze [TEEKAWO ERIINYA LYO] Nvudde mu IDinsight ekitongole ekikolera awamu ne Raising Voices okusobola okutegeera engeri enkola ya GST gyezibadde ekolamu mu ssomero lyo. Okwongera okutegeera kino tugenda twebuuza ku bibinja by’abantu, n’abantu sekinnomu omuli abasomesa, abayizi, abakulira amasomero, n’abazadde mu ssomero lyo. Leero twagala okufuna endowooza yo ku ngeri enkola za GST gyezibadde zitambulamu mu ssomero lyo, tusobole okutegeera:</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Nkolaki ezisinze okugaso n’ezo ezitabadde nnyo na mugaso</td>
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<td></td>
<td></td>
<td>- Okusomozebwa okuli mu kutekesa bino mu nkola</td>
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<td></td>
<td></td>
<td>- N’engeri enkola zino gyeyizinza okutumbulwa.</td>
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<td></td>
<td></td>
<td>Onasobola okwogerako naffe kunkola za GST kati? Kino kiyinza okututwalira obudde bwa sawa ng’emu.</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>1. Enkola za GST ezisinze okuleetawo enkyukakyuka</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Ebibuuzo:</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1. Okusinziira ku bakwatibwako ensonga , nkolaki ezisinze n’ezo ezikwebedde mu kuteetawo( era lwaaki):</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Enkyukakyuka mundowwoza ku kutulugunya</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Ebikolwa ebyempisa ennungi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Enkyukakyuka mu nkolaga wakati w’abayizi n’abasomesa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Enkyukakyuka mu nkolagana wakati w’abayizi bokka na bokka</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Okuwuulira ng’ebikolebwa mu ssomero bikukwatako era liryoro</td>
</tr>
</tbody>
</table>
## 2. Kyakutwalira bbanga ki bino okubitegeera?

Nga tukubaganya ebirowoozo, twagala oddeko e mabega katono nga ekirwadde kya COVID-19 tekinatulumba n’engeri GST geyagobere wamu kiseera ekyo. **Tugenda kutandiga n’ebibuuzo ebikwata ku GST n engeri gyolowooza enkola eno gyekwatiddwamu mu ssomero lyo. Twagala okumanya nkolaki essomero lyo zeritaddewo era ziriwa ku zzo ezisinze okuleetawo enkyukakyuka gyolaba mu ssomero lino.**

| 1.1 | Enkola eno yatandikibwawo ddi mu ssomero lyo? Era lituuse wa mu kutekesa bino mu nkola? | Omanyi emitendera egituukirizidwa? |
| 1.2 | Wenyigidde otya mu kutuukiriza enkola zino? | -Oli member ku kakiiko ka GST mu ssomero lyo? Lwaki oba lwaki nedda? |
| 1.3 | Ntobala kugabanako naffe. Ntegedde essomero lyo lituuse ku [MUTENDEERA X] mu nkola eno. Okutuusa kati nkola ki z’oyinza okunokolayo ezitukiriziddwa mu ssomero lyo? | Ekyokulabirako: |

- Okufuna ebirowoozo by’abayizi, gamba nga okuyita mu kabokisi akakunganyizibwaamu ebirowoozo;
- Okussawo kooti y’abayizi;
- Emisomo ku kulwanyisa okutulugunya abaana, empisa ennungi, obuvunanyizibwa bwabasomesa;
- Foomu ezirondoola enkola y’abasomesa;
- Enkiko z’essomero ezizingiramu abasomesa n’abayizi;
- N’okubaga oba okulongoosa mu mateeka, ebigobererwa n’enkola ezizingiramu essomero lyonna.

Nina olukalara lwenkola ya GST, okusobola okutujjuki za. Kisoboka nti ezitakebwa munkola ku somelo lyo?
| 1.4 | Kati twagala okumanya enkyukakyuka zolabye mu ssomero lyo na nkola ki eza GST z’olowooza nti zezisinze okuleeta enkyukakyuka. | Olabyewo enkyukakyuka mu ngeri abayizi gyebatabaganamu n’abasomesa?  
- Nkyukakyuka ki zolabye?  
- Kyatwala bbanga ki enkyukakyuka zino okutandika okuziraba?  
Olina enkyukakyuka zolabye:  
- Mu ngeri abayizi/abasomesa gyeboerezeganyama?  
- Enkyukakyuka mu ngeri abasomesa gyebatambuzaamu emirimu mu kibiina?  
- Enkyukakyuka mu neyisa n’empisa?  
- Abasomesa okwongera okutegeera obulungi abayizi babwe na ki kyebagala? |
| 1.5 | Enkyukakyuka zino wakati wa basomesa nábayizi zirabikira nyo mubayiz abalenzi oba abawała? Mungeri ki? | Waliwo enjawulo mungeri abasomesa gyebwogeraganyamu nabayizi abawala oba abalenzi? |
| 1.6 | Nkola ki mu GST z’olowooza ezisinze okuleeta enkyukakyuka mu ngeri abayizi n’abasomesa gyebakwataganamu? Lwaki enkola zino zamugaso? | - Olowooza enkola eno ebadde nenkizo mu kuyamba basomesa, bayizi oba bona?  
Olina enkyukakyuka gyolabye mu ngeri abayizi gyebakwatagamamu ne banabwe?  
- Nkyukakyuka ki z’olabye?  
- Enkyukakyuka ezo kyatwala bbanga ki okutandika okulabika?  
Olabyewo:  
- Enkyukakyuka mu ngeri abayizi gyeboerezaganyama?  
- Enkyukakyuka mu ngeri abayizi gyebagonjoolamu obutakkanya mu masekati gabwe?  
- Enkyukakyuka mu ngeri abayizi gyebekwatirwamu ekisa?  
- Abayizi okwongera okukolera awamu n’okutabagana?  
- Enjawulo mu nkyukakyuka wakati wabayizi abawala nabalenzi? |
| 1.8 | Enkyukakyukazino zezimu ezirabikidde mu bayizi abawala oba abalenzi? Mungeri ki? | Enkyukakyuka eno esinze nyo okulabikira mu bawala oba balenzi- vice-versa |
| 1.9 | Nkolaki eza GST z’olowooza nti zezisinze okuleeta enkyukakyuka mu ngeri abayizi gyebakwataganamu nebanabwe? Lwaki enkola zino zâmugaso? | Olowooza enkola zino zisinze kugasa:  
- Bayizi abato mu myaka bwogerageranya ku bakuzeemu?  
- Bawala oba balenzi? |
| 1.10 | Olinawo enkyukakyuka gyolabye mu ngeri ggwe oba abalala gyebawuliramu nga bali kitundu ku ssomero?  
  - Nkyukakyuka ki z’olabye?  
  - Kyakutwalira bbanga ki okulaba enkyukakyuka zino? |  
- Abasomesa, abayizi oba abaddukanya essomero benyumiriza mu ssomero lyabwe okusinga bwekyali olubereberyeye?  
- Wenyumiriza mu kubeera omusomesa okusinga bwewawuliranga luri? |
| 1.11 | Ekyukakyuka zinno mu ngerigyebawulilamu nga bali kitunddu kushomero yemu mubalensioba mubawala? Mungeri kyi? | Enkyukakyuka zinno zisinze kulabikila mu balenzi oba abawala? Vice-versa? |
| 1.12 | Nkolaki eza GST z’olowooza nti zezisinze okuleeta enkyukakyuka gy’owulira mu kwenyumiriza mu ssomero? Lwaki enkola zino zali zamugaso? |  
- Olowooza enkola eno esinze kugasa basomesa, bayizi oba abaddukanya essomero oba bonna?  
- Enkyukakyuka eno esinze kuyamba abalenzi oba abawala? |
| 1.13 | Oyogedde ku nkola eziwera, z’olowozessa nti zibadde za mugaso mu kuleeta enkyukakyuka mu ssomero lyo. Nkola ki eza GST z’olowooza ezitagasizza nnyo? Mu ngeri endala mu ndowooza yo nkolaki ezitalina nkyukakyuka yonna gyeziireese? | Nkolaki ezitabadde nnyo na mugaso mu:  
- Kukyuusa enkolagana wakati w’abasomesa n’abayizi  
- Kukyuusa enkolagana mu bayizi  
- Kukyuusa endowooza ku kutulugunya nempisa  
- Kukyuusa engeri gyewenyumiriza mu ssomero n’okuwukira |
2. Okutegeera omugaso gw’ebyo ebiri mu misomo

**Ebibuuzos:**

1. Misomo ki egisinga okusomesebwa n’ejo ejiragajjaliddwa? Lwaki?

2. Okusinziira ku basomesa, masomo ki (bwegabaawo) agasinze okukyuusa endowooza ku (a) entegeera y’ebikolwa by’okutulugunya abaana, (b) Omugaso gw’obuvunanyizibwa bw’omusomesa, ne (c) engunjula y’abaana?

3. Okusinziira ku basomesa masomo ki(bwegabaawo) agasinze okuleetawo enkuukakyuka mu (a) Neyisa n’empisa, (b) ensomesa mu kibiina,(c) empuliziganya n’abayi?

**Kati twagala okwogera ku misomo egibaddewo nga emu ku nkola za GST. Okusinga twagala okutegeera biki mu misomo gino ebyasinga okuba eby’omugaso eri essomero.**

<table>
<thead>
<tr>
<th>2.1</th>
<th>Tukimanyi nti emisomo egiwerako nga emu ku nkola za GST Ggibaddewo omuli “Egikwata ku kutulugunya abaana ,” “Obuvunanyizibwa bw abasomesa, “Nokutumbua empisa ennungi.”</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mubadde n’emisomo gyengeri ng’eno mu ssomero lyammwe?</td>
</tr>
</tbody>
</table>

| 2.2 | Kati twagala tukubuuze ku buli musomo kinakimu.  
Ekisooka “Okutegeera ekikwaataku kutulugunya abaana,”ogugenderera okukyuusa endowooza ku kutulugunya abaana. |
|-----|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|     | • Nkola ki ezatuukibwako mu musomo guno?  
• Lwaki walondawo nkola zino n’oleka endala zonaa?  
• Nkola ki mu Musomo (bwezibaawo) z’olowooza nti zezasinga okuba ez’omugaso mu kutukiriza ebigendererwa by’omusomo eby’okukyuusa endowooza ku kutulugunya abaana? |
|     | -Biki ebyayamba okutuka ku birubirirwa? |
2.3 Ekiddako “Okwekeneenywa obuvunanyizibwa bw’abasomesa,” ogugenderera okuyigiriza abali mu ssomero ku mugaso gw omulimu gw omusomesa.

- Nkola ki mu musomo guno ezatuukibwako?
- Lwaki walondawo nkola zino ku ndala zonna?
- Nkola ki mu musomo( bwezibaawo) z’olowooza nti zezasinga okuyamba mu kutukiriza ebigenderwa by omusomo ebirubirira okusomesa ku mugaso gw’obuvunanyizibwa bw’omusomesa?

- Biki ebyayamba okutuuka ku birubirirwa?

2.4 N’ekisembayo, “Tulina omusomo” gw’okutumbula empisa ennungi, oguluubirira enkola z’okweyisa obulungi mu masomero.

- Nkola ki mu musomo guno ezatuukibwaako?
- Lwaki walondawo nkola zino ku ndala zonna?
- Nkola ki mu musomo (bwezibaayo) z’olowooza nti zezasinga okuyamba mu kutukiriza ebigenderewa by’omusomo okulaba nga wassibwawo enkola z’okugunjula abaana?

- Kiki akyabasobozesa okutuuka ku biribirirwa?

3. Okutegeera obukulu bw’okufuna ebirowoozo by’abayizi

Ebibuuzo:

1. Abasomesa kiki kyebalowooza kwebyo byebafunye okuva mu bayizi? Ebirowoozo bino bifiriddwako? What are teachers’ perceptions of the feedback they have received? Have they acted on feedback?


*N’ebibuuzo ebibintotono ebiddirira, tugezaako okwongera okumanya ku nkola y’okuwulira ebirowoozo by’abayizi gyeteredda mu nkola mu ssomero lyo, gamba nga okussawo akabokisi k’ebirowoozo, enkiiko wakati w’abayizi n’abasomesa, akakiko k’abayizi, foomu zokwekeneanywa enkola y’abasomesa, n’obutabo bwamawulire obwa bayizi.*

Gamba nga:
- akabokisi K’ebirowoozo, enkiiko wakati wabayizi nabasomesa, akakiiko kabayizi, form eziraga engeri abasomesa gyebakolamu, n’obutabo bwabayizi obufulumya amawulire

3.1 Ku nkola ezo wagulu, ziriwa ezitereddwa mu nkola mu ssomero lyo? Okufuna ebirowoozo by’abayizi, tutegeeza enkola oba engeri abayizi zebyambisa okugabana endowooza zaabwe ku ngeri gy’osomesaamu, oba engeri essomero lyabwe oba ekibiina engeri gyebitambuzibwaamu.

- Abasomesa abalala bafunyi ebirowoozo okuva eli abayizi? Birowoozo ki byemufunye?
### 3.3 Kiki kyolowooza ku birowoozo byewafuna okuva mu bayizi?
- Okkiriziganya nabyo?
- Birina engeri gyebikuyambyemу oba nedda?
- Ebirowoozo bino bibadde bitya ebyomugaso gyoooli, oba obutabaako kyebigasa?

### 3.4 Ebirowoozo by’abayizi birina engeri yonna gyebikuyusizzamu mu ndowooza oba mu bikolwa byo? Bwekiba kityo okyuse mu ngeri ki?
- Wakitwala mumutima mulungi?
- Mungeri endala ebirowoozo bino birina engeri gyebikuyusizaamu mu ngeri gyosomesa?

### 4. Okutegeera omugaso gwenkola zino ezigobererwa

#### Ebibuuzo:
1. Abasomesa/ abayizi bamanyi nti enkola zino weziri n’ebigendererwa byazo? Nkola ki zino?
2. Biki ebisuubirwa okuva mu nkola zino? Bbyo ebizivuddemu bisobodde okutekebwa mu nkola? consequences implemented?

#### Kati, twagala okumanya nkola ki ezisobodde okutuukirizibwa mu ssomero lyo, gamba nga omutindo ogugobererwa n’enneyisa, na biki byolowooza k unkola zino?

| 4.1 | Nkola ki ezireteddwa mu ssomero nga ekitundu ku kutuukiriza GST? Ekyokulabirako, ekintu kyonna ekkwaaata ku kutulugunya abaana, empisa ennungi, enneyisa y’omubantu, okwenyumiriza mu ssomero n’engeri endala zonna zoyinza okulowoozaako. | Gamba nga: Okulwanyisa abaana okukyokkya banabwe Okulwaanyisa okutulugunya mu byokwegatta Okulwanyisa ebibonerezo ebirumya mu ngeri yonna |
| 4.2 | Osobola okutunyonyola ku biki ebiri mu nkola zino ne kyezigamba? | -Kiki ekibaawo nga omuntu amenye amateeka agatekebewawo okugobererwa? |
4.3 Essomero lyo ligoberedde enkola z’okumalawo ebibonerezo ebirumya nokutulgunya abaana?

(bwekiba bwekityo) Eteeka ligamba ki? Kiki ekibaawo ng’omuntu taligoberedde?

4.4 Waliwo omuntu yenna mu ssomero lyo atagoberera nkola zino? Kiki ekyaabaako nga tebazigoberedde?

-Baliko engeri gyebakangavwulwamu olwokukola kino?

5.Okutumbula enkola za GST

Ebibuuzo:

1. Kiki ekiyinza okukolebwa mu kumanyisa enkola zino?
2. Kusomozebwa ki okuli mu kussa GST mu nkola?
   - Abasomesa n’abakulira amasomero eyka basomesa okukyuusa amasomero bakikutte batya?
3. Nkyukakyuka ki eziyiinza okugonzaamu mu kutekesa bino mu nkola?
4. Birowoozo ki byotuwa okusobola okutumbula GST?
   - Enkola y’emitendera omukaaga eyambye etya?
   - Raising Voices eyambye kwenkana ki?
   - Omulimu gw’okumanyisa enkola zino Raising Voices egukoze mu ngeri ematiza?
5. Enkola ya bantu okukola ababiri mugisanze mutya?
   - Kiyamba okubeera n’abantu ababiri? Buli omu alina buvunyizibwa ki? Ofunyeemu okusomozebwa mu kukola n’abantu ababiri? Babe bakikula kimu oba mukazi na musajja?

Kati, twagalala okukubuza ku ngeri enkola za GST gyeziyinza okutumbulwamu.

5.1 Twayogeddeko nawe ku kyebbanga lyewatwaala okulaba enkukuakyuka mu ssomero lyo, mu nkolagana z’abantu, okutulgunya abaana, n’okwenyumiriza.

Mu byonna, olinayo ebirowoozo ku ngeri GST gyeziyinza okukyuusibwamu olwo enkukuakyuka neyanguwa okulabika?

5.2 Kusomozaki essomero kwelyasanga mu kuteeka GST mu nkola?

-Waliwo enkola zonna esomelo gyeziyinza nga zibu mukuteka munkola oba okukiriza? Kiki kyemwakola kwekye?
<table>
<thead>
<tr>
<th>5.3</th>
<th>Tukitegeera bulungi nti ebiseera ebimu abasomesa bakyuusa amasomero.</th>
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<tbody>
<tr>
<td></td>
<td>- Kino kibaddewo mu ssomero lyo nga enkola za GST zigenda mu maaso?</td>
</tr>
<tr>
<td></td>
<td>- Musobodde okweyongerayo n’enkola zino yadde nga kino kibaddewo?</td>
</tr>
<tr>
<td></td>
<td>- Abasomesa n’abakulira essomero kino bakikutte batya okulaba ng’enkola zino zigenda mu maaso?</td>
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</table>

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<thead>
<tr>
<th>5.4</th>
<th>Nga bwomanyi, Enkola eno erimu emitendera mukaaga. Olowooza emitendera gino girina kyegiyamaba okusinga bwegitandibaddewo?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Emitendera ginokyagobererwa bulungi nga bwegyeddiringana mu ssomero lyo?</td>
</tr>
<tr>
<td></td>
<td>- Ensengeka y’emitendera ginobwadde ya mugaso? Ensengeka yaagyo esobola okukyusibwamu?</td>
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<thead>
<tr>
<th>5.5</th>
<th>Mwafunayo obuwagizi bwonna okuva mu Raising Voices bwemwali nga mutekesa GST mu nkola? Buwagizi bwangeri k’i?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Olowooza essomero lyo lifunye obuwagizi obumala okuva mu Raising Voices mu kutukiriza GST?</td>
</tr>
<tr>
<td></td>
<td>- Mwandyagadde obuwagizi obulala oba okukendeezamu?</td>
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<tr>
<th>5.6</th>
<th>Olowooza Raising Voices eyinza kwongeramu etya amaanyi mu kuwagira amasomero okutuukiriza enkola eno?</th>
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<tbody>
<tr>
<td></td>
<td>- Buyambi ki bwemusinga okwetaaga?</td>
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<tr>
<th>5.7</th>
<th>Ababuuza ebibuzo mulina bameka mu ssomero lyamwe? Kiyamba okuba nababiri okusinga omu? Lwaki?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Ababuuza ebibuzo buli omu alina buvunanyizibwa ki?</td>
</tr>
<tr>
<td></td>
<td>- Olina okusomozebwa kwosanze mu kukola n’abantu abasuka kwomu?</td>
</tr>
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</table>
### INTERVIEW GUIDE – TEACHERS

**Rutooro:**

<table>
<thead>
<tr>
<th>ENAM BA</th>
<th>Ekikaguzo</th>
<th>Ebikaguzo ebyo’kwongererezaho</th>
</tr>
</thead>
</table>


- Biki ebikukolwa mu toolkit enu ebisingireyo kukora nebyo ebitakozere kurungi:

- Obuzibu obuli mukuteka Toolkit munkora: kandi,

- Toolkit enu nesobora kusemezebwa eta.

**Orasobora kubazaho neitwe ha Good School Toolkit enu hati? Kuhanura kunu nikwiwa kumara esaha nka emu.**

1. Ebikukola mu GST ebikusingayo kuleta empinduka
### Ebikaguzo ebikuserulilizibwaho:

1. Kusigikira ha bantu boona abakukwatwaho, biki ebikukorwa ebisingireyo kuba by’omugaso mu kulete/ oba ebisingireyo butaba by’omugaso mukuleta (na habwaki):
   - ebihindukire muntekereza ha butabanguko obutali bumu
   - Emiringo eyokuhana abaana enungi
   - Empinduka mu nkoragana ya begi n’abasomesa
   - Empinduka mu nkoragana mu begi
   - Kuhura nimugyamu kandi nimwesimisa isomero lyanyu.

2. Kikatwala bwire ki kwetegereza ebintu ebikuru?

   Mu rubazo/kuhanura kunu nitwenda otekereze nogaruka enyuma enamosero gatakakingire habwe ekirweire kya COVID-19 kandi otugambire Good School Toolkit yatekebwaga eta munkoramu bwire obu. **Kubanza nitugenda kukukaguza ebikaguzo ha Good School Toolkit n’omulingo nkwoku ebeire nekoramu mwisomero lyawe.** Nitwenda kumanya bintu ki eby’isomero lyawe likozere kandi muli ebi byona, biki ebyokutekereza ngu nibyo byasingireyo kuluta empinduka ozoroze mwisomero lyawe.

<p>| | |</p>
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</thead>
<tbody>
<tr>
<td><strong>1.1</strong></td>
<td>Nomanya bwire ki Good School Toolkit yatandikiremu mwisomero lyawe? Muhikire nkaha mukuteka munkora Toolkit enu?</td>
</tr>
<tr>
<td></td>
<td>Nomanya mitendera ingaha eyakamarwa?</td>
</tr>
<tr>
<td><strong>1.2</strong></td>
<td>Oretabire mukuteka munkora toolkit enu?</td>
</tr>
<tr>
<td></td>
<td>Oli omu habakatebe ka Good School mwisomero lyawe? Habwaki rundi habwaki nangwa?</td>
</tr>
<tr>
<td><strong>1.3</strong></td>
<td>Webale kubaganaho ebyo. Nkimanyire ngu isomero lyawe lihikire ha [IDARA X] mu mitenderea. Kuhika hati, biki ebikukorwa mu Good School ebikozwerwe mwisomero lyawe?</td>
</tr>
<tr>
<td></td>
<td>Nyine orukarra orwemiro mo yoono eya GST, esengekerwe kukuwamba kwijukya. Nkisoboka kuba nti emirimo enu yoono etatebwe munkoro haisomero lyawe.</td>
</tr>
</tbody>
</table>

**Eby’okuororaho:**
- kuseera ebitekerezo bya begi, eyokuororo ha [IDARA X] mu emisomo abasomesa bakukoramu;
- Kutandikaho kooti za begi;
- Emisomo ha kutuntuza abaana, Emiringo eyokuhana enungi n’obujunanizibwa bwa’basomesa;
- foomu zokupima omulingo abasomesa bakukoramu;
- enkurato ezikugeita abegi na basomesa;
- Kubaga n’okusemeza amateeka n’ebyokugenderaho
1.4

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hati nitwenda kumanya mpinduka ki ezoroze ha isomero lyawe na biki ebikukorwa mu Good School ebyo’kutekereza ngu nibyo biresere empinduka zinu.</td>
<td>mwisomero lyoona nebichweka ebihereineho.</td>
</tr>
<tr>
<td>Oine empinduka yoona oyoroze mu mulingo abegi na’basomesa bakukoraganamu?</td>
<td>Orarozereho:</td>
</tr>
<tr>
<td>● Mpinduka ki ezoroze?</td>
<td>● Empinduka mu mulingo abasomesa/abegi bakubazamu?</td>
</tr>
<tr>
<td>● Kikamara bwire ki empinduka zinu kutandika kubaho?</td>
<td>● Empinduka mu mulingo abasomesa bakwegesamu?</td>
</tr>
<tr>
<td></td>
<td>● Empinduka mu ntekereza ne’miringo yo’kuhanamu?</td>
</tr>
<tr>
<td></td>
<td>● Abasomesa kwongera kwetegereza abegi?</td>
</tr>
<tr>
<td></td>
<td>● Empinduka mu mulingo abasomesa bakubaza rundi kukoragana n’abegi aboojo vs abegi abaisiki?</td>
</tr>
</tbody>
</table>

1.5

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Empinduka zinu munkorogana hagati y’basomesa n’abegi nizo zimu rundi z’embaganiza hali abegi aboojo vs abegi abaisiki? Zita?</td>
<td>Abegesa babaza rundi bakorogana n’abegi aboojo mumulingo ogutakusisana n’abaisiki?</td>
</tr>
</tbody>
</table>

1.6

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biki ebikukorwa mu Good School ebyokutekereza ngu nibyo byali byomugaso muno habwe empinduka ezoroze mu nkoragana ya’begi na abasomesa? Habwaki emirimo enu y’omugaso?</td>
<td>- Notekereza ekikorwa kinu kalyi kyomugaso muno ha basomesa rundi abegi oba kalyi nikyo kimu ha boona?</td>
</tr>
</tbody>
</table>

1.7

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oine empinduka yoona oyoroze mu mulingo abegi bakoraganamu?</td>
<td>Orarozereho:</td>
</tr>
<tr>
<td>● Mpinduka ki ezoroze?</td>
<td>● Empinduka mu mulingo abegi bakubazamu na batahi babo?</td>
</tr>
<tr>
<td>1.8</td>
<td>Empinduka zinu munkorogana hagati y’abasomesa n’abegi nizo zimu rundi z’embaganiza hali abegi aboojo vs abegi abaisiki? Zita?</td>
</tr>
</tbody>
</table>
| 1.9 | Biki ebikukorwa mu Good School ebyokutekereza ngu nibyo byali byomugaso muno habwe empinduka ezorozere mu nkoragana ya’begi? Habwaki emirimo enu y’omugaso? | Notekereza ngu ebyakozirwe bikaba byomugaso habwa:  
- Abegi abaato vs. abeegi abakuru?  
- Abaisiki vs Aboojo? |
| 1.10 | Haroho empinduka zoona ezorose oba abandi mukuhura nimugyamu mwisomero lyanyu?  
- Mpinduka ki ezorozere?  
- Kikamara bwire ki empinduka zinu kutandika kubaho? | Abasomesa, abegi, rundi abakwirukanya isomero lyanyu nibahura nibesimisa isomero lyangu kusinga enyumaho?  
- Nohura noyesima kuba musomea kukira enyumaho?  
- Empinduka enu ekwasireho abegi aboojo vs abegi abaisiki mu mulingo ogutakusisana? |
| 1.11 | Empinduka zinu ezokwongendeza mwisomero nizo zimu rundi zembaganiza hati y’abegi abooja n’abaisiki. Kiri kita? | Abego aboojo arabire mumbinduka nyungi kukiraho abegi abaisiki? |
| 1.12 | Biki ebikukorwa mu Good School ebyokutekereza ngu nibyo byali byomugaso habwe empinduka mu kuhura nimugyamu mwisomero lyanyu ozoroze? Habwaki emirimo enu y’omugaso? | - Notekereza ekikorwa kinu kibeire kyonugaso muno ha basomesa, ha begi oba kyali nikyo kimu ha bona?  
- Empinduka enu ekwasireho abegi aboojo vs abegi abaisiki mu mulingo ogutakusisana? |
### 1.13

Hati wangambira ebikukorwa ebitali bimu eby’okutekereza ngu nibyo byalesereho empinduka ezitali zimu ha isomero lyawe. Biki ebikukorwa mu Toolkit enu ebyokutekereza ngu nibyo bitabeire byo’mugaso muno kutwaliza hamu? Mubindi, mu kurora kwawe, biki ebikukorwa abitalaresere empinduka yoon?

<table>
<thead>
<tr>
<th>Biki ebikukorwa ebitali by’omugaso ha:</th>
</tr>
</thead>
<tbody>
<tr>
<td>● Kuhindura enkoragana hagati ya basomesa na begi</td>
</tr>
<tr>
<td>● Kuhindura enkoragana mu begi abatali bamu</td>
</tr>
<tr>
<td>● Kuhindura entekereza ha butabanguko neby’okuhana</td>
</tr>
<tr>
<td>● Mukuhindura omulingo omuntu ahuura namugyamu mwisomero</td>
</tr>
</tbody>
</table>
- Mirimoki kakuba yali eihirwemu mu toolkit, tiyakuhindwire enkora enungi eya program enu?
- Omulimo gunu nigutwarwa kuba gutali gw’omugaso habwokuba gugumire kuteekwa munkora?

### 2. Kwetegereza omugaso gwebiri mu misomo

**Ebikaguzo Ebikuserulilizibwaho:**

1. Bichweka ki mu misomo ebikusinga muno kwegesebwa/ebitakwegesebwa muno? Habwaki?

2. Kusigikira ha basomesa, bichweka ki (obubiraba biroho) ebyasingireyo mu kuletereza empinduka ha (a) muntekereza ha butabanguko obutali bumu mu baana, (b) omugaso gw’obujunanizibwa bw’omusomesa, (c) emihanda endi eyekusobora kurabwamu kuhana abaana?

3. Kusigikira ha basomesa, bichweka ki (obubiraba biroho) ebyasingireyo mu kuletereza empinduka ha (a) emiringo y’okuhanamu, (b) kwegesa mu kilasi/class, (c) kubaza n’abegi?

**Hati nitwenda kubaza ha misomo eyabeireho nka kimu ha bine kukorwa mu Good School Toolkit. Nitwenda kumanya kichweka ki mu misomo ekya ki’yomugaso muno ha bw’isomero lyawe.**

<table>
<thead>
<tr>
<th>2.1 Nitukimanya ngu haroho emisomo eyekukorwa nka emu ha biine kukorwa mu Good School Toolkit, halimu emisomo ha “kwetegereza kutuntuza abaana”, “kuzura obujunanizibwa bwa basomesa” na “kwimukya emiringo eyokuhana abaana enungi”.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Haroho omusomo gwona nka gunu ogurabeirho ha isomero lyawe?</td>
</tr>
</tbody>
</table>
| 2.2 | Hati nitwenda kukukaguza ha misomo enu, gumu hali gumu.  
Ekyokubanza kiri “kwetegereza kutuntuza abaana” ekikugendererwamu kuhindura entekereza ezitali zimu mu kutuntuza abaana.  
- Bichweka ki mu musomo gunu ebya yegesibwe?  
- Habwaki okakomamu ebyo ebichweka ha bindi?  
- Bichweka ki mu musomo (obubiraba biroho) eby’okutekereza ngu nibyo byali byenkizo muno mu kurora ngu egikendererwa kyo kuhindura entekereza ha kutuntuza abaana kihikwaho? | -Kiki ekyafoire ebichweka mu misomo enu birungi/kutambura kurungi? |
|---|---|---|
| 2.3 | Ekkuhonderaho kiri: “Kuzora obujunanizibwa bw’abasomesa” ekikugendererwamu kwegesa ba memba mwi’somero ha mugaso gw’obujunanizibwa bw’omusomesa.  
- Bichweka ki mu musomo gunu ebya yegesibwe?  
- Habwaki okakomamu ebyo ebichweka ha bindi?  
- Bichweka ki mu musomo (obubiraba biroho) eby’okutekereza ngu nibyo byali byenkizo muno mu kurora ngu egikendererwa kyo kwegesa abagwetabiremu ha mugaso gw’obujunanizibwa bwo musomesa kihikwaho? | -Kiki ekyafoire ebichweka mu misomo enu birungi/kutambura kurungi? |
| 2.4 | Ekyo’kumalira, twine omusomo gwo “Kwimukya emiringo eyo’kuhana abaana enungi” ogukugendererwamu kwongera kwimukya kukoza emiringo enungi eyokuhanu mu masomero.  
- Bichweka ki mu musomo gunu ebya yegesibwe?  
- Habwaki okakomamu ebyo ebichweka ha bindi?  
- Bichweka ki mu musomo (obubiraba biroho) eby’okutekereza ngu nibyo byali byenkizo muno mu kurora ngu egikendererwa kyo kwegesa abagwetabiremu ha kukoza emiringo enungi eyokuhanu abaana kihikwaho? | -Kiki ekyafoire ebichweka mu misomo enu birungi/kutambura kurungi? |

### 3. Kwetegereza omugaso gw’omulingo abegi bakusobora kubaza/kugarayo ebikufaho/ebikubasasa

**Ebiakaguzo ebikuserulirizibwaho:**

1. Abasomesa nibatekereza ki ha makuru agubakutunga mu mulingo gwo’kugarayo ebikuba/ebikubasasa abegi? Beine ekibakozere ha bikugarwayo?
2. Abasomesa beine empinduka yoona eyibarozere obubakuba nibegesa? Kandi abakwirukaniza isomero?
**Mpinduka ki?**

*Mu bikaguzo ebikugarukaho, nitulengaho kwega ebikukiraho ha miringo etali emu eya abegi bakusobora kukoza ku kubaza/kugarayo ebikubafaho/ebikubasasa mwisomero lyawe nka akasanduko kotekamu ebitekerezo, enkurutaro z’omurwijwire hagati ya begi na basomera, akatebe ka begi, foomu zokupima omulingo abasomera bakukoramu, no’kutera obutabo/amabaruhuka agakumanyisa ebikufa haisomero.*

| 3.1 | Miringo ki eyo’kuragayo/kubaza ebikubafaho/ebikubasasa mu begi eyi mutekere mu nkora mwisomero lyawe? Obutukugamba “kuragayo/kubaza ebikubafaho/ebikubasasa” nitumanyisa ebintu rundi emihanda abegi bakusobora kukoza kubagana ebitekerezo byabo hamulingo okusomerasamu, oba nkwo ku isomero rundi kilasi/class yabo ekukora kutwaliza hamu. | nka: akasanduko kotekamu ebitekerezo, enkurutaro z’omurwijwire hagati ya begi na basomera, akatebe ka begi, foomu zokupima omulingo abasomera bakukoramu, n’okutera obutabo/amabaruhuka agakumanyisa ebikufa haisomero |
| 3.2 | Oratungireho obutumwa bwona ha bikukwata/kufa ha begi mu milingo enu? (obukiraba ego) Buka butumwa ki? | - Abasomera abandi batungire obutumwa kuruga mubegi? Biki ebikubakugambire? |
| 3.3 | Kiki ekyo’kutekereza ha butumwa ha bikukwata/kufa ha begi obuwatungire? | -Noikiriziganya nabwo? -Bubeire bwo’mugaso oba tibubeire bwo’mugaso? -Obutumwa ha bikukwata/kufa ha begi bunu bubeire bwo’mugaso mu milingo ki oba tibubeire bwo’mugaso? |
| 3.4 | Obutumwa ha bikukwata/kufa ha begi bwine omulingo gwona nkwo ku buhindwiremu ebitekerezo byawe rundi ebikorwa byawe? Obweraba eri “ego”, mu milingo ki? | -Okakitwara muburungi? -Mubindi, obutumwa ha bikukwata/kufa ha begi bwine omulingo gwona nkwo ku buhindwiremu omulingo okusomerasamu? |
4. Kwetegereza omugaso gwa “engenderwaho”/amateeka

**Ebikaguzo ebikuserulilizibwaho:**

1. Abasomesa/ abegi bamanyire ha kubaho kwe ‘ngenderwaho/amateeka” nebigakusobora kuleta? ngenderwaho/amateeka ki ganu?

2. Biki ebikunihirwa kuruga mu ngenderwaho/iteeka eri takwitira muntu ha liso? Ebikurugamu nibitekebwa mu nkora?

**Hati, nitwenda kumanya ngenderwaho/mateeka ki agatekerwe munkora ha isomero lyawe, nka omulingo gw’omuntu aine kwerabyamu, na kiki ekyo’kutekereza ha ngenderwaho/mateka ganu.**

| 4.1 | Ngenderwaho/mateeka ki agatekerwe mu nkora mwi’somero lyawe nka emu ha milingo yo’kurora ngu Good School Toolkit ekora? Ekyokuroraho,iteeka lyona erine akakwate n’okutuntuza abaana, kuhana abaana okurungi/okukwirizibwa, engeso ezikwikirizibwa, kwenyumiririza mwisomero, oba ekintu kyona ekokusobora kutekerezaho? | Nka:  
- Engenderwaho/ITEeka erikutanga kutuntuza abandi  
- Engenderwaho/ITEeka erikutanga kutalibaniza abaana mu ngeso mbi nka kuterana nabo, kubahamba ne bindi  
- Engenderwaho/ITEeka erikutanga kuha abaana ebifubiro ebya maani |
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>4.2</td>
<td>Nosobora kutusobororrira kiki kyenyini engenderwaho/amateeka ganu ekigakugamba?</td>
<td>Biki ebikusobora kuruga mukuhenda amateeka ganu?</td>
</tr>
<tr>
<td>4.3</td>
<td>Isomero lyawe litekere munkora iteeka eritakwitira muntu weena ha liiso mu kutuntunza abaana no’kubaha ebifubiro ebya amaani? (Obweraba eri ego) Iteeka nirigamba ki? Biki ebikusobora kuruga mu butahondera iteeka linu?</td>
<td></td>
</tr>
<tr>
<td>4.4</td>
<td>Haroho omuntu weena mwi’somero atarahondira iteeka linu enyumaho? Kiki ekyabeireho obuyahozere ekyo?</td>
<td>Bakabonerezebwa nkwoku iteeka likugamba?</td>
</tr>
</tbody>
</table>

5. Kwongera kusemeza GST

**Ebikaguzo ebikuserulilizibwaho:**

1. Nitusobora tuta kuteka munkora omulingo gw’okwetegereza ensonga enkuru?
2. Buzibu ki obwamani obuli mukuteeka GST mu nkora?
   - Abasomesa na’bakwirukaniza isomero nibakora ki kurora ngu tibatalibanizibwa kuruga mwisomero kwa basomesa bandi?

3. Biki ebikusobora kuhindurwa bikasoboza kuteeka GST munkora?

4. Ebitekerezo eby’okusemeza GST nibyo biha?
   - Emitendera mukaga emanyirwe nka “Six step structure” neyamba eta?
   - Obusagiki/obukonyezi obumwatungire kuruga Raising Voices bukaba buli buta?
   - Raising Voices erimu netendeka kurungi kurora ngu ebigendererwa byoona bihikwaho?

5. Akakodyo kokukoza abantu babiri akamanyirwe nka “two protagonists” nikakora kata?
   - Nikiyamba kuba na’bantu babiri? Obujunanizibwa bwa bilu omu nibwo buha? Kulemesebwa ki okuli mu kukora n’abantu babiri? Buli muntu eine kuba wezikura kye?

<table>
<thead>
<tr>
<th>Hati nitwenda kukukaguza ebikaguzo ha kiki ekyo’kutekereza nikyo kikusoborwa kukwora kurora GST program nesemebwa.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>5.1</strong> Tubalizeho enyumaho ha bwire obwotweire kwija kurora empinduka mwi’somero lyawe mu nkoragana, entekereza ha butabanguko n’okuhana, kandi nokuhura nimujamu mwi’somero lyanyu.</td>
</tr>
<tr>
<td>Mu kutwaliza hamu, oine ekitekerezo kyona ha mulingo GST ekusobora kusemezebwamu nikwo empinduka erahuke?</td>
</tr>
<tr>
<td><strong>5.2</strong> Kulemesebwa ki okwi ‘somero lyawe kurabiremu mu kuteka GST munkora?</td>
</tr>
<tr>
<td>- Haroho emirimo yoona eyebaire egumiire isomero lyawe kuteeka munkora? Okakora ota kuteka munkora emirimo enu (rundi bitateekwe munkora n’akake?)</td>
</tr>
<tr>
<td><strong>5.3</strong> Nitukimanya ngu haroho abasomesa obubahindurwa bagenda mumasomero agandi.</td>
</tr>
<tr>
<td>- Kinu kirabeireho Toolkit erimu netekebwa munkora?</td>
</tr>
<tr>
<td>- Nosobora kugumizamu na Toolkit kinu obukikuhabo?</td>
</tr>
<tr>
<td>- Kinu abasomesa na’bakwirukaniza isomero nibakimara bata kurora ngu Toolkit egumizamu?</td>
</tr>
<tr>
<td>Section</td>
</tr>
<tr>
<td>---------</td>
</tr>
</tbody>
</table>
| 5.4     | Nkwoku okimanyire, Toolkit einemu emitendera mukaga (6). Emitendera enu mukaga notekereza neyamba eta obwokugerageranya no’butaba na mitendera yo’kuhondera? | -Notekereza haroho emitendera eyekusobora kugetwa? Haroho emitendera eyekusobora kwhirwamu kimu?  
-Emitendera enu mukagihondera nkwoku ekuhonderangana mwi’somero lyanyu?  
- Emitendera enu bakagisengeka kurungi? Oba bagihindure nkoku ekuhondera ngana? |
| 5.5     | Mukatunga obusagiki/obukonyezi bwona kuruga mu Raising Voices obumwali nimuteka munkora GST? Bukonyezi ki? | -Nohura ngu isomero lyawe litungire obukonyezi/obusagiki obukumara kuruga mu Raising Voices kuteka munkora Toolkit?  
-Mwakugondeze obusagiki obundi? Oba babukesyeaho? |
| 5.6     | Notekereza Raising Voices nesobora kuyamba etaamasomero kurora ngu gateka munkora Toolkiy enu? | -Bukonyezi ki obwakubeire bwomugaso muno habwe isomero lyawe? |
| 5.7     | Abantu abutukweta protagonists mwine beingaha mwisomero lyanyu? Nikiyamba kuba na protagonist omu? Habwaki? | -Obujunanizibwa bwa buli muntu nibwo buha?  
-Haro ho obuzibu bwona mukukora na protagonist baingi babiri?  
-Nohura ngu ky’omugaso ba protagonist kuba b’obuhangwa butakusisana? Habwaki rundi habwaki nangwa? |
| 5.8     | Haro ho kuhinduramu kwona okwokutekereza ngu nikwo kkusobora kurahusyaho kuteeka Toolkit munkora? Kakuba wali oliwokuhindura enkora ya toolkit, kiki ekiwakuhindwiremu? | -Magezi ki aguwakuheire isomero erindi erikwenda kuteeka Toolkit munkora beitu nilyenda omulingo ogu’rahukire/ogwa bwangu? |
| 5.9     | Haro ho ekintu kyona ekindi ekiwakugondeze kutugambira ha bikukorwa muToolkit ekitutabalizeho oba nkwoku Toolkit ekusobora kusemezebwa? | |
Hanu niho twamaliriza kuhanura/orubazo rweitu. Webale muno kurwetabamu kiro kinu. Ebyo’garukiremu nibigenda kuyamba muno IDinsight obweraba nekora na Raising Voices kuro na Good School Toolkit bagisemeza kandi erahukira amasomero kugiteka munkora.
Hello. My name is [INTERVIEWER NAME]. I am here from IDinsight, the organisation working with Raising Voices to understand how the Good School Toolkit has been working at your school. To learn more about this, we are doing interviews and focus groups with a few teachers, students, administrators, and parents at your school. Today, we want to know what you think about how the Good School Toolkit has been working in your school, particularly to understand:

-- which activities in the Toolkit have been most and least effective; and,

-- how the Toolkit could be improved.

Will you be able to speak with us about the Good School Toolkit now? This interview will take about an hour.

1. GST activities most contributing to change

Research Questions:

1. According to stakeholders, which activities have been most/least important for contributing to (and why):

   - Changed perception of violence
   - Positive discipline practices
   - Changes in relationships between students & teachers
   - Changes in relationships between students
   - Feelings of belonging & connection to school

2. How long did it take to understand key ideas?

For this interview, we would like you to think back to before schools closed due to the COVID-19 pandemic and how the Good School Toolkit was being implemented at this time. First, we’re going to ask some very broad questions about the Good School Toolkit and how well you think it’s been working at your school. We’d like to know which activities your school has done and which of these you think were the most important.

1.1 Do you know about the Good School Toolkit? What do you know about it? [Make sure this question doesn’t go too long – 2-3 minutes max]

1.2 Have you been involved with implementing the Toolkit in any way? If so, how have you been involved? - Are you a member of the Good School Committee at your school? Why or why not?
1.3 Thanks for sharing that. Up until now, which Good School activities have happened at your school so far?

I have a list here of all of the GST activities to help jog your memory. The activities in bold are the ones students are generally most involved in. It is possible that not all of these activities were implemented at your school.

For example:
- seeking student feedback, for example in the form of a suggestion box;
- establishing a student court;
- workshops about violence against children, positive discipline, and the role of teachers;
- teacher evaluation forms;
- school-wide meetings between teachers and students; and,
- drafting and updating rules, regulations, and policies including the whole school community.

1.4 Now we’d like to understand what changes you have seen at your school and which Good School activities you think made those changes happen.

Have you noticed changes in how you or your peers interact with your teachers?
- Which changes have you noticed?
- When did you start noticing these changes?

Have you noticed:
- changes in how teachers talk to you and your peers?
- changes in how teachers are teaching?
- students being more willing to participate in class by sharing their thoughts and ideas in class?
- changes in whether students approach their teachers and tell them about problems they have?
- changes in how motivated students are to do well in school?

1.5 Are these changes in how students interact with teachers the same or different for male students vs. female students? How so?
- Do teachers communicate or interact with male students differently from female students?

1.6 What Good School activities do you think were most important for these changes in your relationship or your peers’ interactions
- Do you think this activity was more important for teachers,
<table>
<thead>
<tr>
<th>Section</th>
<th>Question</th>
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</table>
| 1.7     | Have you noticed changes in how you and your peers interact with one another?  
- Which changes have you noticed?  
- When did you start noticing these changes? |
| 1.8     | Are these changes in how you and your peers interact with each other the same or different for boys vs. girls? How so? |
| 1.9     | Which Good School activities do you think were most important for these changes in interactions between students? Why were these activities important? |
| 1.10    | Have you noticed changes in feeling more respected at school or feeling more proud of your school for yourself or your classmates?  
- What changes have you noticed?  
- When did you start noticing these changes? |
| 1.11    | Are these changes in feeling more respected at school or feeling more proud of your school the same or different for boys vs. girls? How so? |

**Mildmay Research Clearance Application Package**
1.12 Which Good School activities do you think were most important for making these changes happen? Why were these activities important?

- Do you think this activity was more important for teachers, students, or administrators, or was it the same for everyone?
  - Has this activity been more important for male students or female students or has it been the same for both?

Have you noticed changes in the community related to violence against children, positive discipline, or pride for the school?

- What changes have you noticed?
- How long did it take for these changes to occur?

Which Good School activities were the most important for these changes?

1.13 You’ve now told me about a number of activities that you thought were important for making changes at your school. Which Toolkit activities do you think have been the least important overall? In other words, in your perspective, which activities did not change anything in your school?

Which activities were the least important for:

- Changing relationships between teachers and students
- Changing relationships between different students
- Changing what happens when a student does something they’re not supposed to
- Changing students feeling more respected at school and more proud of their school

Which activities, if they were taken out of the Toolkit, would not change the overall program very much?

2. Understanding importance of workshops’ content

Research Questions:
1. In which sessions do students take away the most ideas? Which ideas?

**Now we want to talk about the workshops that happened as part of the Good School Toolkit. In particular, we want to know which sessions in the workshops taught you the most.**

| 2.1 | We understand that there are a few different workshops or meetings that take place as part of the Good School Toolkit, including meetings about “Understanding Violence Against Children,” “Exploring the Role of Teachers,” and “Developing Positive Discipline.” |
|     | [If asked for a definition of “workshop/meeting”] |
|     | - By “workshop” or “meeting,” we’re talking about the discussions led by teachers that happened outside of your regular classes on Good School topics like violence against children, the role of teachers, and positive discipline. These should have lasted for an entire lesson (40 mins or longer) |
| Did you attend any of these meetings? |  |
| Which ones? |  |

| 2.2 | Now we want to ask you about each meeting one by one. |
|     | First is “Understanding Violence Against Children,” which teaches about the effects of violence against children in schools |
|     | - How long were the meetings? [only probe on those that were 40 mins or longer] |
|     | - Which topics in this meeting do you remember talking about? |
|     | - Did you learn anything from these meetings? (If yes) What did you learn? |
|     | - Which of the topics do you remember learning the most about? Why do you think you learned so much about this topic? |
|     | - What about these meetings made them good/successful? |
|     | - Was it about the activities? Which activities do you remember doing on this topic? Who led them? |
|     | [Activities may include games, stories, reflections, talking about shared experiences, group work] |

| 2.3 | Next is “Exploring the Role of Teachers,” which talks about why being a teacher is such an important job. |
|     | - How long were the meetings? [only probe on those that were 40 mins or longer] |
|     | - Which topics in this meeting do you remember talking about? |
|     | - Did you learn anything from these meetings? (If yes) What did you learn? |
|     | - Which of the topics do you remember learning the most |
| 2.4 | Finally, we have “Developing Positive Discipline”, which aims to show other ways that teachers can discipline students that can create more positive experiences for students |
|     | - How long were the meetings? [only probe on those that were 40 mins or longer] |
|     | - Which topics in this meeting do you remember talking about? |
|     | - Did you learn anything from these meetings? (If yes) What did you learn? |
|     | - Which of the topics do you remember learning the most about? Why do you think you learned so much about this topic? |
|     | - What about these meetings made them good/successful? |
|     | - Was it about the activities? Which activities do you remember doing on this topic? Who led them? |

3. Understanding the importance of student feedback mechanisms

Research Questions:

1. For students that have used feedback mechanisms, have they observed feedback being acted on? How does that influence their experience in the classroom?

*With the next few questions, we are going to ask you about the different ways that students can give feedback to their teachers, such as the suggestion box, school-wide open meetings between students and teachers, the student council, teacher evaluation forms, and student magazines or newsletters, and how they are working.*

| 3.1 | What are the different ways at your school that students can give feedback to teachers or to the headmaster? |
|     | Such as: suggestion box, school-wide open meetings between students and teachers, student council, teacher evaluation forms, and student magazine or newsletter |
|     | In other words, if you had an opinion about your teacher or your school that you wanted to share with your teacher or the headmaster, how would you do this? |
| 3.2 | Have you used any of these things to give feedback? Do other students in your class use them? |
|     | - Why or why not? |
|     | - Do you prefer to give feedback in
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<td></td>
<td>one way instead of another? - If you wanted to give feedback to your teacher, how would you do it?</td>
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<tr>
<td>3.3</td>
<td>(If yes to 3.2) What feedback has been given to your teachers, either by you or by other students?</td>
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<tr>
<td></td>
<td>Has the feedback changed the way that your teachers: ● talk to you or your peers? ● teach? ● respond when a student does something bad?</td>
<td></td>
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<tr>
<td>3.4</td>
<td>Have you noticed any changes in your classroom or teacher after sharing this feedback? (If yes) What kinds of changes have you noticed?</td>
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<tr>
<td></td>
<td>- Has it changed your relationship with your teacher? - Has it changed the rules of your classroom? - Has it changed how you feel about your class/school?</td>
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<tr>
<td>3.5</td>
<td>(If yes to 3.4) Has this changed your experience in your classroom and in your school? How so?</td>
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</table>

### 4. Understanding the importance of policies

**Research Questions:**

1. Are teachers/children aware of the existence of policies and their consequences? Which policies?

2. What are the expectations around consequences of the zero tolerance policy? Are consequences implemented?

*Now, we want to understand which school rules have been implemented at your school, such as the school standards or Code of Conduct, and how they work.*

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<tr>
<td>4.1</td>
<td>Do you know if there have been any new policies in your school because of the Good School Toolkit? For example, any new rules and regulations that everyone in the school must follow related to violence against children, corporal punishment, positive discipline, bullying, or anything else you can think of.</td>
</tr>
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<td></td>
<td>Such as: anti-bullying policy, anti-sexual violence policy, anti-corporeal punishment policy - Did you or other students participate in creating any of these rules and regulations?</td>
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</tbody>
</table>
4.2 Do you know what exactly these rules and regulations say? - What happens when someone breaks the rules?

4.3 Has anyone at the school previously broken the rules and regulations? What happened when they did that? - Did they face the consequences that they were supposed to?

5. Improving the GST

Research Questions:

1. How might the process for understanding key ideas be expedited?
2. What are suggestions for improving the GST?

Now, we would like to ask you about how you think the GST program could be improved.

5.1 Do you have any ideas for how the GST could be made better? - Which activities do you think schools should focus on the most?

- Which activities do you think schools should not focus on or not implement (because they are not helpful)?

5.2 Is there anything else you would like to tell us about any of the activities in the Toolkit that we didn’t talk about that you think could be made better?

That’s the end of our interview. Thank you very much for participating today. Your responses will be very helpful to IDinsight as we work with Raising Voices to make the Good School Toolkit even better for your school and other schools.
**INTERVIEW GUIDE – STUDENTS**

**Luganda:**

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<th>S.N.</th>
<th>Ekibuuzo</th>
<th>Okunonyereza</th>
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<tbody>
<tr>
<td></td>
<td>Gyebaleko, Erinnya lyange nze [TEKAWO ERINNYA LYO]. Nvudde mu IDinsight ekitongole ekikolera awamu ne Raising Voices okusobola okutegeera engeri enkola za Good School Toolkit gyezibadde zitambulamu mu ssomero lyo. Okusobola okutegeera kina tugenda tubuza ku basomesa, abayizi, abakulira amasomero, n’abazadde mu ssomero lyo. Leero kyetwagala okumanya kyekyo ky’olowooza ku ngeri enkola zino gyezikwatiddwamu mu ssomero lyo tusobole okutegeera:</td>
<td></td>
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<td></td>
<td>- Nkola ki ezisinze n’ezo ezikwebedde mu kutuuukiriza ebigendererwa,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- N’engeri enkola zino gyeziyinza okwongerwamu amaanyi.</td>
<td></td>
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<tr>
<td></td>
<td>Onasobola okwogerako naffe ku nkola zino kati? Kino kiyinza okututwalira obudde bwa sawa ng’em.</td>
<td></td>
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</tbody>
</table>

| 1. Enkola za GST ezisinze okuleeta enkyukakyuka |
| Enkyukakyuka mu kutegeera okutulugunya |
| Empisa ennungi n’enyeyisa |
| Enkyukakyuka mu nkolagana wakati w’abayizi n’abasomesa |
| Enkyukakyu a mu nkolagana ya bayizi bokka na bokka. |
| Okuwulira ng’ebikolebwa mu ssomero bikukwatako butereevu. |

| 2. Kyakutwalira bbanga ki bino okubitegeera? |
| Mu mboozi eno, twagala oddeko emabega katono nga amasomero teganaba kuggalwawo olw’ekirwadde ki COVID-19 era n’engeri enkola za Good School Toolkit gyezatekebwa mu nkola mu kiseera ekyo. Okusooka tugenda kubuuzayo ebibuuzo ebikwaata ku GST n’engeri gy’olowooza enkola eno gyebadde etambulamu mu ssomero lyo. Twagala okumanya essomero lyo zerijjumbidde naziriwa z olowooza ezinywedde mu zinaazo akendo. |

<p>| 1.1 | Omanyi ddi enkola za GST Iwezatandikawo mu ssomero lyo? Kiki kyogimanyiko? | [Make sure this question doesn’t go too long – 2-3 minutes max] |
| 1.2 | Oyina engeri yonna gyewenyigidde mu kutuuukiriza enkola zino? Bweguba gutyo wenyigiddemu otya? | - Oli member ku kakiiko ka GST mu ssomero lyo? Lwaaki oba lwaaki nedda? |</p>
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<tr>
<th>Section</th>
<th>Question/Statement</th>
<th>Details</th>
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</thead>
</table>
| 1.3     | Webale kugabanako naffe. Okutuusa kati, nkola ki ezisobose okutuukirizibwa mu ssomero lyo? | Ebyokulabirako:  
- Okufuna ebirowoozo byabayizi, gamba nga mungeri y’okussawo akabokisi kebirowoozo  
- Okutandikawo kooti yabayizi  
- Emisomo ku kutulugunya abana , empisa enningi, n’obuvunanyizibwa b’w’abasomesa  
- Foomu ezekenneenya enkola y’abasomesa  
- Entuula ezigatta abayizi n’abasomesa  
- n’okuteesa ku birina okugobererwa, amateeka n’enkola nga bigatta essomero lyonna |
| 1.4     | Kati twagaala okumanya enkyukakyuka zolabye mu ssomero lyo nankola za GST ki zolowooza ezireese enkyukakyuka zino. Olabyewo enkyukakyuka mu ngeri ggwe kennyini oba bayizi banno gyebeyabizaamu abasomesa? | Olabyewo:  
- Enkyukakyuka mu ngeri abasomesa gyebogeramu nawe oba eri abayizi abalala?  
- Enkyukakyuka mu ngeri abasomesa gyebosamesaamu?  
- Enkyukakyuka mu ngeri abayizi gyebenyigira mu kutta ebibuuzi n’okukubaganya ebirowoozo mu kibiina?  
- Enkyukakyuka mu ngeri abayizi gyebatuukiriramu abasomesa nebabategeeza ku bizibu byebalina?  
- Enkyukakyuka ku ngeri abayizi abategedde gyebakolamu obulungi mu ssomero? |
<p>| 1.5     | Enkyukakyuka zino mungeri abayizi gyebakwaganamu nabasomesa zifanaganana oba zawukana nengeri abayizi abalenzi oba abawala? | Engeri abasomesa gyebogeranyanya nabayizi |</p>
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<th>Section</th>
<th>Question</th>
<th>Response</th>
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<tbody>
<tr>
<td>1.6</td>
<td>Nkola ki eza GST z’olowooza ezisinze okuleeta enkyukakyuka mu nkolaganayo oba abayizi abalala eri abasomesa? Lwaaki?</td>
<td>- Olowooza enkola eno esinze kugasa basomesa, bayizi oba bona kyenkanyi?</td>
</tr>
</tbody>
</table>
| 1.7     | Olina enkyukakyuka gyolabye mu ngri bayizi banno gyebakolaganamu ne banabwe?  
• Nkyukakyuka ki zolabye?  
• Watandika ddi okuziraba? | Olina enkyukakyuka zolabye mu ngeri:  
• Abayizi gyebobereganya ne banabwe?  
• Abayizi okuba abekisa eri banabwe?  
• Abayizi okwezzaamu amaanyi bokka na bokka?  
• Abayizi okukolaganira awamu? |
| 1.8     | Enkyukakyuka zino mungeri gwe n’abayizi abalala gyemweyisamu yemu oba yanjawulo ku balenzi oba abawala? Mungeri ki? | Enkyukakyuka zino zirabise nyo mu balenzi oba mubawala? |
| 1.9     | Nkolaki zolowooza ezisinze mu kuleeta enkyukakyuka mu nkolagana ya bayizi? Lwaaki? | Olowooza enkola zino zisinga kuba za mugaso eri:  
• Abayizi abato ddala mu mwaka, abakuzeemu oba bona?  
• Bawala, balenzi oba bona? |
| 1.10    | Owuliddewo enjawulo yokussibwamu ekitibwa ngoli kussomero, oba okwenyumiriza mu ssomero lyo, ggwe kennyini oba bayizi banno?  
• Nkyukakyuka ki zolabyeewo?  
• Enkyukakyuka zino watandika ddi okuzilaba? | - Kikusanyusa okujja ku ssonero okusinga bwekyalu luri?  
- Owulira nga oli mubebenkevu ngoli ku ssonero?  
- Olina kyokolawo okwongera okulungiya essomero lyo, gamba okuliyonja, okuliteekateeka n’okulitimba? |
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<th>Section</th>
<th>Question</th>
<th>Answer</th>
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<tr>
<td>1.11</td>
<td>Enkyukakyuka zino mungeri gwe n’abayizi abalala gyemweyisamu yemulaba yanjawulo ku balenzi oba abawala? Mungeri ki?</td>
<td>Enkyukakyuka zino zirabise nyo mu balenzi oba mubawala?</td>
</tr>
<tr>
<td>1.12</td>
<td>Olowooza nkola ki ezisinze okuleeta enkyukakyuka zino?</td>
<td>- Olowooza nkola zino zirisimiree yin kuganyula basomesa, bayizi, abakulira essomero oba bona wamu?</td>
</tr>
</tbody>
</table>
| 1.13    | Ombulidde kunkola nyinji ezenjwulo z’olowooza nti ziyambyennyu mu kuleetawo enkyukakyuka mu ssomero. Kati ziriwa zolowooza nti teziiriikyo nkyukakyuka yonna gyeziiree? Mungeri endala bwoba olaba nkolaki ezitalina kyezikyusiza mu ssomero? | Nkolaki ezitayambye mu kukuusa:  
- Enkolagana wakati wabasomesa n’abayizi?  
- Enkolagana wakati mu bayizi?  
- Kiki ekibaawo singa omuyizi yenna akola ekyo kyatatekedwa kukola?  
- Mu ngeri omuyizi gyawuliramu eri essomero lye n’okulyenyumirizaamu? |

2. Okutegeera omugaso gw’ebyo ebibadde mu musomo

**Ebibuuzo:**

1. Nkolaki abayizi mwebasinga okujjirayo endowooza zabwe? Ndowooza ki?

**Kati twagala okwogera ku misomo egibadde ng’emu kunkola za GST. N’okusingira ddala twagala okumanya mbeera ki mu misomo gino mwewasinga okuyigira?**

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<th>Section</th>
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| 2.1     | Tukimanyi nga waliwo emisomoejenjawulo egibaawo ng’emu kun kola za GST omuli emisomo ku “kutegeera ebiwa ku kukabasanya abaana,” “okwekeneenya obuvunanyizibwa bwabasomesa”, “n’okutumbula empisa ennungi.” | [Singa oba obuuziddwa okunonyola omusomo kyekki]  
- Kino tutegeezza okukubaganya ebirowoozo nga kukulembedwwamu abasomesa naye nga kyanjwulo ku bisomwa bulijjo mu kibina nga kikwaata ku nkola za GST gamba nga, okukabasanya abaana , obuvunanyizibwa |
<p>|         | Ku misomo gino olinako gyewali wetabyeemu? Gyegiriwa? |        |</p>
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<tr>
<th>2.2</th>
<th>Kati twagala okukubuuza ku misomo, gumu ku gumu.</th>
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<tbody>
<tr>
<td>Ogusooka “Okutegeera ebikwata ku kutulugunya mu baana,” kino kiyigiriza ebiva mu bikolwa ebyokutulugunya abaana mu masomere.</td>
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</tr>
<tr>
<td>• Mirundi emeka gyojukira gyewetaba mu musomo guno?</td>
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<tr>
<td>• Olinga kwekibabowa? Wayigamuki?</td>
<td></td>
</tr>
<tr>
<td>• Mulundi ki gwojinga okujjukira gwakibwina okuyigamukira lina?</td>
<td></td>
</tr>
<tr>
<td>- Kyava ku buzannya bwemwakola? Ani yasomesa kwolelo?</td>
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<tr>
<th>2.3</th>
<th>Ekiddako “Okwekeneenyi obuvunanyibwa bwabasesesu, ekiviriza lwaki okubeera omusomesa mulimu gwamuwendo nnyo.</th>
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<tbody>
<tr>
<td>• Mirundi ki gyojukira okwetaba mu ssomo lino?</td>
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<td>• Olinga kwekibabowa? Wayigamuki?</td>
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<tr>
<td>• Mulundi ki gwojinga okujjukira lwewasinga okuyiga mu ssomo lino?</td>
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<tr>
<td>- Kiki ekyaateera essomo lino okuba eleyenjawulo?</td>
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<tr>
<td>- Kyava ku buzannya bwemwakola? Ani yasomesa kwolelo?</td>
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<tr>
<th>2.4</th>
<th>N’ekisembayo, tulina “okutumbula empisa ennungi”, omusomo guno gugenderera okulaga engeri endala abasomesa zebasobola okugunjulamo abayizi nga tebakoseddwa oba okuwezamwana.</th>
</tr>
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<tbody>
<tr>
<td>• Mirundi emeka gyojukira okwetaba mu ssomo lino?</td>
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<td>• Olinga kwekibabowa? Wayigamuki?</td>
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<tr>
<td>• Mulundi ki gwojinga okujjukira lwewasinga okuyiga mu ssomo lino?</td>
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<tr>
<td>- Kiki ekyaateera essomo lino eleyenjawulo?</td>
<td></td>
</tr>
<tr>
<td>- Kyava ku buzannya bwemwakola? Ani yasomesa essomo lino?</td>
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### 3. Okutegeera omugaso gw’okufuna ebirowoozo byabayizi

**Ebibuuzo:**

1. Eri abayizi abakozesezza kunkola eno. Okwemulugunya kwabwe kukoleddwa? Ekyo kiyambye kitya ebyensoma yabwe mu kibina?

*N’ebibuuzo ebirara bitonotonono, tugenda kubabuza kunkola esenyabwwo abayizi zebyantsa okuyitamu okutuusa endowoozo abaye eri abasomesa, gamba nga okwembisa akabokisi akakunganya ebirowoozo, enkiiko wakati w’abyizi n’abasomesa, akakiiko k’abyizi, foomu ezekennenya enkola yabasomesa, obutabo bwabayizi obwa mawulire nengeri gyebikolamu.*
3.1 Nkolaki ezenjawulo ku ssomero lyo abayizi zebayitamu okutuusa ebirowoozo byabwe eri abasomesa n’abakulira essomero?
Mungeri endaala, bwoba olinayo ekirowoozo ku musomesa oba ku ssomero lyo ng’oyaga la oku kigabanako m’omusomesa oba omukulu w’essomero okikola otya?

Gamba nga:
Akabokisi akakunganyizibwamu ebirowoozo, enkiiko wakati wabayizi n’abasomesa, akakiiko k’abayizi, foomo ezekenenya enkola y’abasomesa, n’empapula oba obutabo bwamawulire mu ma somero.

3.2 Wali okozesezza ku emu ku nkola zino okuwa ekirowoozo kyo? Abayizi abalala mu kibiina kyo bbo baziko zesesa?

-Lwaki yye oba nedda?
- Olina engeri eyenkizo gyoyaga la okuwa amu ebirowoozo byo okukira ku ndala?
- Bwoba oyaga la okuwa omusomesawo ekirowoozo kyo okola otya?

3.3 (Bwekiba yye mu katundu 3.2) kirowoozo ki kyewali owadde abasomesa bo, ggwe kennyini oba bayizi banno?

Ekirrowoozo kyo kiriko engeri gyekikyusizaamu mungeri abasomesa:
- Gyebogeramu nawe oba nabayizi abalala?
- Gy’ebanukulamu ng’omuyizi akoze ekisobyo?

3.4 Wali olabwewo enkyukakyuka yonna mu kibiina oba ku musomesa wo olu vannyuma lwokuwa ekirowoozo kyo? (bwekiba yye) nkyukakyuka ki gyolabyeewo?

-Kikyusizza enkolagana yo n’omusomesa?
- kikyusizza amateega agafuga mu kibiina?
- kikyusizza engeri gyowulira ku kibiina kyo n’essomero lyonna?

3.5 (Bwekiba yye mu katundu 3.4) Kino kirina kyekikyusizza ku mbeera mu kibiina n’essomero lyonna? Mu ngeri ki?

4. Okutegeera omugaso gwenkola ezigobereewa
### Ebibuuzo:

1. Abasomesa/abaana bamanyi amateeka agaliwo n’ebigavaamu? Amateeka go gegaliwa?
2. Biki ebisuubirwa okuva mu nkola ya “zero tolerance policy”? Bbyo bitereddwa mu nkola?

### Kakati, twagakla okumanya biki ebitereddwa mu nkola mu ssomero, gamba nga, omutindo n’ebigobererwa, na kki kyolowooza ku kola zino?

| 4.1 | Okimanyiko oba nga waliwo amateeka amaggya agaleteddwa mu ssomero lyo olwenkola ya GST? Ekyokulabirako waliwo amateeka gonna amaggya nga buli muntu mu ssomero ateekwa okugagoberera nga gakwata ku kulwanyisa okutulugunya mu baana , empisa ennungi, okwenyumiriza mu ssomero oba ekirala kyonna kyoyinza okulowoozaako? | Gamba nga: Abayizi obutakyokya banabwe  
Obutatulugunyizibwa mu ngeri yokwegatta  
Okujjawo eebibonerezo ebirumya eri abayizi |
| 4.2 | Amateeka gano ogamanyi bulungi? | -Kiki ekibaawo ng’omuntu agamenye? |
| 4.3 | Omamanyiko oba nga essomero lyo lwassawo enkola eruubirira okumalawo okutulugunya mu baana?  
(bwekiba yye) eteeka ligamba ki? Kiki ekibaawo ng’omuntu alimenye? |  
|
| 4.4 | Amateeka gano waliwo eyali agamenye mu ssomero? Kiki ekyamukolebwaako? | Baakolebwako ngamateeka bwegalagira? |

### 5. Okutumbula enkola za GST

#### Ebibuuzo:

1. Kiki ekiiyinza okukolebwa okulaba ng’enkola zino abantu bazitegeera bulungi?
2. Birowoozo ki byowa ebiiyinza okuyamabako mu kutumula enkola za GST?

### Kakati, twakagala okukubuuzu, kiki kyolowooza ekiyinza okutumbula entekateeka ya GST?

| 5.1 | Olinayo ekirowoozo kyonna ku ngeri enkola eno geyinza okwongera okulongosebwaamu? | - Biki byolowooza essomero byeririna okussako essira? |
| 5.2 | Olinayo ekirala kyonna kyoyagala okutugamba kunkola endala yonna mu ntekateka eno kyetutayogedeeko naye ng’osuubira nti kiyinza okyamba? |

*Emboozi yaffe ekomye wano. Webale nnyo okujetabamu. Byotueadde bigenda kuyamba nnyo IDinsight nga bwetukolaganira awamu ne Raising Voices okutumbula enkola ya GSTmu ssomero lyo n’amalala.*
INTERVIEW GUIDE – STUDENTS

Rutooro:

<table>
<thead>
<tr>
<th>S.N. Enam ba</th>
<th>Ekikaguzo</th>
<th>Ebikaguzo eby’okwongerezeaho</th>
</tr>
</thead>
</table>

Ebikaguzo ebikuserulirizibwafo:

1. Kusigikira ha bantu boona abakukwatwaho, biki ebikukorwa ebikukirayo ebisingireyo kuba by’omugaso mu kulete ho/rundi oba ebikukirayo ebisingireyo Kutaba butaba by’omugaso mukuleta (na habwaki):
   • Empinduka hantekereza hal obutabangoku mubaana Ebihindukire muntekereza ha butabangoku obutali bumu.
   • Emiringo eyokuhana abana enungi.
   • Empinduka mu nkoragana ya begi n’abasomesa.
   • Empinduka mu nkoragana mu begi
   • Kwegondeza no kwesimisa kandi n’okutungua enkwatagana enungi nisomero Kuhura nimugyamu kandi nimsimisa isomero lyanyu.

2. Kikatwara bwire ki kwetegereza ebikuru ebiri muntekaniza enu?

Mu kuhuna kuno nitwenda oyeyijukyemu amasomero gatakakingire, habwe-ekirwaire kya COVID-19, kandi otugambire nkoku Good School Toolkit yabaire netekwa munkora. **Kubanza nitugenda kukukaguza ebikaguzo ha Good School Toolkit n’omulingo nkwoku-ebaire nekora mwisomero lyawe. Ntitwenda kumanya bintu ki eb’isomero lyawe likozere kandi muli ebi byona, biki ebyokutekereza ngu nibyo byakizireyo kuba by’omugaso.**
| 1.1 | Nomanya ebikukwata ha Good School toolkit? Nokimanyaho ki? | [Make sure this question doesn’t go too long – 2-3 minutes max] |
| 1.2 | Obaire noyetaba mukuteka munkora toolkit enu mumulungo gwona? | -Oli memba wa’katebe ka Good School mwisomero lyawe? Habwaki rundi habwaki nangwa? |
| 1.3 | Webale kubaganaho ebi. Kuhika hati, bintu ki ebikukorwa mu Good School ebibaireho mwisomero lyawe? | Eby’okuororaho:  
- Kuseera ebitekerezo bya begi, ekyokuroraho nka mumulungo gwo’kutekaho akasanduko kokutekamu ebitekerezo  
- Kutandikaho kooti za begi  
- Emisomo ha butabanguko ha abaana, emiringo eyokuhana enungi n’obujunanizibwa bw’abasomesa  
- Foomu z’okwecencura omulungo abasomesa bakukoramu  
- Enkurato ezahamu ez’abasomesa n’abegi  
- Kutekaniza n’okwinganiza amateka n’ebigendererwaho obu nitwongeraho n’abaikazi abali haihi n’isomero |
| 1.4 | Hati nitwenda kwetegereza empinduka ezorozire ha isomero lyawe na biki ebikozirwe mu Good School ebiresireho empinduka ezo. | Orarozireho:  
- Empinduka mu mulingo abasomesa bakubazamu naiwe hanu na batahi bawe?  
- Empinduka mu mulingo abasomesa bakusomesa mu?  
- Abegi kugonza kubaganza n’okukiraho, ebitekerezo byabo n’abandi mu kitebe?  
- Empinduka mu mulingo abegi bakuhikirra abasomesa baabo kubagambira ebizibu ebi baina?  
- Empinduka mu mulingo abegi bagarurwamu amaani kukora |
<p>| 1.5 | Nyine orukarra orwemiromo yoona eya GST, esengekerwe kukuwamba kwijukya. Nikisoboka kuba nti emirimo enu yoona etatebwe munkoro haisomero lyawe. |  |</p>
<table>
<thead>
<tr>
<th>Section</th>
<th>Question or Statement</th>
<th>Answer or Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.5</td>
<td>Empinduka zinu munkorogana hagati y’abasomesa n’abegi nizo zimu rundi z’embaganiza hali abegi aboojo vs abegi abaisiki? Zita?</td>
<td>Abegesa babaza rundi bakorogana n’abegi aboojo mumulingo ogutakusisana n’abaisiki?</td>
</tr>
<tr>
<td>1.6</td>
<td>Biki ebyakozirwe mukutekereza kwawe mu Good School ebyali bikuru muno mukuleetaho empinduka mu nkoragana yawe rundi eya batahi bawe na abasomesa banyu? Habwaki?</td>
<td>- Notekeze ekikorwa kinu kyali ky’omugaso muno ha basomesa, ky’omugaso muno ha begi rundi nikyo kimu ha boona? - Notekeze ekikorwa kinu kikaba kikuru muno h’abegi aboojo, abaisiki rundi kikuru haboona?</td>
</tr>
<tr>
<td>1.7</td>
<td>Orarozireho empinduka mulingo iwe n’abatahi bawe mukukoraganamu?</td>
<td>Orarozereho:</td>
</tr>
<tr>
<td></td>
<td>• Mpinduka ki ezorozire?</td>
<td>• Empinduka mu mulingo abegi bakubaza na batahi babo?</td>
</tr>
<tr>
<td></td>
<td>• Okatandika di kurora empinduka zinu?</td>
<td>• Abegi kugirra batahi babo embabazi nyingi</td>
</tr>
<tr>
<td>1.8</td>
<td>Empinduka zinu munkorogana hagati y’abasomesa n’abegi nizo zimu rundi z’embaganiza hali abegi aboojo vs abegi abaisiki? Zita?</td>
<td>Abegi aboojo arabire mumbinduka nyingi kikiraho abegi abaisiki?</td>
</tr>
<tr>
<td>1.9</td>
<td>Biki ebikorwa mu Good School ebyokutekereza ngu nibyo byali byomugaso muno habwe empinduka eziroho mu nkoragana mu begi? Habwaki?</td>
<td>Notekeze ekikorwa binu byali by’omugaso muno ha?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Abegi abaato rundi abakulu rundi kyali nikyo kimu ha boona?</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Abaisiki rundi aboojo ebe rundi boona?</td>
</tr>
<tr>
<td>1.10</td>
<td>Haro ho empinduka zoona mukuhura nibakuha ekitinka ha isomero rundi kuhura n’oyesimisa isomero lyawe rundi batahi</td>
<td>- Nohura noyesunga kwija heisomero kukira enyuma ho?</td>
</tr>
<tr>
<td>Section</td>
<td>Question</td>
<td>Answer</td>
</tr>
<tr>
<td>---------</td>
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</tr>
<tr>
<td>1.11</td>
<td>Empinduka zinu ezokwegondeza mwisomero nizo zimu rundi zembaganiza hati y’abegi abooja n’abaisiki. Kiri kita?</td>
<td>Abegi aboojo arabire mumbinduka nyingi kukiraho abegi abaisiki rundi ky’embraganiza?</td>
</tr>
<tr>
<td>1.12</td>
<td>Biki ebukukorwa mu Good School ebyokutekereza ngu nibyo byali byomugaso muno kuletaho empinduka zinu? Habwaki?</td>
<td>-Notekereza ekikorwa kinu kyali kyomugaso muno ha basomesa, ha begi rundi kyali niko kimu ha bona? -Ekikorwa kinu kibaire ky’omugaso h’abegi aboojo rundi abaisiki rundi boona?</td>
</tr>
<tr>
<td>1.13</td>
<td>Hati wangambira ebukukorwa ebitali bimu eby’okutekereza ngu nibyo byalesereho empinduka ezitali zimu ha isomero lyawe. Biki ebukukorwa mu Toolkit enu ebyokutekereza ngu nibyo bitabeire byo’mugaso muno kutwaliza hamu? Mubindi, mu kurora kwawe, biki ebukukorwa abitalaresere empinduka yoona ha isomero lyawe?</td>
<td>Biki ebukukorwa ebitali by’omugaso ha: - Kuhindura enkoragana hagati ya basomesa na begi - Kuhindura enkoragana mu begi abatali bamu - Kuhindura ekikusobora kubaho omwegi obwakukora ekintu ekytasemereire kukora - Kuhindura omulingo abegi bakuhura nibahweba ekitinisa ha isomero n’okwesimisa isomero lyabo - Bikorwaki kakuba bihwamu mu toolkit enu ebitakwija kuletaho empinduka eyamani hantekaniza enu?</td>
</tr>
</tbody>
</table>

2. Kwetegereza omugaso gwebiri mu misomo

Ebikaguzo ebikuserulirizibwaho:

1. Kikchweka ki mu misomo nambere ebegi bakwega ebitekerezo ebikusinga obwingi? Bitekerezo ki?
Hati nitwenda kubaza ha misomo eyabeireho nka kimu ha bine kukorwa mu Good School Toolkit. Nitwenda kumanya kichweka ki mu misomo ekya kwegeseze muno?

| 2.1 | Nitukimanya ngu haroho emisomo eyekukorwa nka emu ha biine kukorwa mu Good School Toolkit, halimu emisomo ha “kwetegereza obutabanguko h’abaana”, “kuzora obujunanizibwa bwa basomesa” na “kwimukya emiringo eyokuhana abaana enungi’.
Orabeireho mu musomo gwoona?
Nka eha? | [Obubarakukaguza ngu emisomo nikyo ki?] Obutugamba ‘emisomo’ ntuba nitubazaho enkurato ezimwai kalire mu na basomesa banyu mu bwire obutali bw’okusoma mw’ahanura eba rundi mwabaza ha bintu nka obutabanguko h’abaana, obujunanizibwa bwa basomesa, n’emiringo y’okuhanamu abaana enungi. Zinu enkurato zina kuba zamazire obwire obwisomo lyona lisemerire kumara (edakika 40 rundi kikiraho) |

| 2.2 | Hati nitwenda kukaguza ha misomo enu, gumu hali gumu. Ekyokubanza kiri “kwetegereza ha butabanguko h’abaana” eki kwegesa ebinugwamu mu butabanguko h’abaana mu masomero.
● Bicweka ki mu musomo gunu ebyokwijuka ebyabalizweho?
● Okega ekintu kyona mu bichweka binu (obweraba eri ego) kiki ekiwayegereyo?
● Mitwe ki eyokwijuka noyegaho? Habwaki wayegere bingi ha mutwe gunu? | - Kiki ekyafuire ebichweka mu misomo enu birungi/kutambura kurungi?
- Kikikaba kiri habikorwa?
- Bikorwaki ebyokwijuka ha mutwe gunu? Noha yabye bembire?
- (ebikorwa nibisobora kuba: emizano, enganikyo, kwecumitiriza, kubazaho ebyorabiremu, ebikorwa ebikozirwe ahamu) |

| 2.3 | Ekikugarukaho kiri “Kuzora obujunanizibwa bwa basomesa” ekikubaza ha habwaki kuba musomesa mulimu gwa mani”
● Emisomo ekatwara bwireki?
● Mitwe ki mu musomo gunu eyokwijuka nimubazaho?
● Okega mu ekintu kyona mu bichweka binu (obweraba eri ego) kiki ekiwayegereyo?
● Mitwe ki eyokwijuka noyegaho muno? Kiki eyokutekereza ngu nikyo kya leterize kwego muno ha kicheka kinu? | -Kiki ekyafuire ebichweka mu misomo enu Birungi kugenda kurungi?
- kikaba kirugirire ha bikorwa?
- Bikorwaki ebyokwijuka ha mutwe gunu? Noha yabye bembire omutwe gunu? |
### 2.4

Ekyokumaliriza, twine omusomo gwo “kwimukya emiringo eyokuhana abana enungu” eyekulungaho kwoleka emilingo etali emu eya abasomasa bakuboroba kuhanamu abana kikaletaho embeera enungu ha bwa begi.

- Emisomo ekatwara bwireki?
- Mutweki mu musomo gunu ebyowijuka nimubazaho?
- Okega mu ekintu kyona mu musomo gunu?(obweraba eri ego) kiki ekiwayegereyo?
- Mitweki eyowijuka noyegaho mu musomo gunu? Kiki egyokutekereza ngu niki kyaletterize kwegago muno ha kicheka kun?

### 3. Kwetegereza omugaso gw’omulingo abegi bakusobora kuba/kugarayo ebikufaho/ebikubasasa

**Ebizaguze ebikuseruririzibwaho:**

1. Mu begi abalengeleho kukoza emihanda erohe kuba/kugarayo ebikubafoho/ebikubasasa, ebibakugarayo binu bikozelweho? Kinu kihindwire kita ebibakurabamu obubakuba bali mu kilasi/class?

**Mu bikaguzo ebikugarukaho, nitugenda kukagazu emiringo etali emu eya abegi bakusobora kukoza kuba/kugarayo ebikufaho/ebikubasasa mu ba somesa baabo nka akasanduko kokutekamu ebitekerezo, enkurutaro z’omurwijwire hagati ya begi na basomasa, akatebe ka begi, foomu z’okucencura omulingo abasomasa bakukoram, kutera obutabo/amabarua agakumanyisa ebikufa haisomero nomulingo nkwoku bikukaramu.**

#### 3.1

Miringo ki eyeroho mwisomero lyawe eya abegi bakusobora kubaza/kugarayo ebikufaho/ebikubasasa mu basomasa babo rundi mu mukuru wi’somero?

#### 3.2

Mubindi, kakuba oba oine okyokutekereza ha musomosa wawe rundi isomero lyawe ekiwakugondeze kubaganaho n’omusomesa wawe rundi n’omukureu wisomero, wakukozere ota?

---

`Kiki ekyafurine ebichweka mu misomo enu Birungi-kugenda kurungi?
- Kikaba kirugirire ha bikorwa?
- Bikorwaki ebyokwijuka ha mutwe gunu? Noha yayebeumbire omutwe gunu?`
| Orakozesezeho kimu ha bintu binu byona kubaza/kugarayo ebikukufaho/ebikukusasa? Abegi abandi mu kitebe kyawe babikoza? | ha gundi?  
-Kasinga oba n’oyenda kubaza/kugarayo ebikukufaho/ebikukusasa mu musomesa wawe, wakukikoze ota? |
|---|---|
| (Obweraba eri ego mu 3.2) biki ebimugarwireyo mu basomesa bawe kikozerwe iwe rundi abegi abandi? | Kugarayo ebikukusasa/eb'y'okwenda bihinduke kunu kwine omulingo nkwoku kihindwire engeri abasomesa:  
- Bakubaza neiwe rundi batahi bawe?  
- Bakwegesa?  
- Bakugarukamu omwegi obwakuba akozere ekintu ekibi? |
| Oine empinduka yoona eyorozere mu kitebe kyawe rundi mu musomesa wawe hanyuma y’okugarayo ebikukusasa/eb’y’okwenda bihinduke? (Obweraba eri ego) Mpinduka ki ezorozere? | 3.4 |
| (Obweraba eri ego mu 3.4) Kinu kine omulingo nkwoku kihindwiremu embera yawe mu kitebe/kilasi n’omwisomero? Kita? | Kihindwire enkoragana yawe n’omusomesa?  
-Kihindiwre amateeka mu kilasi yawe?  
-Kihindiwire omulingo okuhuramu ha kilasi yawe/isomero lyawe? |
| 3.3 | 3.4 |
| 3.5 | |

4. Kwetegereza omugaso gwa amateka

**Ebikaguzo ebikuserulilizibwaho:**

1. Abasomesa/ abegi bamanyire ha kubaho kwe ‘ngenderwaho/amateeka” nebigakusobora kuleta? ngenderwaho/amateeka ki ganu?

2. Biki ebikunihirwa kuruga mu ngenderwaho/iteeka eri takwitira muntu ha liso? Ebikurugamu nibitekebwa mu nkora?

*Hati, nitwenda kumanya biragiro ki ebitairwe munkora ha isomero lyawe, nka omulingo gw’omuntu aine kwetwazamu, na nkwoku bikukora.*
### 4.1

Omanyire obu haraba haroho amateeka gona amahyaka mwisomero lyawe habwa good school toolkit? Ekyokuroraho, ebiragiro byona buli omu mwisomwero ebyaine kuhondera ebirikukwataho obutabanguko mubaana, ebifubiro ebyamani, kuhabura kurungi, okutuntuza rundi ekindi kyona okyosobora kutekereza.

<table>
<thead>
<tr>
<th>Nka:</th>
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</thead>
<tbody>
<tr>
<td>-Iteeka agakutanga kutuntuza abandi.</td>
</tr>
<tr>
<td>-Iteeka erikutanga kutwaliliza abaana mu ngeso ezobusihani</td>
</tr>
<tr>
<td>-Iteeka erikutanga kuha abaana ebifubiro ebyama maani.</td>
</tr>
<tr>
<td>Iwe rundi abegi abandi muketababa mukukora ebiragiro binu?</td>
</tr>
</tbody>
</table>

### 4.2

Nomanya kiki ebiragiro binu ekibirukugamba?

Kiki ekirukubaho kakuba omuntu acwa ebiragiro?

### 4.3

Haroho omuntu weena ha isomero aracwire ebiragiro binu?

Kiki ekyabeireho obuyakikozere?

Bakabafubira mumulingo nkoku kyali kisemerire kuba?

## 5. Kwongera kusemeza GST

**Ebikaguzo ebikuserulilizibwaho:**

1. Nitusobora tuta kuteka munkora omulingo gw’okwetegereza ensonga enkuru?
2. Ebitekerezo eby’okusemeza GST nibyo biha?

### Hati nitwenda kukukaguza ebikaguzo ha kiki eky’okutekereza kukwora kurora GST program yasem ezibwa.

### 5.1

Oineyo ekitekerezo kyona ha mulingo GST ekusobora kusemezibwa?

- Bintu ki ebikukorwa eby’okutekereza ngu amasomero gaine kutekaho amaani?
  - Bikorwaki ebyokukerezo amasomero tigaine kutekaho amaani rundi tigaine kuteeka munkora (habwokuba tigakuyamba)

### 5.2

Haroho ekintu kyona ekindi ekiwakugondeze kutugambirira ha bikukorwa muToolkit ekikutabalizeho baitu iwe notekereza nikisobora kusemezibwa?

Hello. My name is [INTERVIEWER NAME]. I am here from IDinsight, the organisation working with Raising Voices to understand how the Good School Toolkit has been working at your school. To learn more about this, we are conducting interviews and focus groups with a few teachers, students, administrators, and parents at your school. Today, we would like to hear your perspective about how the Good School Toolkit has been working in your school, particularly to understand:

-- which activities in the Toolkit have been most and least effective;
-- the challenges with implementing the Toolkit; and,
-- how the Toolkit could be improved.

Will you be able to speak with us about the Good School Toolkit now? This interview will take about an hour.

1. GST activities most contributing to change

Research Questions:

1. According to stakeholders, which activities have been most/least important for contributing to (and why):
   - Changed perception of violence
   - Positive discipline practices
   - Changes in relationships between students & teachers
   - Changes in relationships between students
   - Feelings of belonging & connection to school

2. How long did it take to understand key ideas?

For this interview, we would like you to think back to before the COVID-19 pandemic and how the Good School Toolkit was being implemented at this time. We’re going to start with some very broad questions about the Good School Toolkit and how well you think it’s been working at your school. We’d like to understand which activities your school has done and which of these were most important to contributing to any changes you’ve observed at your school.

1.1 When did the Good School Toolkit launch at your school? Where is your school in the process of implementing the Toolkit? Do you know how many steps have been completed?
<table>
<thead>
<tr>
<th>1.2</th>
<th>How have you been involved with implementing the Toolkit? What exactly has your role been in implementation?</th>
<th>Are you part of the Good School Committee?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Thanks for sharing that. I understand your school is up to [STEP X] in the process. Up until now, which specific Good School activities have been implemented at your school so far?:</td>
<td></td>
</tr>
<tr>
<td>1.3</td>
<td>I have a list here of all of the GST activities, categorized by step, to help jog your memory. It is possible that not all of these activities were implemented at your school. For example: ● seeking student feedback, for example in the form of a suggestion box; ● establishing a student court; ● workshops about violence against children, positive discipline, and the role of teachers; ● teacher evaluation forms; ● school-wide meetings between teachers and students; and, ● drafting and updating rules, regulations, and policies including the whole school community.</td>
<td></td>
</tr>
<tr>
<td>1.4</td>
<td>Now we’d like to understand what changes you have seen at your school and which Good School activities you think were most important for contributing to that change. Have you noticed: ● changes in how students/teachers communicate with one another? ● changes in how teachers run their classrooms? ● changes in perspectives and practices of discipline? ● teachers being more understanding of students?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Have you noticed changes in how students and teachers interact with each other? ● Which changes have you noticed? ● How long did it take for these changes to occur?</td>
<td></td>
</tr>
<tr>
<td>1.5</td>
<td>Are these changes in relationships between teachers and students the same or different for male students vs. female students? How so? - Do teachers communicate or interact with male students differently from female students?</td>
<td></td>
</tr>
<tr>
<td>1.6</td>
<td>What Good School activities do you think were most important for these changes that you observed in how students and teachers interact? - Do you think this activity has been particularly important for teachers or students, or has it...</td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Response</td>
<td></td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Have you noticed changes in how students interact with one another?</td>
<td>- Which changes have you noticed?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- How long did it take for these changes to occur?</td>
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<td>1.7</td>
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</tr>
<tr>
<td>Are these changes in relationships among students the same or different for male students vs. female students? How so?</td>
<td>- Have male students experienced more of this change than female students or vice-versa?</td>
<td></td>
</tr>
<tr>
<td>Which Good School activities do you think were most important for these changes that you observed in how students interact with one another? Why were these activities important?</td>
<td>Do you think these activities were more important for:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Younger students vs. older students?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Girls vs. boys?</td>
<td></td>
</tr>
<tr>
<td>Have you noticed changes in feelings of belonging at the school that you or others have?</td>
<td>- Do teachers, students, or administrators feel more connected to their school than they did previously?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Do you feel more proud to be a school administrator than you did previously?</td>
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<tr>
<td>1.10</td>
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<tr>
<td>Are these changes in feelings of belonging the same or different for male students vs. female students? How so?</td>
<td>- Have male students experienced more of this change than female students or vice-versa?</td>
<td></td>
</tr>
<tr>
<td>Which Good School activities do you think were most important for these changes in feelings of belonging that you observed? Why were these activities important?</td>
<td>- Do you think this activity has been particularly important for teachers, students, or administrators, or has it been the</td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Answer</td>
<td></td>
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<td>-------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Has this activity affected male students vs. female students differently?</td>
<td>- Has your own discipline practices changed?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Have your neighbors’ discipline practices changed?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Is the community more attracted to the school than before?</td>
<td></td>
</tr>
<tr>
<td>Have you noticed changes in the community related to violence against</td>
<td>Which Good School activities were the most important for these changes?</td>
<td></td>
</tr>
<tr>
<td>children, positive discipline, or pride for the school?</td>
<td>- Which activities were the least important for:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>● Changing relationships between teachers and students</td>
<td></td>
</tr>
<tr>
<td></td>
<td>● Changing relationships between students</td>
<td></td>
</tr>
<tr>
<td></td>
<td>● Changing perspectives around violence and discipline</td>
<td></td>
</tr>
<tr>
<td></td>
<td>● Changing feelings of belonging</td>
<td></td>
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<tr>
<td></td>
<td>- Which activities, if they were removed from the Toolkit, would not change the overall</td>
<td></td>
</tr>
<tr>
<td></td>
<td>effectiveness of the program?</td>
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<tr>
<td></td>
<td>- Is this activity considered least important because it was difficult to implement?</td>
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<tr>
<td>Which Good School activities were the most important for these changes?</td>
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</table>

1.13 You’ve now mentioned a number of activities that you thought were important for leading to changes at your school. Which Toolkit activities do you think have been the least important overall? In other words, in your perspective, which activities did not contribute to any of these changes?

2. Understanding importance of workshops’ content
Research Questions:

1. Which sessions are most / least commonly conducted? Why?
2. Which sessions (if any) were most influential in changing perception on (a) perception of violence against children, (b) the importance of the role of the teacher, and (c) alternative discipline measures?
3. Which sessions (if any) were most influential in changing (a) discipline practices, (b) teaching in the classroom, (c) communication with students?

Now we want to talk about the workshops conducted as part of implementing the Good School Toolkit. In particular, we would like to understand which sessions in the workshop were most useful for your school.

| 2.1 | We understand that a number of workshops are conducted as part of the Good School Toolkit, including workshops on “Understanding Violence Against Children,” “Exploring the Role of Teachers,” and “Developing Positive Discipline.” Have any of these workshops been conducted at your school? |
| 2.2 | Now we want to ask you about each workshop individually. First is “Understanding Violence Against Children,” which aims to change perceptions of violence against children.  
- Which sessions in this workshop were conducted?  
- Why did you choose these sessions and not others?  
- Which sessions in the workshop (if any) do you think were most influential in achieving the workshop goal of changing these perceptions of violence against children? |
| 2.3 | Next is “Exploring the Role of Teachers,” which aims to educate school members about the importance of the role of the teacher.  
- Which sessions in this workshop were conducted?  
- Why did you choose these sessions and not others?  
- Which sessions in the workshop (if any) do you think were most influential in achieving the workshop goal of educating participants in the importance of the role of the teacher? |
| 2.4 | Finally, we have the “Developing Positive Discipline” workshop, which aims to encourage positive discipline methods in schools.  
- Which sessions in this workshop were conducted?  
- Why did you choose these sessions and not others?  
- Which sessions in this workshop (if any) do you think |

- What about these sessions made them successful?
<p>| | | |</p>
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<tbody>
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<td></td>
<td></td>
<td>were most influential in achieving the workshop goal of encouraging alternative discipline measures?</td>
</tr>
<tr>
<td>3. Understanding the importance of student feedback mechanisms</td>
<td>Research Questions:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Have teachers noticed changes in how they approach teaching? Have administrators noticed changes? What changes?</td>
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<tr>
<td>With the next few questions, we are trying to learn more about student feedback mechanisms implemented at your school, such as the suggestion box, school-wide open meetings between students and teachers, the student council, teacher evaluation forms, and student magazines or newsletters.</td>
<td></td>
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<tr>
<td>3.1</td>
<td>Which student feedback mechanisms have been implemented at your school?</td>
<td>Such as: suggestion box, school-wide open meetings between students and teachers, student council, teacher evaluation forms, and student magazine or newsletter</td>
</tr>
<tr>
<td>3.2</td>
<td>From your perspective, does it seem like students are making use of these mechanisms to provide feedback to their teachers?</td>
<td>- Which mechanisms are used most frequently?</td>
</tr>
<tr>
<td>3.3</td>
<td>What type of feedback are students giving to teachers?</td>
<td>- Specifically, has the feedback changed the way teachers approach teaching? - Has the feedback changed the relationships between students and teachers?</td>
</tr>
<tr>
<td>3.4</td>
<td>Have you noticed any changes in teachers’ behaviour after they receive this feedback? If yes, what changes?</td>
<td>- (If yes) What was the feedback? - Do you agree with it? - Has it been helpful or unhelpful?</td>
</tr>
<tr>
<td>3.5</td>
<td>Have you personally received any feedback through any of the student feedback mechanisms?</td>
<td></td>
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</tbody>
</table>
3.6 Has the feedback changed your thoughts or actions in any way? If yes, in what way?

4. Understanding the importance of policies

Research Questions:
1. Are teachers/children aware of the existence of policies and their consequences? Which policies?
2. What are the expectations around consequences of the zero tolerance policy? Are consequences implemented?

Now, we want to understand which school policies have been implemented at your school, such as the school standards or Code of Conduct, and your perspective on these policies.

| 4.1 | What kinds of policies or rules have been adopted in your school as part of implementing the Good School Toolkit? For example, anything related to violence against children, positive discipline, acceptable behaviour, taking pride in the school, or anything else related to the objectives of the Toolkit. | Such as:
Anti-bullying policy
Anti-sexual violence policy
Anti-corporal punishment policy |
| 4.2 | Can you elaborate on what exactly these policies or rules state? | - What are the consequences for breaking these rules? |
| | Did these policies exist before the GST was introduced in your school? (If yes) Did the introduction of the GST change anything about these policies? | - Did the consequences for breaking the policies/enforcement of the policies change after the GST was introduced? |
| 4.3 | Has your school implemented a zero tolerance policy with respect to corporal punishment and violence against children? (If yes) What does the policy state? What are the consequences for not adhering to the policy? | |
| 4.4 | Has anyone at the school previously not adhered to the policy? What happened when they did that? | - Did they face the consequences of the policy? |
| 4.5 | Overall, do you feel that these policies have been useful for your school to achieve the objectives of the GST? | ● Is your sense that students/teachers are aware of these policies? ● Are consequences for breaking these policies |
5. Improving the GST

Research Questions:

1. How might the process for understanding key ideas be expedited?

2. What are the key challenges with implementing the GST?
   - How do teachers & administrators adapt to other teachers transitioning out of school?

3. What modifications would make the GST easier to implement?

4. What are suggestions for improving the GST?
   - How useful is the six steps structure?
   - How was the level of support from Raising Voices?
   - Is Raising Voices building capacity efficiently / effectively?

5. How is the model of two protagonists working?
   - Is it helpful to have two people? What are the different roles of each? Challenges with working with two people? Should each person be a different gender?

*Now, we would like to ask you about how the GST program could be improved.*

### 5.1
We spoke earlier about how long it took for you to notice various changes occurring in your school in terms of changing relationships, perspectives towards violence and discipline, and feelings of belonging.

Overall, do you have any ideas for how the GST could be adjusted so that change happens faster?

### 5.2
What challenges has your school had in implementing the GST?

- Are there any particular activities that have been difficult for your school to implement? How did you go about implementing these activities (or were they not implemented at all)?
## 5.3
We understand that sometimes teachers transfer to other schools.
- Has this happened at your school while the Toolkit was being implemented?
- Are you able to continue with the Toolkit when this happens?
- How do teachers and administrators handle this situation in order to continue implementing the Toolkit?

## 5.4
As you may know, the Toolkit involves six steps. How useful do you think the steps structure is, versus not having the steps to follow?
- Do you think there are any steps that could be combined? Could any of the steps be omitted entirely?
- Were the steps followed sequentially at your school?
- Was the ordering of the steps useful? Should the order of any of the steps be changed?

## 5.5
Did you receive support from Raising Voices while implementing the GST? What kind of support?
- Do you feel that your school has received enough support from Raising Voices in implementing the Toolkit?
- Would you have wanted more support? Less support?

## 5.6
How do you think Raising Voices could better support schools in implementing the Toolkit?
- What kind of support would be most helpful for your school?

## 5.7
How many protagonists do you have at your school? Is it helpful to have more than one protagonist? Why?
- What are the different roles of each of the protagonists?
- Are there challenges in working with more than one person?
- Do you feel that it’s important for the protagonists to be of different genders? Why or why not?

## 5.8
Are there any other modifications that would make the Toolkit easier to implement?
- What advice would you give to another school that is interested in implementing the Toolkit, but
<table>
<thead>
<tr>
<th>If you could change the design of the Toolkit, what would you change?</th>
<th>would like an easier and faster process?</th>
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<tbody>
<tr>
<td>5.9 Is there anything else you would like to tell us about any aspect of the Toolkit that we didn’t mention, or how the Toolkit overall could be improved?</td>
<td></td>
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</tbody>
</table>

*That concludes our interview. Thank you very much for participating today. Your responses will be invaluable to IDinsight as we work with Raising Voices to make the Good School Toolkit more efficient and easier for schools to implement.*
**INTERVIEW GUIDE – ADMINISTRATORS**

Luganda:

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Ekibuuzo</th>
<th>Okunonyereza</th>
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</table>

Erinnya lyange nze [TEKAWO ERINNYA LYO]. Nvudde mu IDinsight, nga kino kitongole ekikolagana ne Raising voices okusobola okutegeera enkola ya Good School Toolkit gyebadde ekolamu mu ssomero lyo.

Okwongera okutegeera kino, tukola okunonyereza nga kwotadde n’okubuuza ebibinja byabamu ku basomesa, abayizi, abakulira amasomero n’abazadde mu ssomero lino. Leero twagadde okufuna endowoozayo kunkola eno n’engeri gyekolamu, nga byetwagla okusinga okutegeera:

- Biki ebiri mu nkola eno ebisinze okuba eby’omugaso n’ebyo byolaba ng’omugaso gwabyo mutono.
- Okusomozebwa kwemusanze mu kuteeka ebintu bino mu nkola
- N’engeri enkola eno gyeinya okwongera okulongooka

**Osobola okwogerako naffe kunkola eno kati? Kiyinza okututwakira obudde bwa sawa ng’emux.**

1. **Ebisinze okuleeta enkyukakyuka mu nkola ya GST**

**Ekibuuzo:**

1. Okusinziira ku bakwatibwako ensonga, nkola ki ezisinze okuleeta enkyukakyuka n’ezo ezitalina nkyukakyuka yamaanyi gyezireese ku bino wamanga (era lwaki):
   - Enkyukakyuka mu ntegeera y’okutulugunya
   - Okukyuusa mu neyisa neba nnungi
   - Enkyukakyuka mu nkolagana y’abasomesa n’abayizi
   - Enkyukakyuka mu nkolagana ya bayizi bokka na bokka
   - Okuwulira ng’oli kitundu ku ssomero era nga nebikolebwa bikukwakato butereevu

2. Kyatwaala kiseera ki okutegeera ebikulu mu nkola eno?

Mu kukubaganya ebirrowoozo kuno twagadde tutunuleko mu biseera ebyemabega nga COVID-19 tanatulumba n’engeri GST gyeyali etekewba mu nkolamu kiseera ekyo. **Tugenda kutandika n’ebibuuzo ebyawamu kunkola ya Good School Toolkit nengeri ki gy’olowooza gyekolamu mu ssmombo lyo. Twagala okumanya biki essomero lyo byerikoze era ku bino biriwa ebisinze okuyamba mu kuleetawo enkyukakyuka gyomulaba mu ssmombo.**

<table>
<thead>
<tr>
<th>1.1</th>
<th>Enkola ya GST yatandika ddi mu ssmombo lyo? essomero lyo litzuuse wa mu kuteeka bino mu nkola?</th>
<th>Omanyi mitendera emeka egisobodde okutuukibwaako?</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.2</td>
<td>Wenyigidde otya mu kussaawo enkola zino?</td>
<td>Oli kitundu ku kakiiko akali mu mulimu guno?</td>
</tr>
<tr>
<td>Section</td>
<td>Question</td>
<td>Answer</td>
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<tr>
<td>1.4</td>
<td>Kati twagala okumanya enkyukakyuka zolabye mu ssomero na nkola zolowooza ezisinze okuleeta enkyukakyuka eno.</td>
<td>Olina enkyukakyuka zolabye ku ngeri abayizi gyebeyabizaamu abasomesa?</td>
</tr>
<tr>
<td>1.5</td>
<td>Enkyukakyuka zino wakati wa basomesa nábayizi zirabikira nyo mubayiz abalenzi oba abawała? Mungeri ki?</td>
<td>Waliwo enjawulo mungeri abasomesa gyebatambuzaamu emirimu n'abayizi abawala oba abalenzi?</td>
</tr>
<tr>
<td>1.6</td>
<td>Nkola ki z’olowooza ezisinze okuleeta enkyukakyuka enkyukakyuka zolabye mu ngeri abayizi gyebatabaganamu n’abasomesa? Lwaki enkola zino zamugaso?</td>
<td>-Olowooza enkola zino zisinze kuganyula basomesa oba bayizi oba bombi?</td>
</tr>
<tr>
<td>1.7</td>
<td>Olina enkyukakyuka zolabye mu ngeri abayizi gyebatabaganamu ne bannabwe?</td>
<td>Olina enkyukakyuka zolabye mu:</td>
</tr>
<tr>
<td></td>
<td>• Nkyukakyuka kizolabye?</td>
<td>• Ngeri abayizi gyebatabaganamu bokka na bomka?</td>
</tr>
<tr>
<td></td>
<td>• Kyatwala kiseera ki enkyukakyuka zino okulabika?</td>
<td>• Mu ngeri abayizi gyebagonjoolamu</td>
</tr>
</tbody>
</table>
### 1.8 Enkyukakyukazino zezimu ezirabikidde mu bayizi abawala oba abalenzi? Mungeri ki?

Enkyukakyuka eno esinze nyo okulabikira mu bawala oba balenzi- vice-versa.

### 1.9 Nkola ki z’olowooza nti zezinze okugasa mu kuleeta enkyukakyuka ezo zolabye mu ngeri abayizi gyebatabaganamu ne bannabwe? Era lwaki?

Olowooza enkola zino zisinze kugasa:
- Bayizi abato mu myaka bwogerageranya ku bakuzeemu?
- Bawala oba balenzi?

### 1.10 Olina enkyukakyuka zolabyewo mu ngeri ggwe oba abalala bonna gyebawuliramu mu kuba ekitundu ku ssomero?

- Nkyukakyuka ki zolabye?
- Enkyukakyuka zino zitutte kiseera ki okulabika?

### 1.11 Ekyukakyuka zinno mu ngerigyebawulilamu nga bali kitunddu kushomero yemu mubalensioba mubawala? Mungeri kyi?

Enkyukakyuka zinno zisinze kulabikila mu balenzi oba abawala? Vice-versa?

### 1.12 Nkolaki zolowooza ezisinze okuletawo enkyukakyuka mu kwenyumiriza mu ssomero zolabye?

-Olowooza enkola zino zisinze kuganyula basomesa, bayizi, oba bakulu ba masomero, oba bonna kyenkanyi?
-Enkyukakyuka eno esinze kuyamba abalenzi oba abawala?

### 1.13 Otubulidde enkola nyingi zolowooza nti zamugaso nnyo mu kuleeta enkyukkyuka mu ssomero. Naye nkola ki eza GST zolowooza nti tezibadde zamugaso nnyo mu zonna? Mungeri endala gwe nga bwolaba nkola ki ezitalina nkyukakyuka zeziireese?

Nkola ki ezitabadde nnyo na mugaso mu:
- Kukuusa enkolagana wakati w’abasomesa n’abayizi
- Enkolagana y’abayizi bokka na bokka.
### 2. Okutegeera omugaso gwomusomo

#### Ebibuuzo:

1. Nkola ki (bweziabaawo) ezikoze ekine ee mu kukuusa endowooza ku (a) kutulugunya abaana, (b) omugaso gwemirimu gy’omusomesa, ne (c) okukyuusa mu mpisa.

2. Nkola ki (bweziabaawo)ezisinze okugasa mu kukuusa (a) empisa (b) ensomesa mu kibiina, (c) empuliziganya n’abayizi?

#### Kati twagala okwogera kku misomo egitereddwawo nga emu kungeri zokussa mu nkola GST. Okusinga twagala okumanya, mu misomo gino biki ebyasinga okuba ebyomugaso eri essomero?

| 2.1 | Tukimanyi bulungi nti emisomo mingi egibaddewo ngemu kunkola za GST omuli egikwata ku “Okutegeera ebikwata ku kutulugunya abaana,” “Okwekenenya emirimu gy’abasomesa ,” “N’okunkyuya mu mpisa.” Emisomo egyengeri nga zino gibaddewo mu ssomero lyo? |
| 2.2 | Kati twagalaka okubukuza ebikwata ku buli musomo kinnakimu. Ekisooka” okutegeera ebikwata ku kutulugunya abaana “ogugenderera okukyuusa endowooza ku kutulugunya abaana.
- Nkolaki ezatuukibwaako mu musomo guنو?
- Lwaki walondawo enkola zino noleka endala zona?
- Nkola ki mu musomo (bweziabaawo) z’olowoosa nti zezisinze okuyamba mu kuytuukiriza ebigendererwa mu kukuusa endowooza ku kutulugunya abaana |
- Ate nkola ki ezakusobozesa okutuuka ku kiruubirirwa? |
| 2.3 | Ekiddako “Okwekenenya omulimu gw’abasomesa,” ekigenderera okusomesa abali mu ssomero obukulu bw’omulimu gw’omusomesa.
- Biki byosobodde okutuukako mu musomo guño? 
- Lwaki bino byewalondayo ku birala byonna? |
- Nkolaki ezabasobozesa okutuuka ku kiruubirirwa? |
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<tr>
<td>N’ekisembayo, tulina “Okutumbula empisa ennungi,” omusomo guno gugenderera okutumbula enkola z’empisa ennungi mu masomero.</td>
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<tr>
<td>• Nkola ezituukiddawako mu musomo guno?</td>
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<tr>
<td>• Lwaki zino zolonzeewo noleka endala zonna?</td>
</tr>
<tr>
<td>• Nkolaki mu musomo guno (bwezibaayo) zolowooza nti zezisinze okuyamba mu kutukiriza ebibendererwa byomulimu guno ogw’okutumbula empisa ennungi?</td>
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- Biki ebikusobozesezza okutuuka ku kiruubirirwa?

| 3. Okutegeera omugaso gwenkola y’okufuna endowooza z’abayizi |

**Ebibuuzo:**

1. Abasomesa balabyewo enjawulo mu ngeri jebakolamu omulimu gwabwe? Ate abaddukanya essomero? Nkyukakyuka ki zino?

*Ne bibuuzo ebitonotono tugezaako okwongera okutegeera ku ngeri abayizi gyebaanukula oba okuwa endowooza babw,e nkola ezitekeddawako okutukiriza kino, gamba ngokussawo akabokisi kebirwoozu, enkungaana ezizingiramu bonna abali mu ssomero wakati w’abayizi n’abasomesa, akakiiiko kabayizi, foomu ezekenneny u enkola y’abasomesa, nobutabo bwabayizi obwamawulire.*

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<tr>
<td>Nkolaki etereddawo mu ssomero okusobola okufuna endowooza zabayizi?</td>
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<tr>
<td>Gamba nga: Akabokisi k’ebirowoozo, enkiiko wakati w’abasomesa n’abayizi, akakiiiko kabayizi, foomu ezekenneny u enkola y’abasomesa, n’obutabo bwamawulire obwa bayizi</td>
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<th>3.2</th>
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<td>Ggwe nga bwolaba, abayizi enkola zino bazeyambisiza mu kutuusa endowooza zabwe eri abasomesa?</td>
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<tr>
<td>-Nkola ezisinze okwemawulire</td>
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<tr>
<td>Mawulire ki abayizi gebasinga okuzza eri abasomesa?</td>
</tr>
<tr>
<td>-Katugambe, amawulire gano abayizi gebaza eri abasomesa gakusimba ku ngeri abasomesa gyebalesamamungu</td>
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<th>3.4</th>
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<tbody>
<tr>
<td>Olinawo enkyukakyuka z’olabye mu neyisa yabasomesa nga bamaze okufuna endowooza za bayizi? Bwezibaayo zeziriwa?</td>
</tr>
</tbody>
</table>

Gamba nga:

Akabokisi k’ebirowoozo, enkiiko wakati w’abasomesa n’abayizi, akakiiiko kabayizi, foomu ezekenneny u enkola y’abasomesa, n’obutabo bwamawulire obwa bayizi
### 3.5 Ggwe kenyini wali ofunye ku ndowooza z’abayizi okuyita mu nkola zino?

- Kino kirina kyeekyusizza ku nkolagana wakati w’abasomesa n’abayizi?
- (bwekibaawo) Kyali kitya?
- Okkiriziganya nakyo?
- Kiyambye oba nedda?

### 3.6 Amawulire okuva mu bayizi galina engeri yonna gyegakukyusizaamu mu ndowooza? Bwekiba bwekityo mu ngeri ki?

### 4. Okutegeera omugaso gwenkola zino

#### Ebibuuza:

1. Abayizi/abasomesa bamanyi kunkola zino n’ebizivaamu? Era nkola ki zino?
2. Biki ebisuubirwa kwebyo ebiva munkola ya “zero tolerance”? Bbyo bitereddwa mu nkola?

#### Kakati, twagakla okumanya biki ebitereddwawo mu nkola mu ssomero, gamba nga, omutindo n’ebigobererwa, na kki kyolowooza ku kola zino?

| 4.1 | Nkola ki ezitereddwwawo mu ssomero lyo nga emu kunkola za GST? Ekyokulabirako, kyonna ekikwata ku kutulugunya abaana, empisa ennungi, enneyisa esaanidde, okwenyumiriza mu ssomero oba engeri yonna eyekuusa kunkola zino. |
| 4.2 | Osobola okutununnyola kunkola zino? |
| 4.3 | Essomero lyo litadde mu nkola engeri z’okumalirawo ddala ebibonerezo mu masomero n’okumalawo okutulugunya abaana? (bwekiba bwekityo) Biki ebiri mu nkola eno? Era kiki ekibaawo singa omuntu tagoberera nkola zino? |
| 4.4 | Waliwo omuntu yenna mu ssomero atagoberedde nkola zino? Kiki akyamucolebwaako? |
5. Okutumbula enkola za GST

Ebibuuzo:
1. Kiki ekiyinza okukolebwa okulaba ng’ebikulu mu nkola eno bitegezebwa?
2. Kusomoza ki kwosanze mu kuteeka bino munkola?
   - Abasomesa n’abakulira essomero nkola ki zebataddewo ezigobererwa singa omusomesa aba ava mu ssomero?
3. Ngeri ki eziyinza okukyusibwaamu okufuula enkola za GST ennyangu okussa mu nkola?
4. Birowoozo ki byotuwa ebiyinza okutumbula GST?
   - Enkola yemitendera omukaaga: six steps structure” eyambye etya?
   - Raising Voices ebonyambye kwenkana ki?
   - Omulimu gw’okutumbula enkola zino Raising Voices egukutte bulungi?
   - Okukolagana nabantu ababiri okisane etya?
   - Kiyamba okukola n’abantu ababiri? Buli omu aina mugaso ki? Olima okusomozebwaki kwosanze mu kukola n’abantu ababiri? babe ba kikula kimu oba babere mukyala na mwami?

Kakati, tubulireko engeri enkola ya GST gyeziyinza okutumbulaamu.

5.1 Mu kusooka twayogedde ku kiseera ki kyewatwaala okutuuka okulaba enkyukakyuka mu ssomero lyo mu kuyuusa enkolagana, endowooza ku kutulugunya nempisa, nokuwulira nti oli kitundu ku ssomero lyo.
Mu byonna olinanayo ekirowoozo kungeri enkola zino gyeyiinza okukyusibwaamu enkyukakyuka nesobola okulabibwa amangu?
- Waliwo enkola zonna esomelo gyelisanze nga zibu mukuteka munkola oba okukiriza? Kiki kyemwakola kwekye?

5.2 Kusomozebwaki essomero lyo kwerisanze mu kussa GST mu nkola?

5.3 Tukimanyi nti oluusi abasomesa bakyuusa amasomero.
- Kino okifunyeeko ngenkola ya GST egenda mu maaso mu ssomero lyo?
- Enkola za GST osobola okuzitwala mu maaso nebwekiba nga kino kibaddewo?
- Embeera eno abasomesa n’abakulira essomero bagikutte batya okusobola okutwala enkola za GST mu maaso?

<table>
<thead>
<tr>
<th>5.4</th>
<th>Nga bwomanyi, enkola ya GST erina emitendera mukaaga. Olowooza emitendera gino gyamugaso okusinga bwewatandibaddewo mitendera gyonna gigibererwa?</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>5.5</th>
<th>Mwafuna obuyambi bwonna okuva mu Raising Voices bwemwali mutekesa Toolkit mu nkola? Bwali muyambi bwangeri ki? Kiki kyolowooza ku buyambi buno bwemwafuna okuva mu Raising Voices?</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>5.6</th>
<th>Olowooza Raising Voices eyinza etya okwongera okuwagira enkola wa Toolkit?</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>5.7</th>
<th>Ababuza ebibuuzo mulina bameka mu ssomero lyamwe? Kiyamba okuba nababiri okusinga omu? Lwaki?</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>5.8</th>
<th>Waliwo enkola endala ezisobola okufuula Toolkit eno ennyangu okussa mu nkola? Singa osonola okubawo kyokusamu munkola ya GST wandikyusizamu kki?</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>5.9</th>
<th>Olinayo ekintu ekirala kyonna kyoyagala okutugamba kyetutayogeddeeko ku nkola eno, oba ku ngeri enkola gyeyinza okutumbulwaamu?</th>
</tr>
</thead>
</table>


5.9

<table>
<thead>
<tr>
<th>5.9</th>
<th>Waliwo enkola endala ezisobola okuFuula Toolkit eno ennyangu okussa mu nkola? Singa osonola okubawo kyokusamu munkola ya GST wandikyusizamu kki? Olinayo ekintu ekirala kyonna kyoyagala okutugamba kyetutayogeddeeko ku nkola eno, oba ku ngeri enkola gyeyinza okutumbulwaamu?</th>
</tr>
</thead>
</table>

Ensisinkano yaffe ekomye wano. Webale kwetabamu leero. Byotuwadde byamugaso nnyo eri IDinsight nga tukolera wamu ne Raising Voices okulaba nga GST eyongera okukola obulungi ate munkola ennyangu mu masomero.
INTerview GUIDE – ADMINISTRATORS

Rutooro:

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Interview question</th>
<th>Probes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Olyota. Ibara lyange ninye [IBARA]. Ndihanu kuruga mu IDinsight, ekitongole ekikukoragana na Raising Voices kumanya nkwoiku Good School Toolkit ebeire nekora mwi somero lyawe kukiramuno ekirwaire kya Corona-19 kitakatandikire. Kwongera kumanya hakinu, tulimu nitukaguza ebikaguzo abantu abaamu nkabasomesa, abeegi, abakuru bisomero, na bazeire mwi isomero lyawe. Kiro kinu, nitwenda kumanya kiki iwe ekyokutekereza ha mulingo Good School Toolkit ebeire nekoramu mwisomero lyawe. Kukira muno kumanya:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>--Ebikozoirwe mu Toolkit kurungi muno n’okutali kurungi;</td>
<td></td>
</tr>
<tr>
<td></td>
<td>--Okulemesibwa mukuteeka Toolkit munkora; na</td>
<td></td>
</tr>
<tr>
<td></td>
<td>--Nengeri yokwengera amaani mu Toolkit.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Orasobora kubaza naitwe habya Good School Toolkit hati? Kubaza kunu kwija kutwara nk’ekicweka kyesaaha.</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>1. Ebikukolebwa mu GST ebikusinga kuletaho empinduka</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Ebikaguzo ebyokuserulizaho:</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Kusigikirra mu abo abetabire mu kintu kinu, mwebi ebikozirwe nibiha ebikizire kuba byomugaso/ byomugaso gutaito mukuletaho (na havwaki):</td>
<td></td>
</tr>
<tr>
<td></td>
<td>● Kuhindura endora mubikorwa ebitali birungi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>● Engeso enungi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>● Empindukahinduka munkoragaana hagati ya’beegi na basomesa</td>
<td></td>
</tr>
<tr>
<td></td>
<td>● Empindukahinduka munkoragaana hagati yabaana</td>
<td></td>
</tr>
<tr>
<td></td>
<td>● Kuhurra otekaine n’okukwatagana nisomero</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Kikakutwarra bwire ki kurora wayetegereza ebigendererwa ebikuru?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mu rubazo/kuhanura kunu nitwenda otekereze nogaruka enyuma amasomero gatakakingire habwe ekirweire kya COVID-19 kandi otugambire Good School Toolkit yatekebwaga eta munkoramu bwire obu. <strong>Kubanza nitugenda kukukaguza ebikaguzo ha Good School Toolkit n’omulingo nkwoiku ebeire nekoramu mwisomero lyawe. Nitwenda kumanya bintu ki eby’isomero lyawe likozere kandi muli ebi byona, biki ebyokutekereza ngu nibyo byasingireyo kuleta empinduka ozorozere mwisomero lyawe.</strong></td>
<td></td>
</tr>
<tr>
<td>1.1</td>
<td>Kinu ekya Good School Toolkit kikatandika di haisomero lyaaawe? Isomero lyaaawe liri nkaha murugendo rwokuteeka munkora Toolkit?</td>
<td>Omanyira madaara aingaha agahoire?</td>
</tr>
</tbody>
</table>
1.2 Iwe oyetabiremu ota mukuteka munkora Toolkit? Obujunanizibwa bwaawe bubaire ki mukugiteeka munkora?

Oli omu haba katebe ka Good School?

Ekyokurorraho:
- Kwenda kuhurra kuruga mu beegi, nkokutekaho akasanduuko kebitekerezo;
- Kutaho court za beegi;
- Emisomo ha kutuntuza abaana, Emiringo eyokuhana enungi n’obujunanizibwa bwa’basomesa;
- Foomu zokupima omulingo abasomesa bakukoramu;
- Enkurato zisomero ezikugeita abegi na basomesa; na,
- Kubaga n’okusemeza amateeka n’eyokugenderaho mwisomero lyoona nebichweke ebihereineho.

1.3 Webale kubaganaho ebyo. Nkimanyire ngu isomero lyawe lihikire ha [IDARA X] mu mitenderea. Kuhika hati, biki ebikukorwa mu Good School ebikozerwe mwisomero lyaaawe?

Nyiine orukarra orwemiromo yoona eya GST, esengekerwe kukuwamba kwijukya. Nikisoboka kuba nti emirimo enu yoona etatebwe munkoro haisomero lyaaawe.

Nyine orukarra orwemiromo yoona eya GST, esengekerwe kukuwamba kwijukya. Nikisoboka kuba nti emirimo enu yoona etatebwe munkoro haisomero lyaaawe.

Orarozereho:
- Empinduka mu mulingo abeegi/abasomesa bakubazamu?
- Empinduka mu mulingo abasomesa bakwegesamu?
- Empinduka mu ntekereza ne’miringo yo’kuhanamu.
- Abasomesa kwongera kwetegereza abegi?
- Empinduka mu kubaza/enkoragana y’abasomesa n’abaana aboojo vs abaisiki?

1.4 Hati nitwenda kumanya mpinduka ki ezorozere ha isomero lyawe na biki ebikukorwa mu Good School ebyo’kutekereza ngu nibyo biresere empinduka zinu.

Oine empinduka yoona oyorozire mu mulingo abeegi na’basomesa bakukoraganamu?
- Mpinduka ki ezorozire?
- Kikamara bwire ki empinduka zinu kutandika kubaho?

1.5 Empinduka zinu munkorogana hagati y’abasomesa n’abegi nizo zimu rundi z’embaganiza hali abegi aboojo vs abegi abaisiki? Zita?

Abegesa babaza rundi bakorogana n’abegi aboojo mumulingo ogutakusisana n’abaisiki?
| 1.6 | Biki ebikukorwa mu Good School ebyokutekereza ngu nibyo byali byomugaso muno habwe empinduka ezorozere mu nkoragana ya’begi na abasomesa? Habwaki emirimo enu ekaba y’omugaso? | -Notekereza ekikorwa kinu kyali kyomugaso muno ha basomesa rundi abeegi oba kyali nikyo kimu ha boona? |
| 1.7 | Oine empinduka yoona oyorozire mu mulingo abeegi bakoraganamu? | **Orarozereho:**  
  - Empinduka mu mulingo abegi bakubazamu na batahi babo?  
  - Empinduka mu mulingo abegi bakumara ho obutakwagana?  
  - Abeegi kukwatirwangana ekisa?  
  - Abeegi nibongera kukoragana?  
  - Embaganiza mu mpinduka mu beegi aboojo ha ya abaisiki? |
| 1.8 | Empinduka zinu munkorogana hagati y’abasomesa n’abegi nizo zimu rundi z’embaganiza hali abegi aboojo vs abegi abaisiki? Zita? | **Abegi aboojo arabire mumbinduka nyingi kukiraho abegi abaisiki?** |
| 1.9 | Biki ebikukorwa mu Good School ebyokutekereza ngu nibyo byali byomugaso muno habwe empinduka ezorozire mu nkoragana ya’beegi? Habwaki emirimo enu ekaba y’omugaso? | **Notekereza ngu ebyakozirwe bikaba byomugaso habwa:**  
  - Abeegi abaato vs. abeegi abakuru?  
  - Abaisiki vs Aboojo? |
| 1.10 | Haroho empinduka zoonu ezorose oba abandi mukuhura nimugyamu mwisomero lyanyu? | **-Abasomesa, abegi, rundi abakuru bisomero nibahura nibakwagana nisomero lyabu kukira kuyali enyumaho?**  
  **-Nohurra noyesimisa kuba mukuru wisomero kukira nkoku okaba oli enyumaho?**  
  **- Empinduka enu ekwasireho aboojo vs abaisiki mungeri etakusiana?** |
| 1.11 | Empinduka zinu ezokwegondeza mwisomero nizo zimu rundi zembaganiza hati y’abegi abooja n’abaisiki. Kiri kita? | **Abegi aboojo arabire mumbinduka nyingi kukiraho abegi abaisiki?** |
### 1. Mildmay Research Clearance Application Package

#### 1.12

**Biki ebikukorwa mu Good School ebyokutekereza ngu nibyo byali byomugaso habwe empinduka mu kuhurra nimugyamu mwisomero lyanyu ozoroze?**

**Habwaki emirimo enu ekaba y’omugaso?**

- Notekereza ekikorwa kinu kibeire kyorugaso muno ha basomesa, ha begi oba kyiko kimo ha bona?
- Empinduka enu ekwasireho aboojo vs abaisiki mungu etakusana?

---

#### 1.13

**Hati wangambira ebikukorwa ebitali bimu eby’okutekereza ngu nibyo byaleserehe empinduka ezitali zimu ha isomero lyawe. Biki ebikukorwa mu Toolkit enu ebyokutekereza ngu nibyo bitabeire byo’mugaso muno kutwaliza hamu? Mubindi, mu kura kwaawwe, biki ebikukorwa abitalaresire empinduka yoono?**

**Biki ebikukorwa ebitali by’omugaso ha:**

- Kuhindura enkoragana hagati ya basomesa n’abeegi.
- Kuhindura enkoragana mu beegi
- Kuhindura entekereza ha butabanguko neby’okuhana
- Empinduka mukuba nabandi

- Mirimoki kakuba yali ehirwemu mu toolkit, tiyakuhindwire enkora enungi eya program enu?
- Omulimo gunu nigutwarwa kuba gutali gw’omugaso habwokuba gugumire kuteekwa munkora?

### 2. Kwetegereza omugaso gwebiri mu misomo.

**Ebikaguzo Ebikuserulilizibwaho:**

1. **Bichweka ki mu misomo ebikusinga muno kwegesebwa/ebitakwegesebwa muno? Habwaki?**

2. **Bichweka ki (obubiraba biroho) ebyasingireyo mu kuletereza empinduka ha (a) muntekereza ha butabanguko obutali bumi mu baana, (b) omugaso gw’obujunanizibwa bw’omusomesa, (c) emihanda endi eyekusobora kurabwamu kuhana abaana?**

3. **Bichweka ki (obubiraba biroho) ebyasingireyo mu kuletereza empinduka ha (a) emiringo y’okuhanamu, (b) kwegesa mu kitebe/class, (c) kubaza n’abeegi?**

**Hati nitwenda kubaza ha misomo eyabeireho nka kimu ha bine kukorwa mu Good School Toolkit. Nitwenda kumanya kichweka ki mu misomo ekyali k’yomugaso muno ha bw’isomero lyawwe**

2.1 **Nitukimanya ngu haroho emisomo eyekukorwa nka emu ha biine kukorwa mu Good School Toolkit, halimu emisomo ha**
<table>
<thead>
<tr>
<th>2.2</th>
<th>Hati ntwenda kukukaguza ha misomo enu, gumu hali gumu. Ogwokubanza guli “kwetegereza kutuntuzaabaana” ogukugendererwamu kuhindura entekereza ezitali zimu mu kutuntuza abaana.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Bichweka ki mu musomo gunu ebya yegesibwe?</td>
</tr>
<tr>
<td></td>
<td>• Habwaki okakomamu ebyo ebichweka ha bindi?</td>
</tr>
<tr>
<td></td>
<td>• Bichweka ki mu musomo (obubiraba biroho) eby’okuterekera ngu nibyo byali byenkizo muno mu kurora ngu ekigendererwa kyo kuhindura entekereza ha kutuntuza abaana kihikwaoho?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2.3</th>
<th>Ekkuhonderaho kiri: “Kuzora obujunanizibwa bw’abasomesa” ekikugendererwamu kwegesa ba memba mw’isomero ha mugaso gw’obujunanizibwa bw’omusomesa.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Bichweka ki mu musomo gunu ebya yegesibwe?</td>
</tr>
<tr>
<td></td>
<td>• Habwaki okakomamu ebyo ebichweka ha bindi?</td>
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<tr>
<td></td>
<td>• Bichweka ki mu musomo (obubiraba biroho) eby’okuterekera ngu nibyo byali byenkizo muno mu kurora ngu ekigendererwa kyo kwegesa abagwetabiremu ha mugaso gw’obujunanizibwa bwo musomesa kihikwaoho?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2.4</th>
<th>Ekyo’kumalira, twine omusomo gwo “Kwimukya emiringo eyo’kuhana abaana enungi” ogukugendererwamu kwongera kwimukya kukoza emiringo enungi eyokuhanu mu masomero.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>• Bichweka ki mu musomo gunu ebya yegesibwe?</td>
</tr>
<tr>
<td></td>
<td>• Habwaki okakomamu ebyo ebichweka ha bindi?</td>
</tr>
<tr>
<td></td>
<td>• Bicweka ki mu musomo (obubiraba biroho) eby’okuterekera ngu nibyo byali byenkizo muno mu kurora ngu ekigendererwa kyo kwegesa abagwetabiremu ha mugaso gw’obujunanizibwa bwo musomesa kihikwaoho?</td>
</tr>
</tbody>
</table>

3. Kwetegereza omugaso gw’omulingo abeegi bakusobora kubazaho ebikubakwaho
### Ebikaguzo ebikuserulirizibwaho:

1. Abasomesa baine empinduka yoona eyibarozire obubakuba nibegesa? Kandi abakuru baine empinduka yoona eyibarozire?

**Mu bikaguzo ebikugarukaho, nitulengaho kweega ebikugiraho ha miringo etali emu nkoko kozeesa akasanduko kебitekerezo, enkurutaro z’omurwijwire hagati y’abeegi na basomesa, akatebe k’abeegi, foomu zokupima omulingo abasomesa bakukoramu, no’kutera obutabo/amabaruha agakumanyisa ebikufa haisomero.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.1</td>
<td>Miringo ki eyokwoleka ebirukukwata habeegi eyi mutekere mu nkora mwisomero lyawe?</td>
</tr>
<tr>
<td>3.2</td>
<td>Kuruga mundora yaawe y’ebintu, nikisisana nti abaana nibakozeza emiringo egí kuha ebikubakwataho abasomesa babo?</td>
</tr>
<tr>
<td>3.3</td>
<td>Abeegi nibakira kuha butumwa ki abasomesa babu?</td>
</tr>
<tr>
<td>3.4</td>
<td>Haroho empinduuka yoona eyorozire munyetwara yabasomesa hanyima yokutunga obutumwa? Obukiraba ego, mpinduuka ki?</td>
</tr>
<tr>
<td>3.5</td>
<td>Iwe nk’omuntu oratungireho obutumwa bwona ha bikukwata/kufa ha begi mu milingo enu?</td>
</tr>
</tbody>
</table>

- Nka: akasanduko kokutekamu ebitekerezo, enkurutaro z’omurwijwire hagati ya begi na basomesa, akatebe ka begi, foomu zokupima omulingo abasomesa bakukoramu, n’okutera obutabo/amabaruha agakumanyisa ebikufa haisomero.
- Nibiha ebibakira kukozeza?
- Mukuktwaliza hamu bindi, obutumwa ha bikukwata/kufa ha begi bwine omulingo gwona nkwoku buhindwiremu omulingo okusomesamu?
- Obutumwa bunu buhindwireho enkoragana hagaati yabeegi na basomesa?
- (Obweraba ego) bukaba butumwa ki?
- Noikiranganiza nabwo?
- Bukuyambira rundi tibukuyambire?
3.6 Obutumwa ha bikukwata/kufa ha begi bwine omulingo gwoona nkoku buhindwiremu ebitekerezo byawe rundi ebikorwa byawe? Obweraba eri “ego”, mu mulingo ki?

### 4. Kwetegereza omugaso gwa engenderwaho/amateka

**Ebikaguzo ebikuserulizibwoho:**

1. Abasomesa/ abaana bamanyire ha kubaho kwe ‘ngenderwaho/amateeka” n’ebigarukamu? ngenderwaho/amateeka ki ganu?
2. Biki ebikunihirwa kuruga mu ngenderwaho/iteeka eri takwitira muntu ha liso? Ebikurugamu nibitekebwa mu nkora?

**Hati, nitwenda kumanya ngenderwaho/mateeka ki agatekerwe munkora ha isomero lyawe, nka omulingo gw’omuntu aine kwerabyamu, na kiki ekyo’kutekereza ha ngenderwaho/mateka ganu.**

| 4.2 | Nosobora kutusobororra kiki kyenyini engenderwaho/amateeka ganu ekigakugamba? | -What are the consequences for breaking these rules? -Biki ebikusobora kuruga mukuhenda amateeka ganu? |
| 4.3 | Isomero lyawe litekere munkora iteeka eritakwitira muntu weena ha lliso mu kutuntunza abana no’kubaha ebifubiro ebya amaani? (Obweraba eri ego) Iteeka nirigamba ki? Biki ebikusobora kuruga mu butahondera iteeka linu? | |
| 4.4 | Haroho omuntu weena mwi’somero atarahondira iteeka linu enyumaho? Kiki ekyabeireho obuyahozere ekyo? | - Did they face the consequences of the policy?  
- Bakakorwaho nkoku iteeka likugamba? |
|-----|-------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|
| 4.5 | Mukutwaliza hamu, nohurra nti amateeka gayambireho isomer kuhikiriza ebyetaago bya GST? | ● Nokirora nti abeegi/abasomesa bamanyire amateeka ago?  
● Ekisemerire kukorwa obu amateeka ganu gacwibwa kikorwa?  
● Iteeka lyolekwa kuba nsonga kutetaba mubkorwa ebibi? |

5. Kwongera kusemeza GST

**Ebikaguzo ebikuserulilizibwaho:**

1. Nitusobora tuta kuteka munkora omulingo gw’okwetegereza ensonga enkuru?
2. Buzibu ki obwamani obuli mukuteeka GST mu nkora
   - Abasomesa na’bakwirukaniza isomero nibakora ki kurora ngu tibatalibanizibwa kuruga mwisomero kwa basomesa bandi?
3. Biki ebikusobora kuhindurwa bikasobozesa kuteeka GST munkora
4. Ebitekerezo eby’okusemeza GST nibyo biha?
   - Emitendera mugaka emanyirwe nka “Six step structure” neyamba eta?  
   - Obusagiki/obukonyezi obumwatungire kuruga Raising Voices bukaba buli buta?  
   - Raising Voice erimu netendeka kurungi kyurora ngu ebigendererwa byoona bhihwaho?
5. Omulingo gw’okokukoza abantu babiri akamanyirwe nka “two protagonists” nikakora kata?
   - Nikiyamba kuba na’bantu babiri? Obujunanizibwa bwa buli mu omu nibwo bulu? Kulemesebwa ki okuli mu kukora n’abantu babiri? Buli muntu eine kuba wekikura kye?

*Hati nitwenda kukukaguza ebikaguzo ha kiki ekyo’kutekereza nikyo kikusoborwa kukwora kurora GST program nesemezebwa.*

<p>| 5.1 | Tubalizeho enyumaho ha bwire obwotweire kwija kurora empinduka mwi’somero lyawe mu nkoragana, entekereza ha butabanguko n’okuhana, kandi nokuhura nimujamu mwi’ somero |</p>
<table>
<thead>
<tr>
<th>Section</th>
<th>Question</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>5.2</strong></td>
<td>Kulemesebwa ki okwi ‘somero lyawe kurabiremu mu kuteka GST munkora?</td>
</tr>
</tbody>
</table>
| **5.3** | Nitukimanya ngu haroho abasomas a obubahindurwa bagenda mumasomero agandi.  
- Kinu kirabeireho Toolkit erimu netekubwa munkora?  
- Nosobora kugumizamu na Toolkit kinu obukikuhabo?  
- Kinu abasomasena bakwirukaniza isomero nibakimara bata kurora ngu Toolkit egumizamu? |
| **5.4** | Nkoku okimanyire, Toolkit einemuku emitendera mukaga (6). Emitendera enu mukaga notekereza neyamba eta obwokugerageranya no’butaba na mitendera yo’kuhondera? |
| **5.5** | Mukatunga obusagiki bwona kuruga mu Raising Voices obumwali nimuteka munkora GST? Bukonyezi ki? |
| **5.6** | Noteke reza Raising Voices nesobora kuyamba et a masomero kurora ngu gateka munkora Toolkit enu? |
| **5.7** | Abantu abutukweta protagonists mwine beingaha mwisomero lyanyu? Nikiyamba kuba na protagonist omu? Habwaki? |
| 5.8 | Haroho kuhinduramu kwona okwokutekereza ngu nikwo kukusobora kurahusyaho kuteeka Toolkit munkora? Kakuba wali oliwokuhindura enkora ya toolkit, kiki ekiwakuhindwiremu? | Magezi ki aguwakuheire isomero erindi erikwenda kuteeka Toolkit munkora beitu nilyenda omulingo ogu’rahukire/ogwa bwangu? |
| 5.9 | Haroho ekintu kyona ekindi ekiwakugondeze kutugambira ha bikukorwa muToolkit ekitutabalizeho oba nkwoku Toolkit ekusobora kusemezebwa? | Hanu niho twamaliriza kuhanura/orubazo rweitu. Webale muno kurwetabamu kiro kinu. Ebyo’garukiremu nibigenda kuyamba muno IDinsight obweraba nekora na Raising Voices kurora ngu Good School Toolkit bagisemeza kandi erahukira amasomero kugiteka munkora. |
Hello. My name is [INTERVIEWER NAME]. I am here from IDinsight, the organisation working with Raising Voices to understand how the Good School Toolkit has been working at your school, particularly before the COVID-19 pandemic. To learn more about this, we are conducting interviews and focus groups with a few teachers, students, administrators, and parents at your school. Today, we would like to hear your perspective about how the Good School Toolkit has been working in your school, particularly to understand:

-- the role of the Parents-Community Committee;
-- your involvement with the Committee and the Toolkit overall; and,
-- what you’ve learned from being involved in Good School activities.

Will you be able to speak with us about the Good School Toolkit now? This interview will take about half an hour.

1. Parents’ involvement in the GST and Parents-Community Committee

Research Questions:

1. What activities do parents/community participate in? How often?
2. Why do parents/community participate in certain activities?
3. What are barriers to participating?
4. How can involvement be increased?

For this interview, we would like you to think back to before the COVID-19 pandemic and how the Good School Toolkit was being implemented at this time. We’re going to start with some broad questions about your involvement in the activities of the Good School Toolkit as a member of the Parents-Community Committee. We’d like to understand which activities parents and community members are typically involved in and why.

1.1 We understand that you are a member of the Parents-Community Committee and we would like to learn from you more about this committee. First, how long have you been part of the committee for?

1.2 Why did you decide to join the Parents-Community Committee?

1.3 In your perspective, what exactly is the role of the Parents-Community Committee? - Are you supposed to lead certain
1.4 What has your specific involvement with the Parents-Community Committee been since you joined?

- How does it interact with the Students Committee and Teachers Committee?
- Do you have a specific role on the committee?
- What is the time commitment like? How often did you have meetings before the COVID school closures?
- Are there other things that you do in your role in the committee?

1.5 As we understand, there are many different activities implemented as part of the GST, such as [list some activities that have been implemented at the school].

Which activities have you or other parents that you know of been a part of?

- What was the nature of your involvement (e.g. planning, implementing, attending)?
- How many times have you been involved in this activity? What was your time commitment for this activity, e.g. how many hours/week did you spend on this activity?

1.6 Why do you or other parents or community members become involved in these activities?

1.7 Of the Good School activities that have been implemented at the school, which ones are you and other parents not involved in?

- Are there reasons that you and parents are less involved in these activities than the other activities you mentioned?

1.8 Would you want to be involved in more Good School activities or be involved more frequently?

- (If yes) What stops you from being involved as much as you would like to?
- What kinds of activities would you be most interested in being involved in?
- (If not) Why not?
1.9 Are there parents who don’t get involved in any GST activities? (If yes) What do you think are their reasons?

Is there anything the school could be doing differently in order to encourage you and other parents and community members to become more involved in Good School activities?

Is there anything Raising Voices could be doing differently in order to encourage you and other parents and community members to become more involved in Good School activities?

- How do you think the Parents-Community Committee can best contribute to GST promotion/implementation at your school?

(If money is mentioned): Is there anything beyond money that could be helpful?

## 2. Learnings from the GST and Improving the GST

### Research Questions:

1. What do parents/communities learn from the GST? Which activities contribute most to these learnings?

   **Now we want to talk about what, if anything, you have learned from the activities of the Good School Toolkit.**

   2.1 You mentioned earlier that you’ve participated in [LIST ACTIVITIES FROM 1.5].

   Did you learn anything from participating in these activities? (If yes) What did you learn?

   Such as, related to:
   - violence against children
   - positive discipline
   - the role of teachers
   - feelings of belonging

   2.2 Which activities were the most helpful in teaching you these ideas?

   - What about these activities made them the most helpful?

   2.2.1 Have you noticed any changes in your community related to violence against children, positive discipline, or pride for the school that may be connected to these activities?

   - Have your own discipline practices changed? Have your neighbors’ discipline practices changed?
   - Is the community more attracted to the school than before?

   2.3 Have you participated in any activities that you felt did not teach you anything or as much? (If yes) Which ones?

   - What about these activities made them unsuccessful?
<table>
<thead>
<tr>
<th>2.4</th>
<th>What challenges has your school had in implementing the GST?</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.5</td>
<td>Are there any modifications that would make the Toolkit easier to implement?</td>
</tr>
<tr>
<td>2.6</td>
<td>Is there anything else you would like to tell us about any of the Toolkit activities that we haven't discussed yet?</td>
</tr>
</tbody>
</table>

**That concludes our interview. Thank you very much for participating today. Your responses will be invaluable to IDinsight as we work with Raising Voices to make the Good School Toolkit more efficient and easier for schools to implement.**
## INTERVIEW GUIDE – PARENTS

**Luganda:**

<table>
<thead>
<tr>
<th>S.N.</th>
<th>Ebibuuzo</th>
<th>Okunonyereza</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Gyebaleko, erinnya lyange nze [TEEKAWO ERINNYA LYO]. Nviridde mu IDinsight, ekitongole ekikolagana ne Raising voices okutegeera engeri enkola za GST gyezibadde zikolamu mu ssomero lyammwe, naddala ekirwadde ki COVID-19 bwekyali tekinatulumba. Okwongera okutegeera kino tugenze tubuuza ku basomesa, abayizi, abakulu ba masomero, n’abazadde mu ssomero lyammwe. Leero twagala okuwulira okuva gyooli endowooza yo kunkola ya GST nga bwekoze mu sommero era mu byetwagala okumanya</td>
<td></td>
</tr>
</tbody>
</table>

- Omulimu gwakakiiko akataba abazadde n’abantu b’ekitundu  
- Engeri gyewenyigiddde mu nkolagana eno n’enkola ya GST yonna,  
- N’ebyooyize mu kwenyigira mu nkola ya GST.  

Onasobola okwogerako naffe, kino kiyinza okututwalira edakiika nga 30.

### 1. Engeri abazadde gyebenyigidde mu nkola za GST, nakakiiko akataba abasomesa n’ekitundu.

#### Ebibuuzo:

1. Nkolaki abazadde n’abantu b’ekitundu zemwenyigiddemu? Mutera kukikola buli ddi?  
2. Lwaki mwenyigira mu zimu kunkola zino?  
3. Biki ebibalenesha okwenyigiramu?  
4. Biki ebiyinza okukolebwa, mmwe okwongera okwenyigира mu nkola zino?

Mu mboozi eno, twagala ofumitirize ng’oddayo e mabega mu biseera nga ekinirwadde kya covid-19 tekinaba kutulumba n’engeri enkola zino gyeyazjumbirwamu mu kiseera ekyo. **Tugenda kutandika n’ebibuuzo eb yawamu ku ngeri gyemwenyigidde mu nkola za GST, nga omu ku batuula ku kakiiko akataba abazadde n’ekitundu. Twagala okumanya nkola ki abazadde n’abantu b’ekitundu zebenyigiddemу era lwaki?**

1.1 Tukimanyi bulungi ng’oli member ku kakiiko akataba abazadde n’ekitundu era tulina binji byetwagala otubuulire ku kakiiko kano.  
   Ekisooka, bangaki lyomaze ngoli member ku kakiiko kano?  

1.2 Lwaki wasalawo okwegatta ku kakiiko kano?  

1.3 Mundabayo, ddala akakiiko kano kakola mulimu ki mu nkola za GST?  
   - Olinamu obukulembeze bwonna?  
   - Akakiiko kano kakwagatagana katya n’ akabayizi ate era n’aka basomesa?
| 1.4 | Okuva lwewegatta ku kakiiko kano enetabayo ebadde etya? | - Olina omulimu ogwenjawulo gw’okola mu kakiiko kano?  
- Owaayo budde ki? Entuula mwazikola buli luvannyuma Iwa bbanga ki nga omugallo gwa Covid tegunajja?  
- Waliwo ebintu ebirala eby’obuvunanyizibwa byokola mu kakiiko kano? |
| 1.5 | Tukimanyi bulungi nti waliwo enkola nyingi ezenjawulo eziri wansi wa GST. Nkolaki ggwe z’omanyi oba abazadde abalala zemwenyigiddemu? | - Buvunanyizibwa ki bwotwala (tugambe, okuteekateeka, okussa mu nkola, okubeerawo)?  
- Mirundi emeka nga wenyigiram?  
Owaayo budde ki? Mwatwala nga bangka ki munkola eno? |
| 1.6 | Lwaki ggwe n’abazadde abalala oba abantu b’ekitundu musalawo okwenyigira mu nkola zino? | - Mulina ensonga lwaki ezimu temuzenyigiddemu nga bwemukoze kunkola endala? |
| 1.7 | Ku nkola ezitereddwawo mu ssomero ziiriwa ggwe n’abazadde abalala oba abantu b’omukitundu zemutenyigiddemu? | -(Bweguba gutyo) Kiki ekibagaana okwetabamu munkolazino nga bwemwandyagadde?  
-Nkola ki zemwandyagadde okwongera okwenyigiramu.  
-(era bwekitaba kityo) Iwaaki? |
| 1.8 | Mwandyagadde okwetaba ne mu nkola endala oba okwongera okwenyigira mu ziiriwo? | Waliwo ekyenjawulo essomero kyerisobola okukola okubasikiriza okwongera okwenyigira mu nkola zino?  
Waliwo ekyenjawulo Raising Voices kyesobola okukola okubasikiriza okwongera okwenyigira mu nkola zino?  
Olowoza akakiiko k’abazadde mukitundukyo kayinza katya okutumbula enkola ya GST musomero ly’omwana wo? |
2. Ebyokuyiga mu GST n’engeri y’okuyitimusa enkola eno.

**Ebibuuzos:**

1. Biki abazadde n’abantu b’ekintu byebayiga mu GST? Era nkola ki ezisinga okubawa ekyokuyiga?

**Kati twagala okwogera ku ki, bwekibaawo, kyemuyize mu nkola za GST.**

| 2.1 | Watutegeezza nti wenyigidde munkola [MENYA ENKOLA OKUVA MU 1.5]  
Olina kyewayigamu kyonna? (bwekibaawo) oyizeemu ki? | Gamba nga, ebikwata ku:  
- okutulugunya abaana  
- empisa ennungi  
- omulimu gw’abasomesa  
- okuwulira ngoli kitundu ku ssomero |
| 2.2 | Nkolaki ezisinze okukuwa ekyokuyiga? | - Kiki ekifuula enkola zino okuba nga zezinze okuba ezomugaso? |
| 2.3 | Olina enkola yonna gyewenyigiramu newesanga nga tewali kyoyizeemu oba nga tofunyeemu nnyo? (bwezibaayo) zeziriwa? | - Kiki ekiviriddeko enkola zino okuba nga tezirina kyezikuyambye? |
| 2.4 | Kusomoza ki essomero lyekusanze mu kuteeka bino mu nkola? | |
| 2.5 | Waliwo ebiyinza okukyusibwamu nebifuula enkola zino ennyangu? | - Magezi ki goyinza okuwa essomero eddala eryandyagadde okuteeka GST mu nkola naye mu ngeri ennyangu mubwangu okusinga kuziriwo? |
| 2.6 | Olina kyoyagalala okutugamba kunkola eno kyetutakonyeeko? | |

*Ensisinkano waffe ekomye wano. Mwebare nnyo okwetabamu leero. Byemutuwadde bigenda kuba byamugaso nnyo eri IDInsight ne Raising Voices okufuula enkola za GST ennyangu okutuukiriza mu masomero.*
## INTERVIEW GUIDE – PARENTS

**Rutooro:**

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<thead>
<tr>
<th>S.N.</th>
<th>Interview question</th>
<th>Probes</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Obujunanizibwa bw’a nkatebe k’abazaire</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Kwetaba kwawe h’akatebe kandi na toolkit yoona kutwaliza hamu; na,</td>
<td></td>
</tr>
<tr>
<td></td>
<td>-- Biki eboyegere kuruga mukwetabasumirimoyo ya good school</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Orasobora kubaza naitwe habya Good School Toolkit hati? Kubaza kunu kwija kutwara nk’ekicweka kyesaaha.</strong></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td><strong>Parents’ involvement in the GST and Parents-Community Committee</strong></td>
<td></td>
</tr>
<tr>
<td>1.1</td>
<td><strong>Ebyokuguzo ebyokuserulizaho:</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td>1. Byokukora ki abazaire ebi betabamu? Buli ddi?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2. Habwaki abazaire/ abantu bekikaro betaba mu ebyokukora bimu na bimu?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. Biki ebikulemesa kwetabamu?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>4. Kwetabamu kwabo kusobora kuta kwoyongera?</td>
<td></td>
</tr>
<tr>
<td>1.2</td>
<td>Mu rubazo rwaitu runu, nitwenda otekereze nogaruka enyuma COVID-19 etakai zi nengeri Good Schhol Toolkit ekaba netekewoba munkora mubwire obu. <em>Nitugenda kutandiika no’kukuguzza ebyokuguzo nkoku wayetabiremu mubyokukora bya Good School Toolkit nkoum habantu ali ha katebe kabazaire-ekyaaro. Nitwenda kumanya bintu ki abazire ne kyaaro ebimwayetabiremu kandi habwaki.</em></td>
<td></td>
</tr>
</tbody>
</table>

### 1.1 Tukyeterize nti olu omu habakatebe kabazaire abaikazi b’ekicweka kinu kandi twakwenziire kwega kuruga halí iwe ebingi ebikukwata ha katebe kanu.

Ekyokubanza, omazire obwire bukwinganaki oli ha katebe kanu?

### 1.2 Habwaki wacwiremu kuba omu hakatebe kabazaire abaikazi b’ekicweka kinu?
| 1.3 | Mukurora kwaawe, obujunanizibwa bwa akateebe kanu akabazire-ekyaaro nibuha mu Good School Toolkit? | - Mwine kwebemba ebimu ebikorwa?  
- Enkoragana yanyu nobutebe obw’abeegi nab’asomesa eri eta? |
| 1.4 | Kiiki kenyini ekyokozire kuruga ofooka omu habakatebe kabazaire-nekyaaro? | - Oine omulimu gwaawe ogwokora hakatebe kanu?  
- Okaha bwire ki, mukira kuba nenkurato buli di amasomero gatakakingirwe ha bya COVID-19?  
- Haroho ebindu ebindi ebyokora mubujunanizibwa bwaawe mu kateebe kanu? |
| 1.5 | Nkoku tukumanya, haroho ebyokukora bingi omukuteka munkora GST. Omuli ebi iwe oba abazaire abandi nibiha ebimumanyire rundi ebimubaire omu hali byo? | - Mulingo ki oguwayetabiremu (e.g kutekaniza, kukora, kubah0)?  
- Mirundi ingaha eyoyetabiremu mubuyokukora binu? Okatekamu obwire bukwinganaki mumulimo gunu, katugambe esaaha zingaha buli wiki eziwamazire nokora omulimo gunu? |
| 1.6 | Habwaki iwe rundi abazaire abandi rundi ebekyaaro kinu mwayetabire mu byokukora binu? |  |
| 1.7 | Omu byokukora ebindi ebya Good School ebikozirwe haisomero, nibiha iwe rundi abazaire abandi/ ebimutakwetabamu? | - Haroho ensonga habwaki iwe n’abazaire abandi mwetabamu kataito kukira ebi ebimubalizeho? |
| 1.8 | Wakwenzire kwetaba muno mubuyokukora ebya Good School rundi kwetabamu emirundi nyingi? | - (Obukiraba ego) kiiki ekikutanga kwetabamu nkoku wakwenzire?  
-Nibiiha ebi ebyokukora ebi wakwenzire kwetabamu muno?  
-(Obukiraba nangwa) Habwaki nangwa? |
| 1.9 | Harooh Abazaire abatakwetaba mumirimo ya GST yoona? (obukiraba ego) Notekereza ensonga zabo niziha? |  |
1.10 Haroho ekintu ekindi kyoona ek’isomero risobora kuba nirikukora eky’empingisa kukugarramu amaani abazaire na abaikazi bekikaro kinu kw’eyongera kwetaba mu bya Good School?

Haroho ekintu kyoona ekya Raising Voices esobora kuba nekora eky’empingisa kukugarramu amaani nabazaire n’abaikazi b’ekikaro kinu kweyongera kwetaba mu bya Good School?

Notekereza akatebe kabazaire nikasobora kata kwongera ha kwimukya/ kuteka munkora ya GST haisomero linu?

(Singa sente zibazibwa): Haroho ekintu kyoona kusinga ha sente ekisobora kubizai?

2. Learnings from the GST and Improving the GST

**Hati nitwenda kubaza ha ki, ekintu kyoona, ekoyoegere kuruga mu bikorwa kuruga mu Good School Toolkit.**

<table>
<thead>
<tr>
<th>2.1</th>
<th>Otugambirege nti oketaba mu [handika ebi ebiyayetabiremu 1.5]. Haroho ekintu kyoona ekiwasomere kurabira mu kwetabamu oku? (obukiraba ego) kiiki ekiwayegere?</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.2</td>
<td>Biki ebimwakozire ebyabaire byomugaaso muno mukukwegesa ebitekerezo ebi?</td>
</tr>
</tbody>
</table>

-Nka, ebikukwata:
- Okuhahaza abana
- Engeso enungi
- Omulimo gwabasomesa
- kuhurra oine abaahe

2.3 Haroho ebisobora kuhindurwamu kufoora Toolkit enu nyangu yokuteeka munkora?

- Kiiki ekyafiro ebyakozire ebyo kuba byomugaaso muno?

2.4 Kulemesibwa ki isomero lyanyu okuliboine mukuteka munkora GST?

- Biiki habyakozirwe ebi ebyabiforire bitali byobusinguzi?

2.5 Haroho ekintu kyoona ekindi eky’okwenzire kutugambira habikwatagaine nebya Toolkit ebitutakabalizeho?

- Kuhabura ki okwosobora kuha isomer erindi erikwenda kuteeka munkora Toolkit enu, baitu lyakwenzire kukokora mu bwangu

2.6 Haroho ekintu kyoona ekindiri isomero nyahwe kufoora Toolkit enu nyangu yokuteeka munkora?

FGD GUIDE – TEACHERS

English:

[INSTRUCTION ON OBTAINING INFORMED CONSENT FROM PARTICIPANTS]: As people enter the focus group space, the moderator will read out the consent statement to each participant and get written permission from each participant. Participant consent will be recorded via signature or thumbprint.

[MODERATOR TO SHARE THE FOLLOWING EXPECTATIONS AND GROUND RULES FOR THE FOCUS GROUP DISCUSSION -- PAUSE IF THERE ARE ANY QUESTIONS]

You have all been invited to this discussion because we would like to learn from you about your experiences with the Good School Toolkit, particularly before the COVID-19 pandemic -- you are all experts in your own experiences. We will pose some questions to encourage discussion within the group; we don’t want you to answer like students in a classroom but, rather, to discuss with each other. For the questions we ask, we want to clarify that there are no right answers; our goal is to understand your opinions and experiences, which may be different for different people. We therefore encourage you to engage in discussion about similarities and differences amongst each other, rather than responding individually to our questions. We will help to moderate the discussion and keep it on track. We are mainly interested in the discussion, even if you do not come to an agreement.

As moderator, my role will be to open the discussion and to summarize the responses/opinions of the group to facilitate further discussion. My colleague, will assist in moderating the discussion and will also be taking notes throughout the discussion. Our goal is to hear from everyone in the group, so I may sometimes ask one person who has spoken a lot to give others a chance and may respectfullly encourage quieter members to speak up (with the understanding that everyone has the right to not share in the group and can decline to participate).

[MODERATOR TO CONFIRM THAT GROUP UNDERSTANDS THE GROUND RULES AND TO ALLOW FOR QUESTIONS]

Now that you all understand these instructions, does anyone have other rules they would like to add? If so, please do not hesitate to share your ideas with the group. It is important to us that everyone feels comfortable during the discussion.

<table>
<thead>
<tr>
<th>#</th>
<th>Questions and probes</th>
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<tr>
<td></td>
<td><strong>1. GST activities most contributing to change</strong></td>
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Research Questions:

1. According to stakeholders, which activities have been most/least important for contributing to (and why):
   - Changes in relationships between students & teachers
   - Changes in relationships between students
   - Feelings of belonging & pride for school
[INTRO] In this discussion we would like you to talk about your experiences with the Good School Toolkit. [TIME ANCHOR HERE]

Specifically, we would like to discuss the various activities of the Toolkit and which ones you think have been most and least useful to contributing to changes at your school. We will ask the group to discuss changes that have happened in your school and whether you think these changes happened as a result of specific Toolkit activities. And further in the discussion we would be interested to know the challenges your school has faced in implementing the Toolkit and hear your ideas for how the Toolkit could be improved.

1.1 [WARM-UP QUESTION] We’d like to start with a question about what has happened in the school over the past [length of time since GST launch] months/years, focusing on what was happening before your school closed due to the COVID-19 pandemic. Think back to [length of time since GST launch] months/years ago, the year when the Good School Toolkit first began to be implemented in the school.

What are some new activities that have been introduced in the school since that time as part of the Good School Toolkit? That is, what are some new things that teachers, students, administrators, and parents are involved in at the school that didn’t exist before? Take one minute to think back about these activities.

[MODERATOR TO GIVE A SHORT PAUSE]

[MODERATOR TO GIVE EXAMPLES OF ACTIVITIES, IF ASKED] By activities, I mean anything new that your school is doing as part of the Good School Toolkit. These may include workshops, a student court, teacher evaluation forms, a suggestion box, or new rules and policies, but there may be others as well.

Please list anything that comes to your mind. Who will volunteer to share an activity first?

[MODERATOR HAVE THE GROUP LIST SOME ACTIVITIES, IDEALLY ONE SUGGESTION FROM EACH PERSON]

Thank you so much for that information. Before we move on, are there other activities the group would like to mention? Does anyone have any questions before we proceed?

[MODERATOR TO PAUSE HERE TO ALLOW FOR ANY QUESTIONS AFTER THE WARM-UP]
Now, we would like to know what changes you have seen at your school and which Good School activities you think were most important for contributing to that change.

Let’s start with changes in how teachers and students interact with one another. **Who has noticed changes in how teachers and students interact with one another since before the GST was implemented?** Please move to [X AREA] if you have noticed changes and move to [Y AREA] if you have not noticed changes. Remember to keep a 2 meter distance from all other participants.

**[GIVE GROUP A MINUTE TO MOVE, MODERATOR TO NOTE WHO IS IN EACH AREA]**

Thank you for sharing. **[MODERATOR TO SUMMARIZE # OF PEOPLE IN YES VS. NO AREAS]**
Let’s all return to our seats now.

**[GIVE GROUP A MINUTE TO RETURN TO SEATS]**

Now, for those of you who think there have been changes, we would like to have you list some of those changes. Then we will discuss as a group. **Can someone please start us off by sharing the changes that came to their mind?**

**[FACILITATE LISTING OF CHANGES. TRY TO GET AT LEAST ONE IDEA FROM EACH PERSON WHO WAS IN THE “YES” AREA.]**

**[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:**

- Has anyone noticed changes in how students and teachers communicate with one another? How has communication between students and teachers changed?
- Has anyone noticed changes in how teachers run their classrooms? This could apply to yourself or to other teachers you know. How have teachers changed the way they run their classrooms?
- Has anyone noticed changes in perspectives toward and practices of discipline? How have perspectives and practices of discipline changed?
- Has anyone noticed teachers being more understanding of students? Can you give an example of a time when you noticed this?

**[MODERATOR PAUSE FOR DISCUSSION]**

Thank you so much for all of your ideas **[NOTETAKER OR MODERATOR TO REPEAT BACK THE LIST OF IDEAS, SKIPPING DUPLICATES]**. It sounds like there have been changes in **[SUMMARIZE KEY IDEAS FROM GROUP]**.

Now we want to know which Good School activities you think have been most important for these changes in how students and teachers interact with each other that you’ve observed. **Out of all the Good School activities your school as implemented so far, which of those have been most important to contributing to those changes?** Take one minute to think back about these activities.
Great, let’s hear from the group about which activities you think most contributed to the changes you’ve seen in how students and teachers interact with each other.

Thank you so much for all of your ideas. **Now, as a group, we would like you to agree on the top three activities that have been the most important for changing how students and teachers interact with one another.** You can work to come to an agreement in whatever way you see fit.

**[MODERATOR TRY TO PROBE ON THE FOLLOWING AS NECESSARY]:**

- Why do you think these activities were important?
- Was it activities in a particular step?
- Were any workshop sessions particularly important?
- For these activities, do you think they have been particularly important for students, for teachers, or has it been equally important for both groups?

Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were deliberating, but **can someone clarify why the group feels that these activities were the most important for changing interactions between students and teachers?** Please start with X and explain why it was particularly important.

**[MODERATOR PAUSE FOR DISCUSSION OF X ACTIVITY]**

Great, thank you for that explanation. **Now let’s move on to Y – why was this activity was particularly important for changing interactions between students and teachers?**

**[MODERATOR PAUSE FOR DISCUSSION OF Y ACTIVITY]**

Thank you. **Now we’ll move to Z – can someone please explain why this activity was particularly important for changing interactions between students and teachers?**

**[MODERATOR PAUSE FOR DISCUSSION OF Z ACTIVITY]**

Thank you very much for your insights.
Now let’s move on to discussing a different change: how students interact with each other. **Who has noticed changes in how students interact with each other since before the GST was implemented?** Please move to [X AREA] if you have noticed changes and move to [Y AREA] if you have not noticed changes. Remember to keep a 2 meter distance from all other participants.

[**GIVE GROUP A MINUTE TO MOVE, MODERATOR TO NOTE WHO IS IN EACH AREA**]

Thank you for sharing. [**MODERATOR TO SUMMARIZE # OF PEOPLE IN YES VS. NO AREAS**]

Let’s all return to our seats now.

[**GIVE GROUP A MINUTE TO RETURN TO SEATS**]

Thank you for sharing. For those of you who think there have been changes, we would like to have you list some of those changes, as we did before. Then we will discuss as a group. **Can someone please start us off by sharing the changes that came to their mind?**

[**FACILITATE LISTING OF CHANGES. TRY TO GET AT LEAST ONE IDEA FROM EACH PERSON WHO RAISED THEIR HAND.**]

[**MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY:**]

- Has anyone noticed changes in how students communicate with one another? How has communication between students changed?
- Have you noticed changes in how students handle conflict with each other? How has this changed?
- Have you noticed students being more empathetic towards each other? Please give an example of when you have observed this.
- Have you noticed students being more cooperative or collaborative with each other? Please give an example of when you have observed this.

[**MODERATOR PAUSE FOR DISCUSSION**]

Thank you so much for all of your ideas [**NOTETAKER OR MODERATOR TO REPEAT BACK THE LIST OF IDEAS, SKIPPING DUPLICATES**]. It sounds like there have been changes in [**SUMMARIZE KEY IDEAS FROM GROUP**].

Now we want to know which Good School activities you think have been most important for these changes in how students interact with other students that you’ve observed. **Out of all the Good School activities your school as implemented so far, which of those have been most important to contributing to those changes?** Take one minute to think back about these activities.

[**MODERATOR TO GIVE A SHORT PAUSE**]

Great, let’s hear from the group about which activities you think most contributed to the
changes you’ve seen in how students interact with each other.

[MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]

Thank you so much for all of your ideas. Now, as a group, we would like you to agree on the top three activities that have been the most important for changing how students interact with other students. You can work to come to an agreement in whatever way you see fit.

[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:

- Why do you think these activities were important?
- Was it activities in a particular step?
- Were any workshop sessions particularly important?
- Were students particularly engaged during this activity?

[MODERATOR PAUSE FOR DISCUSSION]

Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were deliberating, but can someone clarify why the group feels that these activities were the most important for changing interactions among students? Please start with X and explain why it was particularly important.

[MODERATOR PAUSE FOR DISCUSSION OF X ACTIVITY]

Great, thank you for that explanation. Now let’s move on to Y – why was this activity particularly important for changing interactions among students?

[MODERATOR PAUSE FOR DISCUSSION OF Y ACTIVITY]

Thank you. Now we’ll move to Z – can someone please explain why this activity was particularly important for changing interactions among students?

[MODERATOR PAUSE FOR DISCUSSION OF Z ACTIVITY]

Thank you very much for your contributions.

1.4

Now for the last type of change: let’s talk about changes in feelings of belonging at the school or pride for one’s school that teachers, administrators, or students may have. Who has noticed changes in feelings of belonging or pride for one’s school since before the GST was implemented? Please move to [X AREA] if you have noticed changes and move to [Y AREA] if you have not noticed changes. Remember to keep a 2 meter distance from all other participants.

[GIVE GROUP A MINUTE TO MOVE, MODERATOR TO NOTE WHO IS IN EACH AREA]

Thank you for sharing. [MODERATOR TO SUMMARIZE # OF PEOPLE IN YES VS. NO AREAS] Let’s all return to our seats now.
[GIVE GROUP A MINUTE TO RETURN TO SEATS]

Okay. For those of you who think there have been changes, we would like to have you list some of those changes, as we did before. Then we will discuss as a group. Can someone please start us off by sharing the changes that came to their mind?

[FACILITATE LISTING OF CHANGES. TRY TO GET AT LEAST ONE IDEA FROM EACH PERSON WHO RAISED THEIR HAND.]

[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:

- Has anyone noticed changes in how much pride teachers, students, or administrators have for their school? How has the level of pride for one’s school changed?
- Do teachers feel more proud to be teachers than they did previously?

[MODERATOR PAUSE FOR DISCUSSION]

Thank you so much for all of your ideas [NOTETAKER OR MODERATOR TO REPEAT BACK THE LIST OF IDEAS, SKIPPING DUPLICATES]. It sounds like there have been changes in [SUMMARIZE KEY IDEAS FROM GROUP].

Now we want to know which Good School activities you think have been most important for these changes in feelings of belonging and pride for one’s school that you’ve observed. Out of all the Good School activities your school has implemented so far, which of those have been most important to contributing to those changes? Take one minute to think back about these activities.

[MODERATOR TO GIVE A SHORT PAUSE]

Great, let’s hear from the group about which activities you think most contributed to the changes you’ve seen in feelings of belonging and pride for one’s school.

[MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]

Thank you so much for all of your ideas. Now, as a group, we would like you to agree on the top three activities that have been the most important for changing feelings of belonging and pride for one’s school. You can work to come to an agreement in whatever way you see fit.

[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:

- Was it activities in a particular step?
- Were any workshop sessions particularly important?
- Why do you think these activities were important?
- Do you think these activities were particularly important for students, for teachers, for administrators, or were they equally important for everyone?
[MODERATOR PAUSE FOR DISCUSSION]

Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were deliberating, but can someone clarify why the group feels that these activities were the most important for changing feelings of belonging and pride for one’s school? Please start with X and explain why it was particularly important.

[MODERATOR PAUSE FOR DISCUSSION OF X ACTIVITY]

Great, thank you for that explanation. Now let’s move on to Y – why was this activity particularly important for changing feelings of belonging and pride for one’s school?

[MODERATOR PAUSE FOR DISCUSSION OF Y ACTIVITY]

Thank you. Now we’ll move to Z – can someone please explain why this activity was particularly important for changing feelings of belonging and pride for one’s school?

[MODERATOR PAUSE FOR DISCUSSION OF Z ACTIVITY]

Thank you very much for sharing your thoughts.

1.5 You’ve now all discussed a number of activities that you thought were important for leading to changes at your school. Now I want you to think about the activities that you feel were least important overall. In other words, in your perspective, which of the activities that have been implemented at your school did not contribute to any of the changes we discussed?

[FACILITATE LISTING OF ACTIVITIES; MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]

Thank you so much for all of your ideas. Now, as a group, we would like you to agree on the top three activities that have been the least important overall. You can work to come to an agreement in whatever way you see fit.

[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:

- Why do you think these activities were the least important?
- Were any workshop sessions particularly unimportant?
- Were these activities/sessions engaging?
- Did these activities/sessions present new information to members of the school community?
- Were these activities well attended/utilized?
- Did the school choose not to implement certain Good School activities? If so, why?

Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were deliberating, but can someone clarify why the group feels that these activities were
the least important overall? Please start with X and explain why it was not important.

[MODERATOR PAUSE FOR DISCUSSION OF X ACTIVITY]

Great, thank you for that explanation. Now let’s move on to Y – why was this activity one of the least important?

[MODERATOR PAUSE FOR DISCUSSION OF Y ACTIVITY]

Thank you. Now we’ll move to Z – can someone please explain why this activity was one of the least important?

[MODERATOR PAUSE FOR DISCUSSION OF Z ACTIVITY]

Thank you for sharing.

2. Improving the GST

Research Questions:

1. What are the key challenges with implementing the GST?
2. How useful is the six steps structure?
3. What modifications would make the GST easier to implement?

2.1 In this last section, I want to hear your ideas about how the Good School Toolkit might be improved.

Let’s first talk about the challenges your school has had in implementing the GST. Please raise your hand if you can think of a specific challenge.

[GIVE GROUP A MINUTE TO RAISE HANDS]

Okay. For those of you who have noticed challenges, we would like to have you list these challenges. Then we will discuss as a group. Can someone please start us off by sharing a challenge that came to their mind?

[FACILITATE LISTING OF CHANGES. TRY TO GET AT LEAST ONE IDEA FROM EACH PERSON WHO RAISED THEIR HAND.]

[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:

- We understand that sometimes, teachers transfer to other schools, and we’d like to hear more about this from your perspectives. Has this happened at your school while the Toolkit was being implemented?

[MODERATOR PAUSE FOR DISCUSSION]
Thank you so much for all of your ideas [NOTETAKER OR MODERATOR TO REPEAT BACK THE LIST OF IDEAS, SKIPPING DUPLICATES]. It sounds like there have been challenges in [SUMMARIZE KEY IDEAS FROM GROUP].

Now, as a group, we would like you to agree on the top two most significant challenges that your school has faced in implementing the GST. You can work to come to an agreement in whatever way you see fit.

[MODERATOR PAUSE FOR DISCUSSION]

Thank you all for sharing. Now that we’ve identified these top two challenges, X and Y, does anyone have any ideas for how they can be addressed? Let’s start with X and discuss some solutions to this challenge.

[MODERATOR PAUSE FOR DISCUSSION]

Great, thank you for sharing your ideas. Now let’s discuss some solutions to challenge Y.

[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY FOR X AND Y]:

- What role could various members of the school community (teachers, students, administrators, parents) play in helping to address this challenge?
- Is there any support that Raising Voices could offer to help your school address this challenge?
- [If teacher transition is a challenge]: Are you able to continue with the Toolkit when this happens? How do teachers and administrators handle this situation in order to continue implementing the Toolkit?

Thank you so much for sharing your ideas.

2.2 Continuing on this theme of improving the GST, I want to ask about the Toolkit’s six steps structure. Are you all broadly familiar with the six steps structure of the Toolkit?

[MODERATOR PAUSE FOR RESPONSE]

Okay, thank you. How useful do you think the steps structure is, versus not having the steps to follow?

[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:

- Why are steps useful / not useful?
- Do you think there are any steps that could be combined?
- Could any of the steps be omitted entirely?
- Should the order of any of the steps be changed?

2.3 Are there any other modifications that would make the Toolkit easier to implement? Put
another way, if there was another school that was interested in implementing the Toolkit but wanted a faster and easier process, what advice would you give them?

[MODERATOR FACILITATE DISCUSSION]

Great, thank you. Is there anything else that anyone would like to say about any aspect of the Toolkit that we didn’t mention, or how the Toolkit overall could be improved?

[MODERATOR PAUSE FOR RESPONSE; FACILITATE DISCUSSION AS NECESSARY]

[CONCLUSION] That concludes our discussion today. Thank you very much for participating. Your responses will be invaluable to IDinsight as we work with Raising Voices to make the Good School Toolkit more efficient and easier for schools to implement.
FGD GUIDE - TEACHERS

Luganda:

[EBINAGOBERERWA MU KUFUNA ENDOWOOZA Z’ABETABWEEMU]

Abasomesa nga batuuse mu kifo, omukibiriza ajakubasomera form buli ssekinoomu era afune obuwandiike obukakasa nti banno bakkirizza okwetabamu. Kino balina okukikakasa nga bateeka emikono oba ekunkumu ku form zino.

[OMUKUBIRIZA WAKUBATEGEEZA EBIBASUUBIRWAMU N’AMATEEKA AGANAFUGA OLUTUULA LUNO OLW’OKUKUBAGANYA EBIROWOOZO—YIMIRIZAAMU BWEWABAAWO EKIBUUZO KYONNA]

Muyitiddwa mu lukungaana luno olw’ensonga nti twagala okutegeera okuva gyemuli engeri gyemusanzeemu enkola ya GST, n’okusingira ddala mu kiseera ekirwadde kya COVID-19 bwekyali tekinatulumba. Mwenna mulina obumanyirivu buli omu mu ngeri ye.

Tujakubaako ebibuuzo byetubuuza olw’okutambuza obulungi olukungaana lwaffe era tetwandyagadde mwanukule ng’abayiziabali mu kibiina wabula okukubaganya ebirowoozo buli muntu ne munne.

Nolwekyo tubasaba okwenyigira mu kukubaganya ebirowoozo ku byemufanaganyaamu endowooza n’ekwebyo byemutafananya ndowooza, okusinga buli muntu okwanukula nga ssekinoomu.

Tujakuyambako mu kukubiriza olukiiko n’okulaba nga lutambula bukwakku. Kyetusinga okwetaaga kwekukubaganya ebirowoozo nebwemuba nga temutuuse ku nzikiriziganya.

Ng’omukibiriza w’olukiiko omulimu gange omukulu kijakubaba kuggulawo n’okuwumbawumbako ebirowoozo ebiba bireteddwa n’okulaba ng’okukubaganya ebirowoozo kugenda bulungi mu maaso.

Munange gwetukoze naye omulimu guno ajakunyambako mu kukubiriza era ajakuba ngawandiika ebyo ebitesembwa.

Ekigendererwa kyaffe kwekuwulira okuva eri buli ssekinoomu mu kibinja kino, n’olwekyo nnyinza okusaba oyo anaba atesezza ekiwera ate okuwa omukisa omulala yenna anaaba alekedwa emabega okulaba nga naye ateesa (naye nga tetwerabira nti buli muntu waddembe obutabaako kyanyega oba okubijjamu enta).

[OMUKUBIRIZA OLINA OKUKAKASA NTI BULI MUNTU ATEGEDDE AMATEEKA AGANAGOBERERWA ERA OWE OMUKISA ABALINA EBIBUUZO OKUBIBUUZA]

1. Enkola za GST ezisinze okuleeta enkyukakyuka

**Ebibuuzo:**

1. Okusinziira ku bakwatibwako ensonga, nkolaki ezikulembeddemu n’ezo ezikwebedde mu kuleeta enkyukakyuka (era lwaki):
   - Enkyukakyuka mu nkolagana wakati w’abayizi n’abasomesa
   - Enkyukakyuka mu nkolagana wakati w’abayizi bokka na bokka
   - Okwenyumiriza mu ssomero n’okuwulira obwa nanyini ku lyo

**[ENNYYANJULA]** Mu lukungaana luno twagala mwogere ku ngeri jemusanzeemu enkola ya GST. [WAAMU AKASEERA]

Okusingira ddala, twagala okwogera ku nkola ezenjawulo na ziriwa zemulowooza ezisinze n’ezo ezikwebedde mu kuleeta enkyukakyuka mu ssomero lyammwe. Tubasaba mukubaganye ebirowoozo ku nkyukakyuka ezibaddewo mu ssomero lyammwe era oba nga mulowooza nti enkyukakyuka zino zireteddwa nkola za GST.

Era nga tugenda mu maaso n’okukubaganya ebirowoozo tuja kwetaaga okumanya okusomozebewa essomero lyammwe kwerisanze nga muteeka engeri zino mu nkola n’okuwa ebirowoozo ku ngeri kino gyekiyinza okulongosebwaamu.

1.1 **[EKIBUUZO EKISISIMULA]** Katutandike n’ekibuuzo ku biki ebibaddewo mu ssomero okuva[ekiseera enkola eno lweyatandikibwa mu ssomero nessira ku byaliwo essomero bwelyali nga terinagenda ku muggalo olwekirwadde kya COVID-19.

*Jjukiramu* [ekiseera essomero kyerimaze nenkola ya GST] emyezi/ emyaka, omyaka enkola eno gweyatandikirwawo mu ssomero.

Nkola ki empya ezireteddwa mu ssomero okuva olwo ngenkola eno ezze mu ssomero.

Bintu ki ebipya abasomesa, abayizi, abaddukanya essomero, n’abazadde byebenyigiddemu mu ssomero ebitaaliwo luri? Twalayo akadakiika obirowoozeeko.

**[OMUKUBIRIZA WANO SIBAMU KATONO]**

*OMUKUBIRIZA NOKOLAYO EBYOKULABIRAKO SINGA OBA OBUUZIDDWA* Wano ntegeeza ekintu kyonna ekipya essomero lyekyenyigiddemu ngemu ku nkola za GST. Kisobola okuzingiramu emisomo, kooti y’abayizi, form ezekenennyua enkola y’abasomesa, akabokisi k’ebirowoozo, amateeka n’enkola empya ezireteddwa, wayinza okubaayo nebiral.

Yogera kyonna ekikusala mu birowoozo. Ani alinayo kyatuwa?

**[BAKUBIRIZE OKUWANDIKA EZIMU KU NKOLA ZINO, NGA BULI MUNTU ABAAKO EKIROWOOZO KYALEETAA]**

Mwebale nnyo. Nga tetuneyongerayoo, waliwo ebirala byemwandyagadde twongerezeeko? Eriyo alina ekibuuzo kyonna nga tetunaba kweyongerayoo?

**[WANO YIMIRIRAMU OSOBOZESE ABALINA EBIIBUUZO OKUBIBUUZA]**
1.2 Kati, mutubuulireko ku nkyukakyuka zemulabye mu ssomero era munokoleyo enkola zemulaba ezisinze okuleeta enkyukakyuka zino.

Katutandike n’enkyukakyuka mu ngeri abasomesa gyebatabaganamu n’abayizi.

Ani alabyewo enkyukakyuka yonna mu ngeri eno kasokedde nkola ya GST etandikibwaawo? Alina enkyukakyuka gyolaba dda ku ludda X, ate bwoba tolina nkyukakyuka yonna gyewalabye dda ku ludda Y. jju kira okwewa ebbanga lya mitta 2 okuva ku muntu omulala.

[Bawe Kaseera Buli Mununtu Okudda Ku Ludda Lwe Era Wetzegereze Buli Untu Ludda Ki Kwazze]


[BaweemU Akaseera Buli Mununtu Okuddayo Mu Kifo KyE]

[Yanbako Mu KuWandiika Enkyukakyuka Zino. Fuba Okulaba Nga Buli Mununtu ABAddE Mu Kibiinja X ABAaako EKIROWOOZO KYAKUWA].

[OMUKUBIRIZA WEKENENYE NNYO BINO NGA BWEKYETAAgISA]

- Waliwo alabye enkyukakyuka yonna mu ngeri abayizi n’abasomesa gyebogereganyaamu? Empuliziganya wakati wabasomesa nabyizi ekyuuse etya?
- Waliwo alabyewo enkyukakyuka yonna mu ngeri abasomesa gyebaddukanyaamu emirimu mu bijiina? Kino kisobola okuba kuggwe oba ku musomesa omulala yenna gwomanyi.Kino abasomesa bakikoze batya?
- Waliwo alabyewo enkyukakyuka mu mpisa n’eneyisa? Kino kikyuuse kitya?
- Waliwo alabye enkyukakyuka nga abasomesa bawuliriza era nebateggeera bulungi abayizi babwe? Osobola okukiwaako ekty’okulabirako na ddi lwekyabaawo?

[Yimirizaamu Katono Olw’okukubaganyo Ebirowoozo]

Mwebale nnyo mwenna olw’ebirowoozo ebirungi [OMUWANDISI OBA OMUKUBIRIZA DDAMU OKUSOMA OLUKALALWA LW’EBILOWOOZO, BUUKAMU EBYEDDINGANYE]. Kirabika wabaddeko ebikyuseemu mu [WUMBAWUMBAKO ENSONGA ENKULU EZIVUDDE MU BITEESO].

Kati twagala okumanya nkolaki zemulowoza ezisinze okuba ez’omugaso mu kuleeta enkyukakyuka mu ngeri abayizi n’abasomesa gyebawataganamu zemulabye. Munkola za GST zonna essomero zeritadde mu nkola ziriwa ezisinze okuyamba mu kuleeta enkyukakyuka zino? Twala akadakiika olowooze ku nkola zino.

[Wano Sibamu Katono]

Kati katufune ku nkola zemulowoza ezisinze okuletawo enkyukakyuka ku ngeri abayizi gyebatabaganamu n’abasomesa.

[OMUKUBIRIZA FUBA OKULABA NGOFUNA EKIROWOOZO KU BULI SSEKINOOMU]
Mwebale nnyo olw’ebiriwoozo byonna. Kati fenna wamu twagala tukkiriziganye ku nkola essatu ezisingidde ddaala okuleeta enkyukakyuka ku ngeri abayizi n’abasomesa gyebatabaganamu. Musobola okulaba engeri gyemuzikkiriziganyaako.

[OMUKUBIRIZA WEKENNEENYE BINO]
- Lwaki musuubira nti enkola zino zezisinze okugasa?
- Zibadde nkola ku mutendera ogumu?
- Mukukubaganya ebirowoozo waliwo engeri ekize ku zinaayo?
- Enkola ezo mulowoozo zisinze kugasa bayizi? Basomesa oba bonne kyenkanyi?

[OMUKUBIRIZA YIMIRIZAAAMU KATONO OLW’OKUKUBAGANYA EBIROWOOZO]
Mwebale nnyo olw’enkola zino essatu zemunokoddeyo X, Y, ne Z. Tuliko ebirowoozo byetufunyeemu nga muteesa, naye waliwo ayinza okunyonyola lwaaki mulowoozo nti enkola zino zezisinze zinaazo mu kuleeta enkyukakyuka mu nkolagana yabayizi n’abasomesa? Katusooke n’enkola X onyonyole lwaki yamugaso nnyo.

[OMUKUBIRIZA SIBAMU KATONO OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA X]

[BAWEEYO AKASEERA OKUWANIKA EMIKO]
Mwebale kugabanako naffe. Eri mmwe abagamba nti enkyukakyuka ebaddewo mutuwe ku zimu ku nkyukakyuka ezo nga bwetwakoze ku mulundi guli.

[OMUKUBIRIZA WEKKAANYE BINO NGA BWEKYETAAGISA]
• Waliwo albye enkyukakyuka ku ngeri abyizi gyebogeramu ne banabwe? Kino kikyuuse kitya?
• Mulabyewo enkyukakyuka mu ngeri abayizi gyebojoolamu obutakkaanya obuba bugudde mu masekati gaabwe? Kino kikyuuse kitya?
• Mulabyewo enkyukakyuka mu ngeri abayizi gyebakwataganirwaamu ekisa? Wwa ekyokulabirako kino ddi lwewakiraba.
• Mulabyewo enkyukakyuka mu ngeri yokukolera wamu wakati mu bayizi? Wwa eky’okulabirako na ddi kino lwekaliwo.

[YIMIRIRAMU OWE AKADDE OKUKUBAGANYA EBIROWOOZO]
Mwebale nnyo mwenna olw’ebirowoozo byammwe [OMUWANDIISI OBA OKUKUBIRIZA DDAMU OLUKALALA LW’EBIROWOOZO NGA BWOJAMU EBYO EBYEDDINGANYE]. Kirabika waliwo ebikyuseemu mu [WUMBAWUMBAKO EBIROWOOZO EBIKULU].
Kati twagala okumanya nkola ki ezisinze okuleeta enkyukakyuka mu ngeri abayizi gyebatabaganamu ne bannabwe zemulabye. Mu nkola zino zonna essomero lyo zeritadde mu nkola ziriwa ezisinze omugaso mu kuleeta enkyukakyuka. Fumitiriza ku nkola zino zonna.

[OMUKUBIRIZA WANO YIMIRIRAMI]
Kirungi, kati katuwulire okuva mu kibiina ku nkola ki ezinywedde mu zinaazo akendo mu kutumbula enkyukakyuka zemulabye ku ngeri abayizi gyebevisaamu eri bannaabwe.

[WANO FUBA OKULABA NGA BULI MUNTU OMUJJAMU EKIROWOOZO]
Mwebale nnyo olw’ebirowoozo ebyo. Kati fenna wamu ng; ekibiinja twagala tukkiriziganye ku nkola ssatu ezinywedde mu zinaazo akendo mu kukuusa engeri abayizi gyebatabaganamu nebanaabwe.musobola okukolera awamu mu kulondobamu ezo zemulaba ezisinga.

[OMUKUBIRIZA WEKENNEENYE BINO]:
• Lwaaki mulowoza ng’enkola zino zamugaso nnyo?
• Zibadde nkola ku mutendeera ogumu?
• Mu kukubaganya ebirowoozo waliwo engeri ezikize ku zinaazo?
• Abayizi benyigiramu mu nkola zino?

[OMUKUBIRIZA SIBAMU OLW’OKUKUBAGANYA EBIROWOOZO]
Mwebale nnyo olwenkola essatu zemunokoddeyo:X, Y, ne Z. Tulina ebirowoozo byetufunye nga muteesa, naye waliwo muntu yenna asobola okunyonyola lwaki musuubira ntí enkola zino zezisinze mu kukuusa enkogolagana wakati mu bayizi? Tandika nenkola X otubuulire lwaai yamugaso nnyo.

[OMUKUBIRIZA YIMIRIRAMU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA X]
Kirungi, webale nnyo olwokunyoyola okwo. Katweyongereyo ku nkola Y – lwaki enkola eno mulowooza nti ebadde yamugaso nnyo mu kukyuusa embeera zabayizi?

[OMUKUBIRIKA YIMIRIZAA MU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA Y]

Webale nnyo katugende ku nkola Z – eriyo ayinza okutubuulira lwaki enkola eno yamugaso nnyo mu kukyuusa embeera zabayizi?

[OMUKUBIRIZA YIMIRIZAA MU OLWOKUKUBAGANYA EBIROWOOZO KU NKOLA Z]

Mwebale nnyo mwenna olw’ebirowoozo ebyo.

1.4 Kati ku nkyukakyuka esembayo: katwogere ku nkyukakyuka mu ngeri abayizi, abasomesa, nabaddukanya essomero gyebenyumirizamu n’okuwulira nga bali kitundu ku ssomero lwabwe. Wanika omukono bwoba ngolabawo enkyukakyuka eno okuva enkola ya GST lweyatandikibwaawo.

[Baweemu Eddiekaika Okuwanika Emikon]

Kale. Abagamba nti enkyukakyuka eno ebaddewo, mutuweeyo ku byokulabirako nga bwetwakoze ku mulundi gul.i.wo tujakukubaganya ebirowoozo wamu ngekibiina. Waliwo ayinza okutanidika ngatuwa ekyo yye kyalowoozeza?

[Yambako Mu Kuwandiika Enkyukakyuka Zino: Laba Ng’Ofuna Ekirowoozo Okuva ku Buli Muntu Eyawanise Emikon]

[Omukubiriza Wekkaanye Bino]:

- Waliwo alabyeewo enkyukakyuka mu ngeri abasomesa, abayizi, n’abakulira essomero gyebenyumiriza mu ssomero lyabwe? Kino kikyuuse kitya?
- Abasomesa benyumiriza mu kubera abasomesa okusinga bwekyali olubelyeberyey?

[Omukubiriza Yimirizaamu Olw’Okukubaganya Ebirowoozo]

Mwebale nnyo olw’ebirowoozo byammwe [Omuwandiisi Oba Omukubiriza Ddamu Sosome Olukalala Lw’Ebirowoozo Ngojjamu Ebyo Ebyeddininganye]. Kirabika waliwo enkyukakyuka mu [Wumbawumbako Ensonga Emkul].

Kati twagala okumanya nkolaki eza GST ezisinze okuba ezomugaso mu kuleeta enkyukakyuka kungeri omuntu gyawuliramu ku bwanannyini n’okwenyumiriza mu ssomero lye mmwe zemulaba. Mu nkola zino zonna essomero lyo zeritadewo ziriwa ezinywedde mu zinaazo akendo mu kuleeta enkyukakyuka zino? Twala akadde ofumiitirize ku nkola zino.

[Omukubiriza Wano Yimirizaamu Katono]
Kirungi, kati katulurile okuva gyemuli nkola ki ezisinze okuleetawo enkyukakyuka zemulabye mu ngeri y’okwenyumiriza.

[FUBA OKULABA NGA BULI MUNTU AKUWA EKIROWOOZO]

Mwebale nnyo olw’ebirowoozo ebyo. Kati fenna wamu tukkiriziganye ku nkola ssatu ezisukkulumywe mu kuleetawo enkyukakyuka eyokwenyumiriza mu ssomero. Musobola okukolera awamu mu kulondobamu enkola zino.

[OMUKUBIRIZA WEKENNEENYE BINO]:

- Zibadde nkola ku mutendeera ogumu?
- Waliwo enkola ezisukkulumywe ku zinaazo?
- Lwaaki mulowooza nti enkola zino zamugaso nnyo?
- Mulowooza enkola zino zamugaso eri bayizi, abasomesa, abaddukanya essomero oba bonna wamu?

[OMUKUBIRIZA YIMIRIZAA MU OLW’OKUKUBAGANYA EBIROWOOZO]

Mwebale nnyo olw’enkola essatu zemulondobyeye: X, Y, ne Z. Tulina ebirowoozo ebirungi byetuwulidde nga muteesa, naye waliwo ayinza okutunyonyola lwai mulowooza ngenkola zino zezisinze mu kukyuusa engeri omuntu gyawuliramu eri essomero lye? Tandika n’enkola X onnyonyole lwaki yamugaso.

[OMUKUBIRIZA YIMIRIZAA MU OLWOKUKUBAGANYA EBIROWOOZO KU NKOLA X]

Kirungi webale olwokunyonyola okwo. Kati katugende ku nkola Y – lwaki enkola eno mulowooza ngebadde yankizo mu kukyuusa engeri omuntu gyawuliramu eri essomero lye?

[OMUKUBIRIZA YIMIRIRAMU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA Y]

Webale nnyo. Kati katweyongereyo ku nkola Z – waliwo ayinza okutunyoyola lwaki enkola eno ebadde yamugaso nnyo Mukukyuusa omuntu engeri gyawuliramu eri essomero lye n’okulunyaumirizaamu?

[OMUKUBIRIZA SIBAMU OLW’OKUKUBAGANYA EBIROWOOZO KUNKOLA Z]

Mwebale olw’ebirowoozo ebyo.
1.5 Mwenna mukubaganyizza ebirowoozo kunsonga eziwerako zemulowoozezza nti zibadde za mugaso mukuleetawo enkyukakyuka mu ssomero. Kati njagala mulowooze ku nkola zemusuubira nti tezibadde namugaso gwamaanyi. Mungeri endala enkola ezo ezitekeddawo mu ssomero lyo naye nga tezikoze kyamaanyi mu kuleetawo enkyukakyuka zetwogeddeko?

[YAMBAKO MU KUWANDIIKA ENKOLA ZINO: OMUKUBIRIZA FUBA OKULABA NGA WAKIRI OFUNA EKIROWOOZO OKUVA KU BULI MUNTU]


[OMUKUBIRIZA WEKKAANYE BINO]:

- Lwaki mulowoza ngenkola zino zezisinze butaba na mugaso?
- Mu kukubaganya ebirowoozo mubaddemu enkola ezitalina mugaso?
- Enkola zino fenna tuzetabyeemu?
- Enkola zino zirina amawulire gezireese eri essomero?
- Enkola zino zijumbiddwa?
- Eriyo enkola essomero zelyaleka e mabega?bweguba gutyo lwaki?

Mwebale nnyo olwenkola zino essatu zemunokoddeyo X, Y, ne Z. Waliwo ensonga zetufunye nga mukubaganya ebirowoozo, naye ani ayinza okuunonyola lwaki mulowoza ng’enkola zino zezesinze obutabaako kyezigasa mu zonna? Tandika ne X otubuulire lwaki mulowoza nga tegasa nnyo.

[OMUKUBIRIZA YIMIRIRIMU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA X]

Kirungi, webale olwokunyoyola okwo. Kati katugende ku nkola Y – Iwaaki enkola eno yeemu kwezo ezitayambye nnyo?

[OMUKUBIRIZA YIMIRIRAMU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA Y]

Webale nnyo. Katugende ku nkola Z – waliwo ayinza okutubuulira lwaki enkola eno yeemu kwezo ezitayambye nnyo?

[OMUKUBIRIZA YIMIRIRAMU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA Z]

Mwebale nnyo olwebirowoozo ebyo.

2. Okwongera amaanyi mu nkola ya GST

Ebibuuzo:
1. Kusomoza ki okwamanyi okuli mu kussa GST mu nkola?
2. Enkola yemitendera omukaaga erina mugaso ki?
3. Tuyinza kukolaki okufuual enkola zino ennyangu okussa mu nkola?

2.1 Mu kitundu kino ekisembayo, njagala okuwulira ku birowoozo byammwe ku ngeri enkola ya GST gyeinza okwongerwamu amaanyi?

Katusooke tumanye okusomozebwa essomero lyammwe kwerisanze mu kuteeka GST mu nkola? Wanika ku mukoo gwo bwobayo n’ensonga yonna.

[Baweemu Akadde OkuwaniKA EnimKono]

Kale, eri mmwe abaliko okusomozebwa kwemusanze, ebirowoozo ebyo mubiwandiiike wansi. Oluvannyuma tubikubaganyeeko ebirowoozo wamu. Waliwo atuggulirwo ng’otuwa ekyo ggwe kyołowooza?

[Yambaho Mu KuwandiiKa EnKyukakyyuka Zino. Fuba Okulabaa Ng’OfunA Ekirowoozo Okuva Ku Buli Muntu Eyawanise Omukono]

[Omukibiriza Wekkaanye Bino]:

- Tukimanyi ng’ebiseera ebimu, abasomesa bakyusaamasomero, era nga twagala okufuna endowooza zammwe ku kino. Kino kibaddewo kko ngenkola ya GST egenda maaso mu ssomero?

[Omukibiriza YimirizaAami Olw’OkukubaganyA Ebirowooz]

Mwebale nnyo olw’ebirowoozo ebyo [Omukibiriza Oba Awandiika Ddamu Oyite Mu Lukalala Lw’EbiteseDDwa Ng’OjJamu Ebyo EbyeddInganye]. Kirabika nga wabaddewo okusomozebwa mu [Londobamu Ensonga EnKulu].

Kati, mwenna wamw, mukkiriziganye ku nsonga bbir iezikulembedde mu okukolera awamu mu kuzirondobamu.

[Omukibiriza YimiriramU Olw’OkukubaganyA Ebirowooz]

Mwebale okugabana naffe. Kati nga bwetunokoddeyo ensonga zino ebbiri, X ne Y, eriyo alina ekirowoozo ku ngeri gyetuyinza okuvuunuka okusoomoza kuno? Katutandike ne X ekizibu kino tukinogere eddagala.

[Omukibiriza Sibamu Olw’OkukubaganyA Ebirowooz]

Kirungi, webale olw’ebirowoozo ebyo, kati katunogere eddagala ekizibu Y.

[Omukibiriza WekkanYe Bino]:

- Biki abo abali mu ssomero( abasomesa, abayizi, abaddukanya essomero, abazadde)byebalina okukoLa okuuvuunuka obuzibu buno?
- Waliwo obuyambi bwonna Raising Voices bweyinza okuwa okuyamba essomero okuvuunuka okusomozebwa kuno?
- [Oba okukyuusa abasomesa naky kyakusoomoza] Muli betegfu okugenda mu maaso n’enkola zino singa kino kibaddewo? Abasomesa
n’abaddukanya essomero kino bagenda kukikwaata batya okusobola okutwaala enkol eno mu maaso?

Mwebale nnyo.

2.2 Okweyongerayo ku mulamwa guno ogwokutumbula GST, njagala mbabuuze ku nkola y’emitendera omukaaga. Mwenna enkola eno mugimanyi bulungi?

[OMUKUBIRIZA YIMIRIZAAMU OFUNE OKUDDIBWAAMU]

Kale, mwebale nnyo. Emitendera gino giyambagitya bwogerageranya nenkola singa tewabadde mitendera gyonna gigobererwa?

[OMUKUBIRIZA WEKKAANYE BINO]:

- Emitendera gigasa gitya/ oba tegigasa?
- Olowooza waliwo emitendera egiyinza okugattibwa?
- Eriyo omutendera ogusobola okujjibwaamu?
- Ensengeka y’emitendera esobola okukyusibwaamu?

2.3 Eriyo enkola endala zonna ezisobola okufuula enkola eno ennyangu? Mu ngeri endala singa wabaddewo essomero eddala eryagala okutandika enkola eno naye nga baagala enkola ennyangu, wandibawadde magezi ki?

[OMUKUBIRIZA YAMBAKO MU KUKUBAGANYA EBIROWOOZO]

Kirungi, mwebale nnyo, eriyo ekirala kyonna omuntu yenna kyeyandyagadde okwogera ku nkola eno gyeturutoogedeeko, oba engeri enkola yonna gyeyinza okwongera okulongosebwaamu?

[OMUKUBIRIZA YIMIRIRAMU OFUNE OKUDDIBWAAMU; TEKAWO NOKUKUBAGANYA EBIROWOOZO BWEKIBA KYETAAGISA]

**FGD GUIDE - TEACHERS**

**Rutooro:**

[**EBYOKUHONDERA KUTUNGA KWECWERAMU KWA BAKWETABAMUJ:** Abantu obu baratandika kwija kubaza hakukuga kuba, omukuru wokubaza aija kusomera buli omu eby’okwesararamu atunge okwikiriza kwe mubuhandiki. Okwikiriza kurakwatwa kuraba mu kutaaho omukono oba ekinkumu.]


Нк’омукuru wokubaza kunu, omulimo gwange nikwo kutandikisa okubaza kunu nokuhondera ebimuraba mubalize okwongerayo okubaza kwaitu omumaiso. Mugnzi wange ogu aija kuba nahandiika ebitukubaza. Ekikuru ntitwenda kuhurra kuru kubu mi bu mu owali hanu, nahabweki nsobora kusaba ogu owabalize muno kuha abandi omugisa nabo kubaza kandi nsobora nokusaba abo abatarukubaza nabo kugira eki babaza (nobukiraba kimanyirwe nti bili omu aine obusinge bwe kutubaza mu kibiina muno).

Няти нк’обту винена мвайетегереza нкку тугенда кукора харого анятиквине екиндє екитвакухондіре тукакыонераго? Обукираба кирію кигамба, кирунгу хали итве курора були ому али курунги омукубаза куну.

<table>
<thead>
<tr>
<th><strong>Enambya</strong></th>
<th><strong>Ebugaguzo ebikuru n’ebyokwongerezaho</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Ebikukolebwu mu GST ebikusinga kuletaho empinduka</strong></td>
<td></td>
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<tr>
<td><strong>Ebugaguzo ebikuserulirizibwaho:</strong></td>
<td></td>
</tr>
<tr>
<td><strong>1. Kusigikirra haba kikukwataho, byakukora ko eibiaire byomugaso muno/boy’omugaso kake mukuletaaho (kandi habwaki):</strong></td>
<td></td>
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<tr>
<td>• Empindukahinduka munkoragana hagaati ya beegi and basomesa</td>
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<tr>
<td>• Empindukahinduka munkoragana hagaati ya beegi</td>
<td></td>
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<tr>
<td>• Kuhurra bisomero eri n’okulypepankisa</td>
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</tr>
</tbody>
</table>

Kukiramuno, twakwenzire tubazeho ebikira kukorwa mu Toolkit na biki ebimusangire ebikizire kuba rundi kutaba byomugaso mukulaaho empingsaniza haisomero lyanyu. Twija kugaguzo ekibina okubaza hampindukahinduka enyakubaireho haisomero lyanyu nobumuraba nimutekereza ngu ekyo kibaireho habwa ebimu ebikorwa mu Toolkit. Twakwenzire kumanya okulemesebewa isomero lyanyu eri kutainaigaine mukuteeka munkora eby a Toolkit nokuhurra ebitekerezo byanyu nkoku Toolkit esobora kwongerwamu amaani.

### 1.1 [EkiKaguZo EkiKubanza]


Byokukoraki ebihyaka ebitandikirweho haisomero kuruga obu obwire ebiri kimu ha Good School Toolkit? Bintu ki ebihyaka ebyabasomesa, abeegi, abakuru bisomero, na bazeire ebibakwetabamu haisomero ebyali bitaroho. Twarayo edakilia oijuke ebyakorwaaga.

### [Owakukaguza EbiKaguZo NahaHo AkeIre KokeKereza Katoeito]

Hanu nitumanyisa ekintu kyona ekisyaka eki’isomero lyanyu likukora kiri kimu ha Good School Toolkit. Munu nimsobora kubamu, emisomo, kooti y’abegi, foomu z’okukebera obusobozi bwa’basomesa, akasanduko k’okutekamu ebitekerezo, rundi amateeka n’ebihandiko eby’okugenderaho, nihasobora kubayo n’ebindi.

Ebyokukoraka nimanyisa ekintu ekihyaka kyoona eki isomero lyanyu likukora nke ekimu ha bya Good School Toolkit. Ebi bisobora kuba omisomo, court ya’beegi, okukebera kwa’basomesa, akasanduuko kebitekerezo, oba ebitandiko ebihyaka nebindi.

Baza ekintu kyoona ekiraija mumutwe gwaawe. Nooha agenda kutuuha ekyokubanza?

### [Owakukaguza EbiKaguZo Ikiriza Buli Muntu Weena Aheyo Kimu Ha Bintu Binu]

Mwebale muno habwebyo ebimwagambira. Tutakeyongireyo, haliyo ebindi ebyakozirwe ebimwakwenzire kugamba? Haroho aine ebikaguzo tutakeyongireyo?

### 1.2 Hati, twakwenzire kumanya mpindukahinduka ki eyimurozire haisomero na biki ebikorwa ebirungi ebisomero ebimukutekereza nti byali byomugaso muno mu kuletaaho empinduka egi.

Leka tutandiike n’empindukahinduka nkoku abasomesa na beegi babaza hamu. Nooha arozi remu embaganiza yoona mungeri nkoku abasomesa nabegi babaza hamu kuruga enu
enkora eya GST yatandikire kutekwa munkora? Caali ija rubaju runu obworaba oine empigisana yoono eyiwarozire rundi genda rubaju ruli obworaba otaine empinduka yoono eyiwarozire. Ijuka kusigaho omwanya ogwa metre ibiri kuruga ha buli muntu.

[BAHE EDAKKIKA KUGENDA MU GROUP, OWAKUKAGUZO EBIKAGUZO WETEGEREZE BABA ABALI MU GROUP EHA]

Mwebale kutugambira [Owakulembire okubaza kunu abale obwingi bwabo abagenzire ha rubaju rwa ego nabo abali harabu rwa nangwa. Leka itweena tugaruve mubikaro byaitu.

[GROUP JIHE EDAKIIKA KUGARUKAYO MU BUTEBE/BIKARO BYABO]

Habwabo abakutekereza ngu hakabaho empindukahinduka, nitubasaba mutugambire empinduuka ezo. Hanyima turazibazaho itweena hamu. Nooha aratutandikisa obu natugambira empindukahinduka eyemwizire mumutwe?

[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWABEIRE HARUBAJU LWA “EGO”]

[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:

- Haroho anyakurozire empinduka yoono mungeri ya abeegi babazamu na basomesa. Embaza hagaati yabasomesa na beegi ehindukire eta?
- Haroho anyakurozire empindukahinduka nkoku abasomasabasomesa omubitebe? Kinu kisobora kuba kyabaireho iwe rundi abasomesa abandi abokumanya. Abasomesa bahindwiremu bata omungeri batwaramu ebitebe byaabu?
- Haroho anyakurozire empindukahinduka bakwetwaramu omungeso zaabu? Ebwenyetwara n’engeso z’abaana bishindukire bita?
- Haroho anyakurozire ngu hati abegesa nibahuliriza muno abaana? Osobora kutuha ekukurorraho obu warozire kinu?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]

Mwebale muno habwebitekerezo byanyu byoona [OWAKUHANDIKA EBITEKEREZO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBITEKEREZO EBYOHANDIKIRE OTAKUBIGARUKAMU]. Nikihulikika ngu habaireho empindukahinduka mu [GARUKAMU MU BUGUFU EBITEKEREZO BYA GROUP].

Hati ntwenda kumanya biki eibirungi ebikorwa hasomero ebi mutekereza bibaire byomugaaso muno mukuletaho empindukahinduka mu ngeri ya abeegi bakoragaana nabasomesa ebimurozire. Kwiha mubikorwa eibirungi ebikorwa hasomero isomero lyanyu ebiryakakora, nibiha mwebi ebibaire byomugaso muno mukuletaaho empindukahinduka ezo? Twara edakiika kutekerezaho ebikorwa ebi.

[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO]
Kirungi, katuhurre kuruga mulinywe ha biki ebyakozirwe ebimukutekereza ngu nibyo byakizire kuletaaho empindukahinduka ezimurozire mungeri abeegi bakoraganamu nabasomesa.

**[OWAKUKAGUZA EBIAKUGUZO LENGAHO KURORA NGU BULI MUNTU WEE NA NAHAYO EKITEKEREZO]**

Mwebale muno habwebitekerezo byanyu byoona. Hati itweena hamu twakwenziire twikirranize ha bisaatu ebikusingayo mu kuba byomugaso mukuletaaho empindukahinduka mungeri ya abeegi bakoraganamu nabasomesa. Eki mukihikeho nimuraba mungeri yoona eyimurara esemerire.

**[OWAKUKAGUZA EBIAKUGUZO NASOBORA KWONGERERAO HA BIKAGUZO NKWOKU KISEMERIRE]:**

- Habwaki nimutekereza nti ebi ebyakozirwe byali byomugaso?
- Byali ebyakozirwe haidara limu?
- Haroho kusomesibwa kwoona okwabaire kwomugaso?
- Ebi ebyakozirwe, nimutekereza byali byomugaso habwa abeegi, habwabasomesa rundi bibaire byomugaaso habwaboona?

**[OWAKUKAGUZA EBIAKUGUZO HUMURAMU HA BWOKUHANURA]**

Mwebale muno habwebyakozirwe bisaatu ebi: X,Y na Z. Haroho ebitekerezo ebituhulire obu mubaire nimubaza, bai tu haroho asobora kutukengesa habwaki inywe nimuhurra nti ebi ebyakozirwe nibyo byakizire kuba byomugaso mukuletaaho empindukahinduka munkoragana hagaati ya abeegi na basomesa? Caali katutandike na X tusoborre habwaki kyaali kyomugaso.

**[OWAKUKAGUZA EBIAKUGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]**

Kirungi, webale okusoborra oku. Hati katugende hali Y – habwaki kunu ekyakozirwe kyaali kyomugaso mu kuletaho empindukahinduka munkoragana hagaati y’abeegi n’abasomesa?

**[OWAKUKAGUZA EBIAKUGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]**

Mwebale. Hati katugende hali Z – omuntu omu atusoborre habwaki kunu ekyakozirwe kyaali kyomugaso mu kuletaho empindukahinduka munkoragana hagaati y’abeegi n’abasomesa?

**[OWAKUKAGUZA EBIAKUGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]**

Mwebale muno ebitekerezo byanyu.
1.3 Hati katugende kubazaho empindukahinduka endi: nkoku abeegi bakoragana. Imukya omukono gwaawe obworaba orozireho empinduka yoona nkoku abeegi bakoraganaga enu enkora eya GST etakatandikireho.

[GROUP GIHE EDAKIKA KUHANIKA EMIKONO]

Webale kugabana. Habwabo abakutekereza ngu habaireho empindukahinduka, twakwenzire mutugambire empindukahinduka ezo, nkoku tukozirege buli. Hanyima twija kubibazaho itweena hamu. Nooha aratutandikisa obu negabaana naitwe empindukahinduka emwizire mumutwe?

[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWAHANIKIREGE OMUKONO GWE]

[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMEREIRE]:

- Haroho arozire empindukahinduka nkoku abeegi babaza hamu? Embaza hagaati y’abeegi ehindukire eta?
- Murozire empinduka yoona nkoku abeegi bamaraho obutakengangana hagaati yabo? Kinu kihindukire kita?
- Murozire ngu hati abeegi nibafaahongana muno? Haayo ekyokurorroho di obu warozire kinu.
- Murozire abeegi nibakira kuyambangana oba warozire nabandi? Haayo ekyokurorroho di obu warozire kinu.

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]

Mwebale muno habwebitekerezo byanyu byoona [OWAKUKANDIKA EBITEKEREZO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBITEKEREZO EBYOHANDIKIRE OTAKUBIGARUKAMU]. Nikihulikika ngu habaireho empindukahinduka mu [GARUKAMU MU BUGUFU EBITEKEREZO BYA GROUP].

Hati nitwenda kumanya biki ebirungi ebikorwa haisomero ebi mutekereza bibaire byomugaaso muno mukuletaho empindukahinduka mu ngeri ya abeegi bakoragaana nabeegi batahi babo ebimurozire. Kwiha mubikorwa ebirungi ebikorwa haisomero isomero lyanyu ebiryakakora, nibiha mwebi ebikaire byomugaaso muno mukuletaho empindukahinduka ezo? Twara edakiika kutekelezaho ebikorwa ebi.

[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO]

Kirungi, katuhurre kuruga mulinywe ha biki ebyakozirwe ebimukutekereza ngu nibyo byakizire kuleetaaho empindukahinduka ezimurozire mungeri abeegi bakoraganamu na abeegi batahi babo.

[OWAKUKAGUZA EBIKAGUZO LENGAHO KURORA NGU BULI MUNTU WEENA NAHAYO]
**EKITEKEREZO**

Mwebale muno habwebitekerezo byanyu byoona. Hati itweena hamu twakwenzire twikirranize habintu bisaatu ebikusingayo mu kuba byomugaso mukuletaaho empindukahinduka mungeri ya abaegi bakoraganamu n’abaegi batahi babo. Eki mukihikeho nimuraba mungeri yoono eyimurarora esemire.

**[OWAKUKAGUZA EBKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]**:

- Habwaki nimutekereza nti ebi ebyakozirwe byali byomugaso?
- Byali ebyakozirwe haidara limu?
- Haroho kusomesibwa kwoona okwabaire kwomugaso?
- Abeegi bali bakyetabiremu?

**[OWAKUKAGUZA EBKAGUZO HUMURAMU HA BWOKUHANURA]**

Mwebale muno habwebyakozirwe bisaatu ebi: X, Y na Z. Haroho ebitekerezo ebithululire obu mubaire nimubaza, bai tu haroho asobora kutukengesa habwaki inywe nimuhurra nti ebi ebyakozirwe nibyo byakizire kuba byomugaso mukuletaaho empindukahinduka munkoragana hagaati ya abaegi na bataahibabo? Caali katutandike na X tusoborre habwaki kyaali kyomugaso.

**[OWAKUKAGUZA EBKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]**

Kirungi, webale okusoborra oku. Hati katugende hali Y- habwaki kwinwe ekyakozirwe kyaali kyomugaso mu kuletaho empindukahinduka munkoragana hagaati y’abaegi?

**[OWAKUKAGUZA EBKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]**

Mwebale. Hati katugende hali Z – omuntu omu atusobororre habwaki kwinwe ekyakozirwe kyaali kyomugaso mu kuletaho empindukahinduka munkoragana hagaati y’abaegi?

**[OWAKUKAGUZA EBKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]**

Mwebale muno habwebi ebimwatugambira.

### 1.4

Hati habwempinduka ey’okumalirra: Katubazaho empinduka mukuhurra nti oli wisomero eri, nokulyesimisa rundi kulepangisa mu basomesa, nabakuru bisomero rundi abaegi basobora kuba nibyo. Caali hanika omukono obworoba oine ekiwarozire khihindikireho kuruga enu enkora etekebwa munkora.

**[GROUP GIHE EDAKIKA KUHANIKI EMIKONO]**

**Mildmay Research Clearance Application Package**

**[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWAHANIKIREGE OMUKONO GWE]**

**[OWAKUKAGUZA EBIGAKUZO NASOBORA KWONGERERAHAO HA BIKAGUZO NKWOKU KISEMEREIRE]**:

- Haroho anyakurozire empindukahinduka mungeri y’okwesimisa abasomesa, abeegi nabakuru bisomero okubaine haisomero lyabo? Orulengo rw’okwempakisa isomero ruhindukire ruta?
- Abasomesa hati nbesimisa kuba basomesa kukira nkoku bakyesimisaga?

**[OWAKUKAGUZA EBIGAKUZO HUMURAMU HA BWOKUHANURA]**

Mwebale muno habwebitekerezo byanyu byoona [OWAKUKAGUZA EBIGAKUZO GARUKAMU OSOME EBIGAKUZO EBYOHANDIKIRE OTAKUBIGARUKAMU]. Nikihulikika ngu habaireho empindukahinduka mu [GARUKAMU MU BUGUFU EBIGAKUZO BYA GROUP].

Hati nitwenda kumanya biki ebikorwa haisomero ebirungi ebimuktekereza bibaire byomugaso kukirayo mukuletaho kurora omuntu ahurra ali nabandi kandi nayesimisa isomerolye ebimurozire. Muli ebi byoona ebikozirwe isolero lyanyu, nibiha muli ebi ebikizire kuba byomugaso mukuletaho empindukahinduka ezo? Twara eddakika kubitekerezaho.

**[OWAKUKAGUZA EBIGAKUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO]**

Kale katuhurre kuruga muli inyw eha biki ebimukuterekere naibyo byakizire kuletaho empindukahinduka ezimurozire mukuhurra oli nabandi nokwesimisa isomerolye.

**[OWAKUKAGUZA EBIGAKUZO LENGAHO KURORA NGU BULI MUNTU WEENA NAHAHO EKITEKEREZO]**

Mwebale muno habwebitekerezo byanyu byoona. Hati itweena hamu twakwenzire twikirranize habintu bisaatu ebikusingayo mu kuba byomugaso mukuletaho empindukahinduka mungeri ya abeegi bakoraganamu n’abeegi batahi babo. Eki mukihikeho nimuraba mungeri yoona eyimurarora esemerire.

**[OWAKUKAGUZA EBIGAKUZO NASOBORA KWONGERERAHAO HA BIKAGUZO NKWOKU KISEMEREIRE]**:

- Byali ebyakozirwe haidara limu?
- Haroho kusomesibwa kwoona okwabaire kwomugaso?
- Habwaki nimutekereza nti ebi ebyakozirwe byali byomugaso?
- Nimutekereza ebyakozirwe byali byomugaso ha beegi, ha basomesa, ha bakuru bisomero rundi bikaba by’omugaso habwa buli omu?
[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]
Mwebale muno habwebyakozirwe bisaatu ebi: X, Y na Z. Haroho ebitekerezo ebituhulire obu mubaire nimubaza, baidu haroho asobora kutukengesa habwaki inywe nimuhurra nti ebi ebyakozirwe nibyo byakizire kuba byomugaso mukuletaaho empindukahinduka munkoragana hagaati ya abeegi na bataahi babo? Caali katutandike na X tusoborre habwaki kyaali kyomugaso.

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]
Kirungi, webale okusoborra oku. Hati katugende hali Y- habwaki kinu ekyakozirwe kyaali kyomugaso mu kuletaho empindukahinduka munkoragana hagaati y’abeegi n’okwesimisa isomero iyabu?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]
Mwebale. Hati katugende hali Z – omuntu omu atusobororre habwaki kinu ekyakozirwe kyaali kyomugaso mu kuletaho kuhurra oli n’abandi n’okwesimisa isomero lyeye?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]
Mwebale muno kugabana ebitekerezo byanyu.

1.5 Hati tubalize habintu bingi ebimutekereza byomugaso mukuletaho empindukahinduka haisomero lyanyu. Hati ninyenda mutekereze hali ebyo ebikorwa ebimukuhurra byali byomugaso gutaito. Rundi biki ebyakozirwe haisomero baiuto bitaleteho empindukahinduka ezitubalizeho?

[KONYERA ABAANA KUHANDIKA EBIKUKOLWA; OWAKUKAGUZA EBIKAGUZO LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEEA]
Mwebale muno habwebitekerezo byanyu byoona. Hati itweena hamu twakwenzi twikirranize habintu bisaatu ebikusingayo mu kuba byomugaso mukuletaaho empindukahinduka mungeri ya abeegi bakoraganamu n’abeegi batahi babo. Eki mukihiheko nimuraba mungeri yoona eyimurarora esemerire.

[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:
- Habwaki nimutekereza ngu ebi bikaba bitali byomugaso?
- Haroho umusomo gwoona ogutabaire gw’omugaso?
- Abantu bakaba basombora kwetabamu?
- Ebyakozirwe rundi kusomesebwaoku kukabamu ebintu ebihyaka byoona habwabantu abakora isomero?
- Abantu bakabijumbira oba kubikozesa?
- Isomero likcwa mu obutateka munkora ebimu habya Good School activities? Obukiraba kiri ekyo, habwaki?

[OWAKUKAGUZA EBIGAKUZU HUMURAMU HA BWOKUHANURA HA KIKOLWA X]
Kirungi, webale okusoborra oku. Hati katugende hali Y – habwaki kinu ekyakoziwire kyaali kyomugaso gutaito?

[OWAKUKAGUZA EBIGAKUZU HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]
Webare. Katugende ha Z – nooha asobora kutusobororra habwaki kinu ekyakoziwire kyaali kyomugaso gutaito?

[OWAKUKAGUZA EBIGAKUZU HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]
Mwebale kugabana.

2. Kwongera kusemeza GST

EBIGAKUZO EBIKUSERULIRIZIBWAHO:

1. Kulemesibwa ki okumukizire kutangatangana mu kukora GST?
2. Ganu amadara mukaaga ga mugaso?
3. Biki ebisobora kuhindurwamu kurora GST yatekebwa munkora bwangu?

2.1 Mukiin ekicweka ekyokumalirra, ninyenda kuhurra ebitekerezo byanyu nkoku Good School Toolkit esobora kwongerwamu amaani?

Leka tubanze tubaze okulesisibwa okwisomero lyanyu litangataingaine mukuteeka munkora GST. Caali imukya omukono gwaawe bworaba notekerezayo ekyalemeseze kimu.

[GROUP GIHE EDAKIIKA KUHANIKA EMIKONO]

Kale. Habwabo abarozire okulesisibwa, twakwenzire mutugambire okulesisibwa oku. Hanyima turabibazaho itweena hamu. Haroho asobora kututandikisa natugambira okulesisibwa okumuwizire mumutwe?

[KONYERA ABAANA KUHANDIKA EMPINDUKA, LENGASHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWAHANIKIREGE OMUKONO GWE]

[OWAKUKAGUZA EBIGAKUZU NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:
● Tukimanyire nti obundi abasomesa babahindura bagenda mumarugo agandi, kando twakwenzire kuhurra bingi kuruga mulinywe hakintu kinu. Kinu kirabaire ho haisomero iyanyu obu Toolkit erimu netekebwa munkora?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]

Mwebale muno habwebitekerezo byanyu byoona [OWAKUHANDIKA EBIKEREZRO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBITEKEREZRO EBYOHANDIKIRE OTAKUBIGARUKAMU]. Nikihulikika ngu habaireho okulemesibwa mu [GARUKAMU MU BUGUFU EBITEKEREZRO BYA GROUP].

Hati, itweena hamu, twakwenzire mwikirranize habintu bibiri ebikusingayo kulemesa ebi isomero iyanyu litangaine mukuteka munkora GST. Eki mukihikeho nimuraba mungeri yoono eyimurarora esemerire.

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]


[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]

Kirungi, mwebale kugabana ebitekerezo byanyu. Hati katubazeho ekitusobora kukora ha Y.

[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGEREHO HA BIKAGUZO NKWOKU KISEMERIRE FOR X NA Y]:

● Kiiki ekyabantu abakora isomero (Abasomesa, Abeegi, Abakuru bisomero, Abazaire) basobora kukora kumaraho kulemesibwa oku?
● Haroho obusagiki bwona obwa Raising Voices esobora kuha kuyamba isomero okumaraho okulemesibwa oku?
● Nimusobora kugumizamu na Toolkit kuba eki kibaho? Abasomesa nabakuru bisomero kinu bakikora bata kurora nti bagumizamu kuteeka munkora Toolkit?

Mwebale muno kugabana ebitekerezo byanyu.

2.2

Kugumizamu nengeri yokwongera amaani mu GST, ninyenda kukaguza ha madaara mukaaga aga Toolkit. Inyweena nimugamanya kurungi amadara ago mukaaga aga Toolkit?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]

Kale, mwebale. Nimutekereza amadaara ago mukaaga gamugaaso gata, nokutaba n’amadaara gokuhondera?

[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGEREHO HA BIKAGUZO NKWOKU]
<table>
<thead>
<tr>
<th><strong>KISEMERIRE]</strong></th>
</tr>
</thead>
</table>
| ● Habwaki amadaara gomugaaso/ tigali gamugaa?
| ● Nimutekereza haroho amadaara agasobora kugaitwa/ kuteranizibwa?
| ● Haroho idaara erisobora kwihirwamu kimu?
| ● Amadaara ganu nkoku gakuhonderangana gasobora kukyusibwamu? |

2.3 Haroho kukyusamu kwoona okusobora kufoora Toolkit nyangu yokuteeka munkora? Oba mumulingo ogundi, kakuba haroho isomero erindi eririkwenda kuteeka munkora Toolkit bai tu niryenda omulingo ogwabwango n’ogukwanguha, buhabuzi ki obumusobora kubaha?

**[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUKUGARUKAMU; KAGUZA EBIKAGUZO NKWOKU KISEMERIIRE]**

Kirungi, mwebale. Haliyo ekintu kyoona omuntu ekiyakwenzire kubazaho ha Toolkit enu ekitutabalizeho rundi engeri yoona nkoku Toolkit esobora kwongerwamu amaani?

**[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUKUGARUKAMU; KAGUZA EBIKAGUZO NKWOKU KISEMERIIRE]**

**[KUMALIRIZA]** Eki kyamalirra kubaza kwintu kiro kinu. Mwebale muno kukwetabamu. Ebigarukwamu byanyu byomugaaso muno hbwa IDinsight obu nitukora na Raising Voices okufuora Good School Toolkit nungi, eyanguhire habwa amasomero kugiteka munkora.
FGD GUIDE – STUDENTS

[INSTRUCTION ON OBTAINING INFORMED CONSENT FROM PARTICIPANTS]: As people enter the focus group space, the moderator will read out the consent statement to each participant and get written permission from each participant (parental consent should have already been obtained).

[MODERATOR TO SHARE THE FOLLOWING EXPECTATIONS AND GROUND RULES FOR THE FOCUS GROUP DISCUSSION – PAUSE IF THERE ARE ANY QUESTIONS]

You have all been invited to this discussion because we would like to learn from you about your experiences with the Good School Toolkit, particularly before the COVID-19 pandemic -- you are all experts in your own experiences. We will ask some questions to encourage you to discuss with the group; we don’t want you to answer like you would in your classroom, with everyone just giving their own response. We want you to talk about your answers and ideas with each other. For the questions we ask, there are no right answers or wrong answers – this is not a test and you won’t be marked. We just want to understand your opinions and experiences, which may be different for different people. We want you to talk about where you agree and disagree with each other. We will help to moderate the discussion and keep it on track. We are mainly interested in the discussion, even if you don’t all agree with each other.

As moderator, my role will be to open the discussion and to summarize the responses/opinions of the group so that I can ask follow-up questions. My colleague will assist in moderating the discussion and will also be taking notes. We want to hear from everyone in the group, so I may sometimes ask one person who has spoken a lot to give others a chance and may respectfully encourage quieter members to speak up (with the understanding that everyone has the right to not share in the group and can decline to participate).

I want to make sure you all understand that you don’t have to participate in this discussion if you don’t want to. If there’s a question you don’t want to answer, you can tell me that. You are also free to leave at any time if you decide that you don’t want to participate anymore. We won’t get mad, and again, it won’t affect your marks in school.

I also want to emphasize that this is a safe space for everyone. Some personal or sensitive issues may come up in our conversation, but there is no pressure to talk about these matters. Further, please do not share what you have heard here with others outside of the group. We want everyone to feel comfortable sharing their opinions and experiences honestly, without fear of anyone outside of this group finding out what was said during this discussion.

[MODERATOR TO CONFIRM THAT GROUP UNDERSTANDS THE GROUND RULES AND TO ALLOW FOR QUESTIONS]

Now that you all understand these instructions, does anyone have other rules they would like to add? If so, please feel free to share your ideas with the group. It is important to us that everyone feels comfortable during the discussion.

# Questions and probes
1. GST activities most contributing to change

<table>
<thead>
<tr>
<th>Research Questions:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. According to stakeholders, which activities have been most/least important for contributing to (and why):</td>
</tr>
<tr>
<td>● Changes in relationships between students &amp; teachers</td>
</tr>
<tr>
<td>● Changes in relationships between students</td>
</tr>
<tr>
<td>● Feelings of belonging &amp; connection to school</td>
</tr>
</tbody>
</table>

**[INTRO]** In this discussion we would like you to talk about your experiences with the Good School Toolkit. **[TIME ANCHOR HERE]**

Specifically, we would like to talk about the different activities of the Toolkit that have happened in your school and which ones you think have been most and least important for changing your school in different ways. We will ask the group to discuss changes that have happened in your school and whether you think these changes happened because of specific Toolkit activities. And later in the discussion, we want to hear your ideas for how you think the Toolkit could be improved.

1.1 **[WARM-UP QUESTION]** First, we just want to know what you think about your school. **Do you like your school? What do you like about it?**

**[MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]**

What have you been learning in school this week?

**[MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]**

1.2 Great, now I want to ask about what has happened in your school over the past [length of time since GST launch] month/years, focusing on what was happening before your school closed due to the COVID-19 pandemic. Think back to [length of time since GST launch] months/years ago, the year when the Good School Toolkit first began to be implemented in the school. If you weren’t a student at this school yet, that’s okay – just think back as far as you can remember, when you first became a student at this school.

**What are some new activities that have been introduced in the school since that time as part of the Good School Toolkit?** That is, what are some new things that are happening at the school that weren’t happening before? Take one minute to think back about these activities.

**[MODERATOR TO GIVE A SHORT PAUSE]**

**[MODERATOR TO GIVE EXAMPLES OF ACTIVITIES, IF ASKED]** By activities, I mean anything new that your school is doing as part of the Good School Toolkit. These may include
workshops, a student court, teacher evaluation forms, a suggestion box, or new rules and policies, but there may be others as well.

Please list anything that comes to your mind. Who will volunteer to share an activity first?

[MODERATOR HAVE THE GROUP LIST SOME ACTIVITIES, IDEALLY ONE SUGGESTION FROM EACH PERSON]

Thank you so much for that information. Before we move on, are there other activities the group would like to mention? Does anyone have any questions before we proceed?

[MODERATOR TO PAUSE HERE TO ALLOW FOR ANY QUESTIONS AFTER THE WARM-UP]

1.3 Now, we would like to know what changes you have seen at your school over the past [time since GST launch] months/years. For example, maybe you have seen changes with how you or your friends interact with your teachers or with each other. We are going to ask you about a few different changes you might have seen.

Let’s start with changes in how teachers and students interact with each other. For example, changes in the way teachers and students talk to each other or act around one another.

Who has noticed changes in how teachers and students interact with each other since before the GST started at your school? Please move to [X AREA] if you have noticed changes and move to [Y AREA] if you have not noticed changes. Remember to not get too close to any other students.

[GIVE GROUP A MINUTE TO MOVE, MODERATOR TO NOTE WHO IS IN EACH AREA]

Thank you for sharing. [MODERATOR TO SUMMARIZE # OF PEOPLE IN YES VS. NO AREAS]

Let’s all return to our seats now.

[GIVE GROUP A MINUTE TO RETURN TO SEATS]

Now, for those of you who think there have been changes, we would like to make a list of all of the changes we can think of. Then we will discuss them as a group. Can someone please start us off by sharing the changes that came to their mind?

[FACILITATE LISTING OF CHANGES. TRY TO GET AT LEAST ONE IDEA FROM EACH PERSON WHO WAS IN THE “YES” AREA]

[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:

- Has anyone noticed changes in how students and teachers talk to each other? How has the way students and teachers talk to each other changed?
- Has anyone noticed changes in how teachers are teaching? How has the way teachers are teaching changed?
- Has anyone noticed students being more willing to share their thoughts and ideas in class? Without naming names, can you give an example of a time when you noticed
this?

- Has anyone noticed teachers being more understanding of students? Without naming names, can you give an example of a time when you noticed this?
- Has anyone noticed students feeling more motivated to do well in school? Without naming names, can you give an example of a time when you noticed this?

[MODERATOR PAUSE FOR DISCUSSION]

Thank you so much for all of your ideas [NOTETAKER OR MODERATOR TO REPEAT BACK THE LIST OF IDEAS, SKIPPING DUPLICATES]. It sounds like there have been changes in [SUMMARIZE KEY IDEAS FROM GROUP].

Now we want to understand if you think any of these changes in how students and teachers interact with each other were brought about by the Good School activities and if so which Good School activities you think have been most important for these changes that you’ve observed. Out of all the Good School activities your school has implemented so far, which of those (if any) have been most important for those changes? Take one minute to think back about these activities.

[MODERATOR TO GIVE A SHORT PAUSE]

Great, let’s hear from the group about which activities you think most contributed to the changes you’ve seen in how students and teachers interact with each other.

[MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]

Thank you so much for all of your ideas. Now, as a group, we would like you to agree on the top three activities that have been the most important for changing how students and teachers interact with each other. You can discuss with each other to come to an agreement however you want.

[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:

- Was it activities in a particular step of the GST?
- Were any workshop sessions particularly important?
- Why do you think these activities were important?
- For these activities, do you think they have been more important for students, for teachers, or has it been the same for both?

[MODERATOR PAUSE FOR DISCUSSION]

Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were talking, but can someone explain why the group feels that these activities were the most important for changing how students and teachers interact with each other? Please start with X and explain why it was particularly important.
Great, thank you for that explanation. **Now let’s move on to Y – why was this activity particularly important for changing interactions between students and teachers?**

Thank you. **Now we’ll move to Z – can someone please explain why this activity was particularly important for changing interactions between students and teachers?**

Thank you very much for sharing.

**1.4** Now let’s move on to talking about a different change that may have happened at your school: **how students interact with each other**. For example, this might involve changes in how students talk to each other or resolve problems amongst each other. **Please move to [X AREA] if you have noticed changes and move to [Y AREA] if you have not noticed changes. Remember to not get too close to any other students.**

**[GIVE GROUP A MINUTE TO MOVE, MODERATOR TO NOTE WHO IS IN EACH AREA]**

Thank you for sharing. **[MODERATOR TO SUMMARIZE # OF PEOPLE IN YES VS. NO AREAS]**

Let’s all return to our seats now. **[GIVE GROUP A MINUTE TO RETURN TO SEATS]**

For those of you who think there have been changes, we would like to have you list some of those changes, like we did before. Then we will discuss as a group. **Can someone please start us off by sharing the changes that came to their mind?**

**[FACILITATE LISTING OF CHANGES. TRY TO GET AT LEAST ONE IDEA FROM EACH PERSON WHO RAISED THEIR HAND.]**

**[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:**

- Has anyone noticed changes in how students talk to each other? How has the way students talk to each other changed?
- Have you noticed changes in how students resolve problems amongst each other? How has this changed?
- Have you noticed students being kinder to each other? Without naming names, can you give an example of a time when you noticed this?
- Have you noticed students working together more? Without naming names, can you give an example of a time when you noticed this?

**[MODERATOR PAUSE FOR DISCUSSION]**
Thank you so much for all of your ideas. It sounds like there have been changes in how students interact with each other. Out of all the Good School activities your school has implemented so far, which ones (if any) have been the most important? Take one minute to think back about these activities.

Great, let’s hear from the group about which activities you think most contributed to the changes you’ve seen in how students interact with each other.

Thank you so much for all of your ideas. Now, as a group, we would like you to agree on the top three activities that have been the most important for changing how students interact with one another. You can discuss with each other to come to an agreement however you want.

Was it activities in a particular step? Were any workshop sessions particularly important? Why do you think these activities were important? Did you find this activity to be particularly engaging? Did you learn a lot from this activity? Do you or other students attend/use this activity often?

Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were talking, but can someone explain why the group feels that these activities were the most important for changing interactions among students? Please start with X and explain why it was particularly important.

Great, thank you for that explanation. Now let’s move on to Y – why was this activity particularly important for changing interactions among students?

Thank you. Now we’ll move to Z – can someone please explain why this activity was particularly important for changing interactions among students?
1.5 Now for the last type of change: **let’s talk about changes in feeling like you belong at your school or feeling proud of your school.** For example, this could involve changes in being more excited to come to school or being happier at school. **Please move to [X AREA] if you have noticed changes and move to [Y AREA] if you have not noticed changes.** Remember to not get too close to any other students.  

**[GIVE GROUP A MINUTE TO MOVE, MODERATOR TO NOTE WHO IS IN EACH AREA]**  

Thank you for sharing. **[MODERATOR TO SUMMARIZE # OF PEOPLE IN YES VS. NO AREAS]** Let’s all return to our seats now.  

**[GIVE GROUP A MINUTE TO RETURN TO SEATS]**  

Okay. For those of you who think there have been changes, we would like to have you list some of those changes, as we did before. Then we will discuss as a group. **Can someone please start us off by sharing the changes that came to their mind?**  

**[FACILITATE LISTING OF CHANGES. TRY TO GET AT LEAST ONE IDEA FROM EACH PERSON WHO RAISED THEIR HAND.]**  

**[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:**  

- Are you more excited to come to school than you used to be?  
- Do you feel happier at school than you used to?  
- Do you do anything to try to make your school better or nicer, e.g. cleaning, organizing, decorating?  

**[MODERATOR PAUSE FOR DISCUSSION]**  

Thank you so much for all of your ideas **[NOTETAKER OR MODERATOR TO REPEAT BACK THE LIST OF IDEAS, SKIPPING DUPLICATES].** It sounds like there have been changes in **[SUMMARIZE KEY IDEAS FROM GROUP].**  

Now we want to know which Good School activities you think have been most important for these changes in feeling like you belong at school and feeling proud of your school. **Out of all the Good School activities that have happened at your school, which of ones do you think have been most important for these changes?** Take one minute to think back about these activities.  

**[MODERATOR TO GIVE A SHORT PAUSE]**  

Great, let’s hear from the group about which activities you think most contributed to the changes you’ve seen in feelings of belonging and pride for your school.
Thank you so much for all of your ideas. Now, as a group, we would like you to agree on the top three activities that have been the most important for changing feelings of belonging and pride for your school. You can work to come to an agreement however you want.

**[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:**

- Was it activities in a particular step?
- Were any workshop sessions particularly important?
- Why do you think these activities were important?
- Do you think these activities were more important for students, for teachers, for administrators, or were they the same for everyone?

**[MODERATOR PAUSE FOR DISCUSSION]**

Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were talking, but can someone explain why the group feels that these activities were the most important for changing feelings of belonging and feeling proud of your school? Please start with X and explain why it was particularly important.

**[MODERATOR PAUSE FOR DISCUSSION OF X ACTIVITY]**

Great, thank you for that explanation. Now let’s move on to Y – why was this activity particularly important for changing feelings of belonging and feeling proud of your school?

**[MODERATOR PAUSE FOR DISCUSSION OF Y ACTIVITY]**

Thank you. Now we’ll move to Z – can someone please explain why this activity was particularly important for changing feelings of belonging and feeling proud of your school?

**[MODERATOR PAUSE FOR DISCUSSION OF Z ACTIVITY]**

Thank you very much for sharing your thoughts.
1.6 You’ve now all discussed a number of activities that you thought were important for leading to changes at your school. Now I want you to think about the activities that you feel were least important overall. In other words, in your perspective, which of the activities did not change anything at your school?

[FACILITATE LISTING OF ACTIVITIES; MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]

Thank you so much for all of your ideas. Now, as a group, we would like you to agree on the top three activities that have been the least important overall. You can work to come to an agreement however you want.

[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:

- Why do you think these activities were the least important?
- Were any workshop sessions particularly unimportant?
- Were these activities/sessions engaging?
- Did these activities/sessions teach you any new information?
- Did you or other students attend/use these activities often?

Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were talking, but can someone explain why the group feels that these activities were the least important overall? Please start with X and explain why it was not important.

[MODERATOR PAUSE FOR DISCUSSION OF X ACTIVITY]

Great, thank you for that explanation. Now let’s move on to Y – why was this activity not important for changing anything at your school?

[MODERATOR PAUSE FOR DISCUSSION OF Y ACTIVITY]

Thank you. Now we’ll move to Z – can someone please explain why this activity not important for changing anything at your school?

[MODERATOR PAUSE FOR DISCUSSION OF Z ACTIVITY]

Thank you for sharing.

2. Improving the GST

Research Questions:

1. What are suggestions for improving the GST?
In these last questions, I want to hear your ideas about how the Good School Toolkit might be improved so that it’s possible to see more of the types of changes we just discussed.

Thinking about some of the activities we just discussed – the ones you thought were the most important and the least important – what could be changed about the GST so that more of its activities are important?

*Moderator to probe on the following as necessary:*

- Which activities do you think schools should focus on the most?
- If there was another school that wanted to use the GST, what advice would you give them for how to make the GST better?

*Moderator pause for discussion*

Great, thank you. Is there anything else that anyone would like to say about any part of the Toolkit that we didn’t talk about, or how the Toolkit overall could be improved?

*Moderator pause for response; facilitate discussion as necessary*

*Conclusion* That’s the end of our discussion. Thank you very much for participating today. Your responses will be very helpful to IDinsight as we work with Raising Voices to make the Good School Toolkit even better for your school and other schools.
# FGD GUIDE – STUDENTS

**Luganda:**

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<thead>
<tr>
<th><strong>EBINAGOBERERWA MU KUFUNA EMPAPULA Z’ABANETABA MU KUNONYEREZA.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Abagenda okwetaba mu musomo nga bamaZe okutuuka mu kifo, omukwanaganya ajakbasomera form eno eri buli ssekinoomu era afune okuddibwaamu okuwandiikera okuva eri buli muntu. (Form omuzadde kwaweera omwanawe olukusa bateekwa okuba nga baazifuna dda)</td>
</tr>
</tbody>
</table>

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<tr>
<th><strong>OMUKWANAGANYA ALINA OKUTEGEZZA ABETABYE MU KUNONYEREZA EBYO EBIKUSUUBIRWAAMU N’EBINAGOBERERWA MU KUKUBAGANYA EBIROOWO (SIRIKAMU SINGA WABAAMO EKIBUUZO KYONNA)</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Muyitiddwa mu lukungaana luno olw’okukubaganya ebibrowoozo kubanga twetaaga okumanya okuva gyemuli ku ngeri gyemusanzeemu enkola eno eya GST naddala mu kaseera kano akekirwadde kya COVID-19 -wano buli omu mukugu mungeri ye.</td>
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| **Tujakubaako ebibuuzo byetubabuuza bibayambeko mu kukubaganyiza awamu ebirowoozo: tetwandyagadde mwanukule ngabali mu kibiina. Naye buli omu waddembe okwanukula nga bwawulira.Twagala buli omu agabane ku ndowoozo ye ne munne .** |

| **Ebirowoozo byetugenda okubabuuza tebirina kiddibwaamu kya nkakakkaliira era tebirina answer nfu oba ntuufu- kino ssi kigezo era teri agenda kukigabako bubonero.** |

| **Twagala kutegeera kiki kyemulowoowa nebyemuyize, era nga tubisuubira okuba ebyenjawulo eri buli muntu.** |

| **Twagala mwogere kw’ebyo byemukkiriziganyaako ne byemutakkiriziganya buli omu eri munne.** |

| **Tujja kukubiriza omusomo guno wamun’okulungamya okulaba nga gutambula bulungi.** |

| **Kyetusinga okwetaaga kwekukubaganya ebirowoozo na buli muntu okuva endowooza yye ssinsonga oba mukkanyiizza oba nedda.** |

| **Nze ng’omukubiriza w’olukiiko luno, omulimu gwange kuggulawo lukiiko n’okuwumbawumbako ebinaaba biruvuddemu, n’okubuuzu eebibuuzo wekiba kyetagisizza.** |

| **Munnange bwetukula omulimu guno ajakunyambako okukubiriza olukiiko era ajakuba awandiika byonna ebitesebwa.** |

| **Twetaaga okuwulira okuva ku buli muntu eyetabyeemu , mungeri eyo njakusaba oyo anaaba atesezza ennyo okuva abalala omukisa nabo bateese ate n’oyo anaaba tajumbidde tujakumusaba abeeko kyayogera era nga tukitegeera bulungi nti buli muntu alina eddembe okusirika oba obutetaba mu lukungaana luno.** |

| **Nkakasa nti mwenna mukimanyi bulungi nti tokakibwa kwetaba mu lukungaana luno singa owulira nga tewandyagadde kulwetabamu.** |

| **Bwewabaawo eebibuuzo kyotandyagadde kwanukula ba waddembe okuntegeez.** |
Oli wa ddembe okwabulira olukungaana luno akadde konna bwoba owulira nga tokyetaaga kulubeeramu.

Tekijja kutuyisa bubi era tekikosa byansomayo mu ssomero wadde marks zofuna mu kibiina.

*KUKUBIRIZA W’OLUKIIKO ALINA OKUKAKASA NTI ABAKIISE BONNA BATEGEDDE BULUNGI EBINAGOBERERWA N’OKUBAWA OMUKISA OKUBUUBA EBIBUUZO*

Kati nga bwemutegedde ebigobererwa, waliwo omuntu yenna alinawo kyetuyinza okwongera ku bino? Bwobaayo wulira emirembe okugabana ekirowoozo kyo naffe.

Twagala buli muntu awulire emirembe nga tukubaganya ebirowoozo.

<table>
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<tr>
<th>#</th>
<th>Ebibuuzo</th>
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<tbody>
<tr>
<td>1.</td>
<td><strong>Ebiholebwa mu nkola ya GST nga bitaddewo enkyukakyuuka.</strong></td>
</tr>
</tbody>
</table>

**Ebihuuzo ebiyamba mu kunonyereza:**

1. Okusinziira ku bakwatibwako ensonga, biki ebiholebwa nga byamugaso oba nga tebyetagisa nnyo ebiviiriddeko (era mu ngeri ki?)

- Enkyukakyuka mu nkolagana yabayizi n’abasomesa.
- Enkyukakyuka mu nkolagana ya bayizi bokka na bokka.
- Okuwulira ng’essomero, lyabwe era nga ebiholebwa bibakwatako.

---

**[ENYANJULA]** Mu kukubaganya ebirowoozo tukusaba oyogere ku ngeri ki gyosanzeemu enkola eno eya GST. [WAAWO AKASEERA]

Okusingira ddaala tandyagadde okwogera ku bintu ebyenjawulo ebiholebwa mu nkola eno mu ssomero lyo n’ebyo byolowooza nti byebisinze ko n’ebyo byolowooza nti sibyamugaso nnyo mu kukuusa essomero mu ngeri ezenjawulo.

Tujakubasaba okukubaganya ebirowoozo ku nkyukakyuka ezireteddwa mu ssomero n’okumanya oba ng’enyukakyuka zino zajja lwa zimu ku nkola za GST.

N’oluvannyuma mujakutuwa endowooza zammwe ku ngeri zemulaba eziyinza okuyitimusa enkola eno.

---

**[EKIBUUZO EKISISIMULA]** Okusokera ddaala twagala okumanya kiki ky’olowooza ku ssomero lyo. Lyo olyagala?. Era olyagalako ki?

[OMUKUBIRIZA FUBA NNKO OKULABA NGA WAKIRI BULI MUNTU ABAAKO KYADDAMU KU NSOONGA ENO]

Biki byemuyize mu ssomero mu wiiki eno?

Bwoba wali tonaba kweyunga ku ssomero lino mu kiseera ekyo, tewali buzibu-gezaako okujukira okuva mu kiseera kyeweyungira ku ssomero lino ngomuyizi.

Bipyaki ebeyeyongedde mu ssomero lino okuva enkola ya GST lweyatandikibwaawo mu ssomero.

Era bipyaki ebiriwo kati mu ssomero ebitaaliwo luri? Twalayo edakiika obirowoozeeko.

1.3 Kakano, mutubuulire nkyukakyuka ki zemulabye mu ssomero mu bbanga [okuva GST lweyatongozebwa].

Ekyokulabirako, oinyinza okuba ng’olabye enkyukakyuka mu ngeri ggwe oba bayizi banno gyebakwataganamu n’abasomesa oba enkolagana wakati w’abayizi benyini.

Tugenda ku babuuza ku zimu ku nkyukakyuka zemulaba.

Katusooke n’enkyukakyuka mu ngeri abasomesa gyebeyisaamu n’abayizi.

Ekyokulabirako, engeri abasomesa gyebogeramu n’abayizi oba gyebeyisaamu buli omu eri munne.

Ani alabyewo enkyukakyuka yonna mu ngeri abasomesa gyebakwatagamu n’abayizi kasokedde nkola ya GST etandikibwaawo mu ssomero? Kyuuka odde ku ludda X bwoba olina enkyukakyuka yonna gyolabawo ate bwoba tolima nkyukakyuka yonna jewelabye, kyuuka odde ku ludda Y. naye fuba okulaba nga tosemerera nnyo banno.

[BAWEMU AKADDE BULI MUNTU OKUDDA MU KIFO KYE]
Kati, buli alowooza nti enkyukakyuka zibaddewo, twagala okuwandiika enkyukakyuuka zino zonna. Olwo tuzikubaganyeeko ebirowoozo fenna wamu. Waliwo ayinza okutandika nga atuwa ebyo yye by’alowooza ebikyuuse?

[YAMBAKO MU KWANDIIKA EBYO EBIKYYUSE. ERA OFUBE OKULABA NGA BULI MUNTU ALI MU KIBINJA EKIGAMBA NTI ENKYUKAKYUKA ZIBADDEWO AWA ENDOMOOGA YE]

[OMUKUBIRIZA LONDONOLA BINO WAMMANGA]:

- Waliwo alabyeewo enkyukakyuka yonna ku ngeri abayizi n’abasomesa gyebogerezeganyaamu? Kino kikyuuse kitya?
- Waliwo alabyeewo enkyukakyuka mu ngeri abasomesa gyebasomasamu? Kino kikyuuse kitya?
- Waliwo alabyeewo enkukakyuka yonna mu ngeri abayizi gyebeyabyaamu n’abasomesa mu ngeri y’okuwamu ebirowoozo byabwe mu kibiina? Nga tetunokodeeeyo mannya osobola okukiwaako eky’okulabirako?
- Waliwo alabyeewo enkukakyuka mugerierabasomesa gyebategeeramu n’okuwiliriza abayizi? Nga tonokodeeeyo mannya osobola okutuwa eky’okulabirako?
- Olini engeri gyolabamu nga abayizi betaaya bulungi n’okuzzibwaamu amaanyi okukola obulunji? nga tonokoddeeyo mannya osobola okutuwa eky’okulabirako bino lwebyaaliwo?

[OMUKUBIRIZA YIMIRIZAAMU KATONO OLW’OKUKUBAGANYA EBIROWOOZO]
Mwebale nnyo olw’ebirowoozo ebyo [OMUKUBIRIZA OBA AWANDIIKA DDAMU OSONE OLUKALALA LW’EBIROWOOZO NGA OBUUKA EBYO EBYEDDINGANYE].

Kirabika wabaddewo enkyukakyuka mu [NOKOLAYO ENSONGA ENKULU EZIRETEDDWA].

Kati twagala okumanya, bwemuba mulowooza nti enkyukakyuka mugerierabasomesa zivudde ku nkola ya GST era bwekiba kitayo biki ebikoleddwa munkola eno byolaba ebisinze okuba ebyomugaso mu kuleeta enkyukakyuka zino?Mungeri zino zonna essomero lyo zeritaddde munkola ziriwa ezisinza okutumbula enkyukakyuka eno? Twalayo akadakiika ozilowoozeeko.

[OMUKUBIRIZA YIMIRIRAMU KATONO]
Kirungi, kati katuwulire kw’ebyo ebikoleddwa byemulowooza nga byebisimne okuleeta enkyukakyuka zemulabye ku ngeri abayizi n’abasomesa gyebakwataganamu.

[OMUKUBIRIZA GEZAAKO OKULABA NGOFUNA WAKIRI EKIROWOOZO KIMU OKUVA KU BULI MUNTU]
Mwebale nnyo olw’ebirowoozo byammwe. Kati fenna wamu ng’ekibinja twagalaga tukkiriziganye ku nkola essatu ezisinze okuleeta enkyukakyuka mu ngeri abayizi gyebakolaganamu n’abasomesa. Musobola okukubaganya ebiriwoozo nemukkiriziganyu ku kiki kyemwagala.

[OMUKUBIRIZA WEKENENNYE BINO NGA BWEKYETAGISA]

• Kyetukoze ngaqwo mutendera kun kola za GST?
• Okukubaganya ebiriwoozo mu bibinja kubadde kwamugaso?
• Lwaki olowoozo nti enkola zino zibadde za mugaso?
• Enkola zino zisinze kuganyula Bayizi? Basomesa oba buli ludda?

[OMUKUBIRIZA SIRISAAMU OLW’OKUKUBAGANYA EBIROWOOZO]


[OMUKUBIRIZA SIMBAWO AKATI OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA X]

Kirungu, webale kunnyonyola. Kati katweyongereyo ku nkola Y–Lwaki enkola eno yeemu ku zinywedde mu zinnayo akendo mu kukuysusa enkolagana y’abayizi n’abasomesa?

[OMUKUBIRIZA SIMBAWO AKATI OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA Y]

Webale nyyo, katugende ku nkola Z – wabeewo atunyonyola lwaki enkola eno ebadde nsaale nnyo mu kukuysusa enkolagana y’abayizi n’abasomesa?

[OMUKUBIRIZA SIBAMU AWO OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA Z]

Mwebale nyyo okugabanako naffe.

1.4

Kati katweyongereyo twogere ku nkyukakyuka eyenjawulo ebaddewo mu ssomero lyo: engeri abayizi gyebakwataganamu ne banaabwe. Ekyokulabirako, kino kiyinza okuzingiramu enkyukakyuka mu ngeri abayizi gyebogeramu ne banabwe oba ku ngeri gyebagonjoolama obutakkanya obuba bugudde wakati waabwe.

Wanika omukono bwoba nga olina enkyukakyuka yonna gyolaba mu nkolagana mu bayizi kasokedde nkola ya GST egunjibwaawo nebweyali nga tenatandikibwaawo mu ssomero lyo.

[Bawe akadde okuwaniaka emikono]

Webale kugabana naffe [OMUKUBIRIZA WANDIKA O MUWENDO GW’ ABAWANISE EMIKONO]. Eri abalowoosa nti enkyukakyuka zibaddewo, muzituweeko, nga bwtakokoze ku mulundi guli. Oluvannyuma tuja kukubaganya ebirowoozo wamu. Eriyo alina ekirowoozo kyonna akituwe?

[Yambako okuwandiaka enkyukakyuka zino. Fuba okufuna ekirowoozo okuba eri buli muntu eyawanise omukono.]

[OMUKUBIRIZA WEKENENNYE BINO NGA BWEKYETAGISA]
<table>
<thead>
<tr>
<th>Questions</th>
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</thead>
<tbody>
<tr>
<td>Waliwo agamba nti wabaddeowo enkyukakyuka mu ngeri abayizi gyebogereganyamu ne bayizi bannabwe? Kino kikyuuuse kitya?</td>
</tr>
<tr>
<td>Waliwo ekukakyuka yonna mu ngeri abayizi gyebagonjoolamu ebizibwa wakati wabwe bokka na bokka? Kino kikyuse kitya?</td>
</tr>
<tr>
<td>Mulabyeowo engeri yonna abayizi gyebanguyiramu bannabwe n’okubakwatiwira ekisa? Nga tonokoddeeyo mannya osobola okuwa ek Yokulabirako kino ddi lwekyali kibaddewo?</td>
</tr>
<tr>
<td>Abayizi beyongedde okukolera wamu? Nga tonokoddeeyo mannya osobola okuwa ek’okulabirako kino ddi lwekyali kibaddewo?</td>
</tr>
</tbody>
</table>

**[OMUKUBIRIZA SIMBAWO AKATI OLW’OKUKUBAGANYA EBIROWOOZO]**

Mwebale nnyo olw’ebirowoozo byammwe ebirungi **[OMUWANDIISI OBA OMUKUBIRIZA SOMA OLUKALALA LW’EBIROWOOZO NG’OLEKAYO EBYO EBYEDDINGANYE]**.

Kirabika wabaddeowo enkyukakyuka mu **[NOKOLAYO EBIROWOOZO EBYENKIZO]**

Kati twagala okutegeera, bwoba olowoosa nti enkyukakyuka zino ku ngeri abayizi gyebeyisaamu buli omu eri munne zalettebwa nkola za GST, bwekiba bwekityo nkola ki z’olowoosa ezisinde okuleeta enkyukakyuka eno. Mu nkola zonna eza GST ezitereddwa mu ssomero lyo ziriwa ezisinde okugasa? Twalayo akadakiika okirowoozeeko.

**[OMUKUBIRIZA WANO SIBAMU KKO KATONO]**

Kirungi, kati katuwulire okuva mu kibiina kunkola zemulowooza ezinywedde muzinnaazo akendo mu kuleeta enkyukakyuka mu ngeri abayizi gyebakolaganamu nebanaabwe.

**[OMUKUBIRIZA FUBA OKULABA NGA BULI MUNTU AKUWAAYO WAKIRI EKIROWOOZO]**

Mwebale nnyo olw’ebirowoozo ebyo, kati fenna wamu twagala tusse kimu, tunokoleyo enkola ssatu ezinywedde muzinaazo akendo mu kukuusu seneeyisa yabayizi muli omu eri munne. Musobola okukubaganya ebiriwoozo nemukkaanya kwezo zemwagala.

**[OMUKUBIRIZA BINO BISIMBEKO ESSIRA NGA BWEKKYETAGISA]**

- Ebadde nkola ku gumu ku mitendera?
- Mu misomo gino mubaddemu egyenkizo mu kugasa?
- Olowooza lwaki enkola zino zamugaso?
- Enkola eno ogisanze otya?
- Olina by’oyizeemu?
- Ggwe oba bayizi banno mutera okwenyigira mu nkola nga zino?

**[OMUKUBIRIZA YIMIRIZAAMU OLW’OKUKUBAGANYA EBIROWOOZO]**

Mwebale nnyo olw’okunokolayo enkola zino: X, Y, ne Z. Tulina bingi byetufunye nga mukubaganya ebirowoozo, naye waliwo ayina okunyonyola lwaki mulowoosa nti enkola zino zezisinde mu kukuusa enkolagana yabayizi? Katutandike ne X nnyonyola lwaki enkola eno yamugaso.
<table>
<thead>
<tr>
<th>[OMUKUBIRIZA YIMIRIZAAMU OLW’OKUKUBAGANYA EBIRIWOOZO KU NKOLA X]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Webale nnyo. Kati katugende kun kola Y – Mulowooza lwaki enkola eno ebadde yamugaso mu kutumbula enkolagana yabayizi?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>[OMUKUBIRIZA SIRISAAMU KATONO OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA Y]</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>[OMUKUBIRIZA YIMIRIZAAMU OLW’OKUKUBAGANYA EBILOWOOZO KU NKOLA Z]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mwebale nnyo olw’ebilowoozo byemutuwadde.</td>
</tr>
</tbody>
</table>

1.5 Kati ekisembayo. Katwokere ku nkyukakyuka mu ngeri gy’owuliramu ngoli kitundu ku ssomero lyo era ng’oleyenyumirizaamu. Ekyokulabirako kino kitwaliramu enkyukakyuka mu ngeri gyewesungamu okujja ku ssomero n’essanyu ly’owulira ngoli ku ssomero.

Wanika omukono gwo bwoba ng’owulira enkyukakyuka eno okuva enkola eno lweyajja mu ssomero lyo nebweyali nga tenatandikibwaawo.

[BAWEMU EDDAKIIKA OKUWANIKA EMIKONO]

Kale [OMUKUBIRIZA WANDIIKA OMUWENDO GWABO ABAWANISE EMIKONO] Mwe abalowooza nti enkyukakyuka zibaddewo, mutuwweeyo ku zimu ku zzo, nga bwetwakoze ku mulundi guli. N’oluvannyuma tujakukubaganyiza wamu ebirowoozo. Eriyo alina ekirowoozo ekisooka akituwe?

[YAMBAKO MU KUWANDIIKA EBIROWOOZO BINO. FUBA OKULABA NG’OFUNA EKIROWOOZO OKUVA KU BULI MUNTU EYAWANISE OMUKONO]

[OMUKUBIRIZA SSA ESSIRA KU BINO WAMMANGA NGA BWEKYETAAGISA]

- Owulira essanyu ng’ojja ku ssomero okusinga nga bwekyali okusooka?
- Oba musanyufu ku ssomero okusinga bwewabeeranga?
- Olina kyokolawo okufuula essomero lyo elyeyagaza, gamba nga okuliyonja, okulitimba oba okulitegeka?

[OMUKUBIRIZA YIMIRIZAAMU OLWOKUKUBAGANYA EBIROWOOZO]

Mwebale nnyo mwenna olw’ebirowoozo ebirungi [OMUWANDIISI OBA OMUKUBIRIZA DDAMU OSONE EBIROWOOZO EBIRETEDDWA NG’OBUUKA EBYO EBYEDDINGANYE] Kirabika nga wabaddewo enkyukakyuka. [WUMBAWUMBAKO ENSONGA ENKULU OKUVA MU BIRETEDDWA]

Kati twagala okumanya nkolaali eza GST ezinywedde mu zinnaazo akendo mu kuleeta enkyukakyuka mu ngeri gyowuliramu ngoli kitundu ku ssomero lyo n’engeri gyerikweyagazaamu. Mu nkola zino zonna ezireeteddwa mu ssomero lyo ziriwa ezisinze okukugasa mu kureeta enkyukakyuka eno? Twalayo edakiika wefumitirize kun kola zino

[OMUKUBIRIZA WANO SIMBAWO AKATI]
Kirungi, Katuwulire okuva gyemuli, nkolaki zemulowoza ezisinze okuleeta enkyukakyuka eno ekuleetera okweyagalira mu ssomero lyo.

[OMUKUBIRIZA FUBA OKULABA NGOFUNA EKIROWOOZO OKUVA KU BULI MUNTU]
Mwebale nnyo olw’ebiriwoozo ebyo, kati fenna wamu, tukkiriziganye kunkola ssatu ezisukkulumye ku zinaazo mu kukyuusa mu ngeri jowuliramu ng’oli kitundu ku ssomero lyo era ngolyenyumirizaamu.

- Kino kyetukoze tukiganyuddwaamu?
- Olowooza lwaki enkola zino zamugasoo?
- Olowooza bino bisinga kugasa bayizi, basomesa, ssomero, abalikulira oba zigasa bonna wamu? Musobola okukolera awamu nemukkiriziganya ku ngeri zemyandayagadde.

[OMUKUBIRIZA TEEKA ESSIRA KU BINO WAMMANGA]

[YIMIRIZAAMU OLW’OKUKUBAGANYA EBIROWOOZO]
Mwebale nnyo olw’enkola zino essatu zemunokoddeyo: X, Y, ne Z. Tuwulidde ebimu ku birowoozo byammwe, naye waliwo asobola okutunyonyola lwaki musuubira nti enkola zino zezisinze mu kukyuusa embeera zabayizi n’engeri gyebenyumiriza mu ssomero lyabwe? Katutandike ne X onnyonyole lwaki yetaagisa.

[OMUKUBIRIZA YIMIRIZAAMU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA X]
Kirungi, webale nnyo olwokunyonyola okwo. Katweyongereyo kunkola Y – Mulowooza lwaki eno yamugaso mu kukyuusa engeri abayizi gyebenyumiriza mu ssomero lyabwe?

[OMUKUBIRIZA YIMIRIRAMU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA Y]
Webale nnyo, kati katugende kunkola Z – waliwo asobola okutunyonyola lwaki enkola eno ekysiswa abayizi mu ngeri gyebenyumiriza mu ssomero lyabwe?

[OMUKUBIRIZA YIMIRIZAAMU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA Z]
Mwebale nnyo olw’ebiriwoozo ebyo.
1.6 Mwenna mukubaganyizza ebirowoozo ku nkola ezenjawulo zemulowooza nti zezikulembedde mu kukyuusa embeera y’essomero. Kati njagala muulowooze ku nkola zemulowooza nti ssi zamugaso nnyo. Mu ngeri endala biki byolaba nga tebirina kyeyakyuusa nnyo mu mbeera ye ssomero?

[YAMBAKO MU KUTEEKA WANSI ENKOLA ZINO ERA FUBA OKULABA NG’OFUNA EKIROWOOZO OKUVA KU BULI MUNTU]

Mwebale nnyo olwebirowoozo byemutuwadde. Kati feena wamu ng’ekibinja tukkiriziganye ku ngeri ssatu ezirabika nga zzo sizamugaso nnyo. Musobola okukolera awamu mu kulondobamu enkola zino.

[OMUKUBIRIZA WEKENNENYE BINO WAMMANGA]:

- Lwaki mulowooza nti enkola zino teziriiko kyezigasa?
- Mu kukubaganya ebirowoozo mulina wemusanze nga kibadde tekyetagisa?
- Okukubaganya ebirowoozo kuno kutzingiddemu fenna?
- Olina ebipya byoyize mu kukubaganya ebirowoozo kuno?
- Ggwe oba abayizi abalala mubadde mutera okwenyigira mu kukubaganya ebirowoozo okwengeri nga zino?

Mwebale nnyo olw’enkola zonsatule zemunokoddeyo: X, Y, ne Z. Tuliko byetuwulidde bwemubadde mu kukubaganya ebirowoozo, naye waliwo asobola okutunyonyola lwaki mulowooza enkola zino zezisinga obutaba na mugaso mu zonna? Katutandike nenkola X tulabe lwaki siyamugaso.

[OMUKUBIRIZA YIMIRIZAAMU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA X]

Kirungi, webale olw’okunyonyola okwo. Kati katweyongereyo ku nkola Y – Lwaki enkola eno teriiko kyegasizza mu kukyuusa essomero lyo?

[OMUKUBIRIZA YIMIRIZAAMU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA Y]

Webale nnyo. Katweyongereyo ku nkola Z – waliwo asobola okutunyonyola lwaki enkola eno terina kyeyambye mukukyuusa essomero?

[OMUKUBIRIZA YIMIRIZAAMU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA Z]

Mwebale nnyo okugabanako naffe.

### 2. Okutumbu enkola ya GST

**Ebibuuzo:**

1. Biki ebiyinza okutumbula enkola ya GST?
2.1 Mu bibuuzo bino ebisembayo, njagala okumanya kiki kyemulowooza ku ngeri enkola ya GST gyezinza okwongerwaamu amaanyi kisobozese okwongera okutumbula enkyukakyuka zetwogeddeko.

Bwolowooza ku ngeri ezinokoddwayo – ezo zemusuubira nti zezinze okuleeta enkyukkyuka n’ezo ekitabadde zamugaso nnyo – biki ebisobola okukyusibwa mu nkola za GST okulaba nga enkola zonna zamugaso?

[OMUKUBIRIZA BINO BISSEEKO ESSIRA NGA BWEKYETAAGISA]:

- Biki byo’lowooza amasomero kwegandisinze okussa essira?
- Singa wabaddeyo essomero eddala lyonna eryagala okweyunga kun kola ya GST, magezi ki gewandibawadde okusobola okuganyulwa ennyo mu nkola eno okusinga ku masomero amalala?

[OMUKUBIRIZA YIMIRIZAAMU OLW’OKUKUBAGANYA EBIROWOOZO]

Kirungi, mwebale nnyo eriyo ekirala kyonna kyetuleseeyo kyemwandyagadde okwogerako ku zimu ku nkola zino, oba kungeri enkola zonna gyeziyinza okwongerwamu amaanyi?

[OMUKUBIRIZA YIMIRIRAMU OLW’OKUKUBAGANYA EBIROWOOZOERA NAWE OKYENIGIREMU]

Rutooro:

[EBIRAGIRO HA KUSABA ORUSA KURUGA MUBARETABABA MU KUHANURA KUNU].

Abarakwetabamu obubaraba nibataka mbere babatekaniririze kwikara, owarabara nagenda kukaguzu ebikaguzo neija kusomera buli muntu wena owararatukwabamu ekirandiko kinu kandi atunge kwikiriza kwabuli muntu mubuhandike. (Abazeire beine kuba beikiriza ira. Orusa rwabararatukwabamu nirwijja kuhebwana ne kinkumu oba omukono)


Nka owakuterera orukurato, obujunanizibwa bwange nibwija kuba kurukiringuraho, n’okuhandika mubugufu obimukurakiruzamukuru/ebitekelezee byanyu nikwono nsobole kokuguzu ebikaguzo ebukuhinderaho. Mugenzi wange nawe neija kunyambaho kandi ekindi ahandike ebimirabaza. Nitwenda kuhura kuruga mubuli muntu weena mu rukurato runu, nahabweteki nihasobora kubago obwire obukusobora kusa omuntu owakubalize muno kuha abandi omugisa kubaza kandi nabwo ngaremu amani abakuba bahuli muno kubaza (beitu twine kukimanyaghu ngu buli omu wena eine obugaba kwagaba kubaza kandi nasobora n’okwanga kulwetabamu).


[OWAKUATERERA ORUKURATO/KUHANURA NAKIKAKASA NGU ABARWETABIREMU BOONA BAKENGERE AMATEEKA AGOKUGENDERAHO KANDI NEKIRIZA N’EBIKAGUZO]

Hati nkwuko inywena mwayetegerza amateeka ganu, haroohi iteka irindi lyyona oly’omuntu akwenda kwongerezaho? Obukirabwa nikwo kiri, hura oine obusinge kwongerezaho. kyomugasa muno buli muntu weena kuhura etekeine mukuhanura kunu.

<table>
<thead>
<tr>
<th>Enamba</th>
<th>Ebikaguzo ebikuru n’ebıyorukwongerezaho</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ebikukolebwa mu GST ebikusinga kuletaho empinduka</td>
<td></td>
</tr>
</tbody>
</table>
### Ebikaguzo ebikuserulirizibwaho:

1. Kusigikira ha bantu boona abakukwatwaho, biki ebikukolwa ebisingireyo kuba by’omugaso mu kulete/ oba ebisingireyo butaba by’omugaso mukuleta (na habwaki):

- Empinduka mu nkoragana ya begi n’abasomesa.
- Empinduka mu nkoragana mu begi.
- Kuhura nimugyamu kandi nimwesimisa isomero lyanyu

<table>
<thead>
<tr>
<th>ENYANJURA</th>
<th>Mu kuhanura kunu nitwenda mubaze ha ebimurabiremu na Good School Toolkit. [HANDIKA OBWIRE HANU]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nitwenda kubaza ha bintu ebitali bimu ebikukolwa mu Toolkit ebibeireho mwisomero lyanyu nabiki ebimukunihira ngu nibyo bibeire eby’omugaso muno nebitali by’omugaso muno mukuhindura isomero lyanyu mumiringo etali emu. Nitwija kukaguzo group kuhanura ha mpinduka ezibeireho mwisomero kandi oba nimutekereza ngu empinduka zinu zibeireho ha bwebyo ebikukolwa mu Toolkit. Hanyauma iraho mu kuhanura, nitwenda kuhura ebitekerezo byanyu hamilingo ki enu ekusobora kusemezebwamu.</td>
<td></td>
</tr>
</tbody>
</table>

### 1.1 [EKIKAGUZO EKIKUBANZA] Ekyokubanza, nitwenda kumanya kiki ekyokutekereza ha isomero lyawe. Nogonza isomero lyawe? Kiki ekyo’kugonza ha isomero lyawe?

<table>
<thead>
<tr>
<th>OWAKUKAGUZA EBIKAGUZO LENGAHO KURORA NGU BULI MUNTU WEENA NAHAYO EKITEKEREZO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Biki ebimubeire nimwega ha isomero wiiki enu?</td>
</tr>
</tbody>
</table>

### 1.2 Kirungi, hati ninyenda kukaguza ha biki ebibeireho mwisomero lyanyu [tekaho obwiire kwiha GST etandika] emyezi/emyaka amaani nimugateka ha biki ebyabahoga isomero lyanyu litakakire munkora mwisomero. Bintu ku ebisyaka ebitekereho mwisomero kwiha bwire obu biri bimu ha Good School Toolkit? Ekikumanyisa, bintu ki ebisyaka ebirumu nibibaho ha isomero ebitabahoga enyuma?

<table>
<thead>
<tr>
<th>OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hanu nitumanyisa ekintu kyona ekisyaka eki’somero lyanyu likukora kiri kimu ha Good School Toolkit. Munu nimusobora kubamu, emisomo, kooti y’abegi, foomu</td>
</tr>
</tbody>
</table>


[BHAH EDAAIKKA KUGENDA MU GROUP, OWAKUKAGUZA EBIKAGUZO WETEGEREZE BAHAMU ABALI MU GROUP EHA]

MWEBALE KUBAGANAHO NEITWE. [OWAKUKAGUZA EBIKAGUZO HANDIKA MUBUGUFU ENAMBA YA BANTU ABALI MU ‘EGO’ NABO ABALI MU ‘NANGWA’] HATI ITWENA TUGARUKEYO MU BIKARO/ENTEBE ZEITU.

[GROUP JIHE EDAAIKKA KUGARUKAYO MU BUTEBE/BIKARO BYABO]

Hati, abo boona abakutekereza ngu habeireho empinduka zoona nitwenda kuhandika empinduka zoona ezo ezimukusobora kutekerezaho. Nikwo tuzihanureho nka group. Haroho omuntu weena owakusobora kutandika nabaganaho neitwe empinduka zoona ezimwizire mu bwongo bwe?

[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWABEIRE HARUBAJU LWA “EGO”]

[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:

- Haroho omuntu weena owarozere empinduka yoona mu mulingo abegi nabasomesa bakubazanganamu? Omulingo gunu guhindukire guta?
- Haroho omuntu weena owarozere empinduka zoona mu mulingo abasomesa
bakusomesa? Omulingo gwa abasomesa bakusomesa guhindukire guta?

- Haroho omuntu weena owarozere abegi bakugonza muno kubagana ebitekerezo byabo mu class? Mutabalize mabara, nimusobora kutuhayo ekyokuroraho kyoona ha kasumi obu mwarozere ekintu kinu?
- Haroho omuntu weena owarozere abasomesa bakulenga kwetegereza abegi? Mutabalize mabara, nimusobora kutuhayo ekyokuroraho kyoona ha kasumi obu mwarozere ekintu kinu?
- Haroho omuntu weena owarozere abegi bagarwizemu amaani kukora kurungi mwisomero? Mutabalize mabara, nimusobora kutuhayo ekyokuroraho kyoona ha kasumi obu mwarozere ekintu kinu?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]

Mwebale muno habwe bitekerezo byanyu. [OWAKUHANDIKA EBIKEREZO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBIKEREZO EBYOHANDIKIRE OTAKUBIGARUKAMU] Nikizoka haroho ebihindukire [GARUKAMU MU BUGUFU EBIKEREZO BYA GROUP]

Hati nitwenda kumanya oba nimutekereza ngu empinduka zinu mu nkoragana ya begi na basomesa zikareta Good School activities kandi obukiraba nikwo kiri biki ebikukorwa mu Good School activities ebimukutekereza ngu nibyo biresere empinduka enu eyimurozere? Muli ebi byoona ebukukorwa mu Good School activities ebitekerwe munkora mwisomero iyangu kuhika hati, biki hali ebyo (obubiraba biroho) ebibeire byomugaso muno habwe empinduka ezo? Mumale edakika nimutekereza ha bintu binu.

[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO]

Kirungi, leeka tuhure kuruga mu group biki ebikukorwa ebimukutekereza ngu nibyo bisingireyo kuleterea empinduka eyimurozere mu mulingo abegi na basomesa bakukoraganamu.

[OWAKUKAGUZA EBIKAGUZO LENGAHO KURORA NGU BULI MUNTU WEENA NAHAYO EKITEKEREZO]

Mwebale muno habwe bitekerezo byanyu. Hati, nka group nitwenda kwikiranganiza ha bintu bisatu ebukukorwa ebisingireyo kuba byomugaso muno mu kuhindura omulinga abegi na basomesa bakukoraganamu. Nimusobora kuhanura mukahika ha nyikiriza nkwoku mukwenda.

[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]

- Ebikukorwa binu byali bimu ha mitendera gya GST?
- Haroho mu misomo yoono ekichweka ekyayambireho?
- Habwaki nimutekereza ngu ebikukorwa binu byali byomugaso?
- Nimutekereza ngu ebikukorwa binu bibeire byomugaso muno ha begi, ha basomesa rundi kibeire nikyo kimu habwa boona?

**[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]**

Mwebale muno habwe ebikukolebwa binu bisatu: X, Y, na Z. Twine ebitekerezo ebitutungire obumubeire nimubaza, beitu haroho omuntu weena owakusobora kutusoborora habwaki group nehura ngu ebikukorwa binu bisatu nibyo bibeire byomugaso muno mu kundihura omulingo abegi na basomesa bakukoraganamu? Bairaba muandika na X kandi musobororre habwaki kibeire kyo’mugaso muno.

**[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]**

Kirungi, webale muno kusoborora oku. Hati leka tugende ha Y – habwaki ekikorwa kinu kyali kyomugaso muno mu kundihura enkoragana hangati ya abegi na basomesa?

**[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]**

Mwebale muno. Hati leka tugende ha Z – omuntu weena nasobora kutusoborora habwaki ekikorwa kinu kikaba kyomugaso muno mu kundihura enkoragana hangati ya abegi na basomesa?

**[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]**

Mwebale muno kubaganaho neitwe.

<table>
<thead>
<tr>
<th>1.4</th>
<th>Hati leeka tubazeho ha mpinduka endi eyekusobora kuba ekabaho haisomero lyanyu: omulingo abegi bakukoraganamu. Ekyokuroraho, kinu nikisobora kubamu empinduka mu mulingo abegi bakubazanganamu rundi bakumaraaho ebizibu hangati yabo. Hanika omukono obworaba warozere empinduka yona mu mulingo abegi bakukoraganamu kwiha GST etandika.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>[GROUP GIHE EDAKIIKA KUHANIKA EMIKONO]</strong></td>
</tr>
<tr>
<td></td>
<td>Mwebale muno kugabanaho neitwe. [OWAKUKAGUZA EBIKAGUZO HANDIKA MUBUGUFU ENAMBA YA BANTU AHABANIKIRE EMIKONO] Hati, abo boona abakutekereza ngu habeireho empinduka zoona nitwenda kuhandika empinduka zoona ezo ezimukusobora kutekerezaho nkwoku tukoza enyuma ho. Nikwo tuzihanureho nka group. Haroho omuntu weena owakusobora kudikula nabaganaho neitwe empinduka zoona ezimwizire mu bwongo bwe?</td>
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<td><strong>[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWAHANIKIREGE OMUKONO GWE]</strong></td>
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<td><strong>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]</strong>:</td>
</tr>
<tr>
<td></td>
<td>Haroho omuntu weena warozere empinduka yona mu mulingo abegi</td>
</tr>
</tbody>
</table>
Mildmay Research Clearance Application Package

bakubazanganamu? Omulingo gunu guhindukire guta?
- Murozore empinduka yoona mu mulingo abegi bakumaraho ezibibu hatagii yabo?
  Kinu guhindukire kita?
- Haroho omuntu weena owarozere abegi bakwekora ebyembambazi? Mutabalize mabara, nimusobora kutuhayo ekyokuroraho kyoona ha kasumi obu mwarozere ekintu kinu?
- Haroho omuntu weena owarozere abegi nibongera kukoraganira hamu? Mutabalize mabara, nimusobora kutuhayo ekyokuroraho kyoona ha kasumi obu mwarozere ekintu kinu?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]

Mwebale muno habwe bitekerezo byanyu. [OWAKUHANDIKA EBIKEREZO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBIKEREKO EBOYOHANDIKIRE OTAKUBIGARUKAMU] Nikizoka haroho ebihindukire [GARUKAMU MU BUGUFU EBIKEREKO BYA GROUP]

Hati nitwenda kumanya oba nimutekereza ngu empinduka zinu mu nkoragana ya begi zikaretwa Good School activities kandi obukiraba nikwo kiri biki ebikukorwa mu Good School activities ebimukutekereza ngu nibyo biresere empinduka enu eyimurozere? Muli ebi byoona ebikukorwa mu Good School activities ebitekerewe munkora mwisomero lyangu kuhika hati, biki hali ebyo (obubiraba bhoro) ebibeire byomugaso muno? Mumale edakika nimutekereza ha bintu binu.

[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO]

Kirungi, leeka tuhure kuruha mu group biki ebikukorwa ebimukutekereza ngu nibyo bisingireyo kulitera empinduka eyimurozere mu mulingo abegi bakukoraganamu.

[OWAKUKAGUZA EBIKAGUZO LENGAHO KURORA NGU BULI MUNTU WEENA NAHAYO EKITEKEREZO]

Mwebale muno habwe bitekerezo byanyssu. Hati, nka group nitwenda kwikiranganiza ha bintu bisatu ebikukorwa ebisingireyo kuba byomugaso muno mu kuhindura omulingo abegi bakukoraganamu. Nimusobora kuhanura mukahika ha nyikiriza nkwoku mukwenda.

[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAZU NKWOKU KISEMERIRE]:
- Ebikukorwa binu byali bimu ha mutendera gwona?
- Haroho mu misomo yoona ekichweka ekayambireho?
- Habwaki nimutekereza ngu ebikukorwa binu byali byomugaso?
- Mukasanga ekikukolebwa kinu kikuyamba abegi kukyatabamu?
- Mukega muno kuruga mu kikulobwa kinu?
- Inywe rundi abegi abandi mubaho/mukozaesa ekikukolebwa kinu obwire obukukira
obwingi?

**[OWNKAKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]**

Mwebale muno habwe ebikukolebwa binu bisatu: X, Y, na Z. Twine ebitekerezo ebitutungire obumubeire nimubaza, beitu haroho omuntu weena owakusobora kutusoborora habwaki group nehura ngu ebikukorwa binu bisatu nibyo bibeire byomugaso muno mu kundihura omulingo abegi bakukoraganamu? Bairaba mutandike na X kandi musobororre habwaki kibere kyo’mugaso muno.

**[OWNKAKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]**

Kirungi, webale muno kusoborora oku. Hati leka tugende ha Y – habwaki ekikorwa kinu kyali kyomugaso muno mu kundihura enkoragana abegi?

**[OWNKAKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]**

Mwebale muno. Hati leka tugende ha Z – omuntu weena nasobora kutusoborora habwaki ekikorwa kinu kikaba kyomugaso muno mu kundihura enkoragana mu begi?

**[OWNKAKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]**

Mwebale muno habwe ebitekerezo byanyu.

| 1.5 | Hati ha mpinduka eyokumalira: leeka tubazeho ha mpinduka ezimukuhura nka kuhura ngu nimugyamu mwisomero lyanyu rundi kuhura nimwesimisa isomero lyangu. Ekyokuroraho, kinu nikisobora kuba mu nyesunga yanyu kwija ha isomero rundi kusemererwa mali ha isomero. Bairaba hanika omukono obworora warozere empinduka yona mu nyehura enu kwiha GST etandika. |
| **[GROUP GIHE EDAKIIKA KUHANIKA EMIKONO]** |

Kale. **[OWNKAKAGUZA EBIKAGUZO HANDIKA MUBUGUFU ENAMBA YA BANTU AHABANIKIRE EMIKONO]** Abo boona abakutekereza ngu habeireho empinduka zoona nitwenda kuhandika empinduka zoona ezo nkwoke tukozer enyuma ho. Nikwo tuzihanureho nka group. Haroho omuntu weena owakusobora kutandika nabaganahoe nitwe empinduka zoona ezimwizire mu bwongo bwe?

**[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWAHANIKIREGE OMUKONO GWE]**

**[OWNKAKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:**

- Nimuhura nimwesunga kwija ha isomera kusinga enyumah buli?
- Nimuhura musemererirwe ha isomero kusinga nkwoke mwalli?
- Nimukora ekintu kyona kulenga kura nga nimwongera kumusemeza isomero
Ilyany? Nka, kuyonja, kutegeka, kutimba?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]

Mwebale muno habwe bitemekerezo byanyu. [OWAKUHANDIKA EBITEREKEZO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBITEREKEZO EBYOHANDIKIRE OTAKUBIGARUKAMU] Nikizoka haroho ebihindukire [GARUKAMU MU BUGUFU EBITEREKEZO BYA GROUP]

Hati nitwenda kumanya Good School activities ki ezimutumekereza ngu nizo zibeire z;omugaso muko mukula muntu muno mukutumeka zinu muku mukuhura nimugyamu mwi isomero kandi nimwesimisa isomero iyanyu. Muli ebi byoona ebikukorwa mu Good School activities ebibireho mwisomero iyanyu, biki ebimukutumekereza ngu nibo byomugaso muno hampunda zinu? Mumale edakika nimutumekereza ha bintu binu.

[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE KOKUTEMEREZE KATEITO]

Kirungi, leeka tuhure kuruga mu group biki ebikukorwa ebimukutumekereza ngu nibo bisingireyo kuletumeka muntu eyimurore muko mukuhura nimugyamu mwi isomero iyanyu kandi n’okulyesimisa.

[OWAKUKAGUZA EBIKAGUZO LENGAHO KURORA NGU BULI MUNTU WEENA NAHAYO EKUTEMEREZO]

Mwebale muno habwe bitemekerezo byanyu. Hati, nka group nitwenda kwikiranganiza ha bintu bisatu ebikukorwa ebisingireyo kuba byomugaso municardo mu kuhindura omulango mukuhura nimugyamu mwi isomero iyanyu kandi n’okulyesimisa. Nimusobora kuhana mukahika ha nyikiriza nk’otu muku mukwenda.

[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:

- Ebikukorwa binu byali bimu ha mutendera gwona?
- Haroho mu misomo yoona ekichweka ekyayambireho?
- Habwaki nimutumekereza ngu ebikukorwa binu byali byomugaso?
- Nimutumekereza ngu ebikukorwa binu byali byomugaso muno ha begi, ha basomesa, ha bakwirukanya isomero rundi kikaba nikyo kimu habwa boona?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]

Mwebale muno habwe ebikukolebwa binu bisatu: X, Y, na Z. Twine ebitekerezo ebitutungire obumubeire nimubaza, beitu haroho omuntu weena owakusobora kutusobora habwaki group nehura ngu ebikukorwa binu bisatu nibo byali byomugaso muno mu kundihura omulango mukuhura nimugyamu mwi isomero iyanyu kandi n’okulyesimisa. ? Bairaba mutandike na X kandi musobore habwaki kibire kyo’mugaso muno.
1.6 Inywena mwahanura ha bintu ebikukorwa ebimukutekereza ngu byali byomugaso kuletaho empinduka mwisomero lyanyu. Hati ninyenda mutekereze ha bintu ebyo ebikukorwa ebitali byomugaso muno kutwaliza hamu. Mubindi, mukutekereza kwanyu, biki ebyakozerwe ebitarahindwire kintu kyona mwisomere lyanyu?

[KONYERA ABAANA KUHANDIKA EBIKUKOLWA; OWAKUKAGUZA EBIKAGUZO LENGAHO KUTUNGA HAKIRI EKITEREKO KIMU KURUGA MU MUNTU WEENA]

Mwebale muno habwe ebitekerezo byanyu. Hati, nka group nitwenda kwikiranganiza ha bintu bisatu ebikukorwa ebisingireyo butaba byomugaso muno mukutwaliza hamu. Nimusobora kuhanura mukahika ha nyikiriza nkwoku mukwenda.

[OWNUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:

- Habwaki nimutekereza ngu ebikukorwa binu nibyo bitali byomugaso muno?
- Haroho mu misomo yoona ekichweka ekitarabeire kyomugaso?
- Mukasanga ebikukolebwa binu bikuyamba abantu kukyetabamu?
- Mukatungayo obutumwa bwona obusyaka mu bikukolwa binu?
- Inywe rundi abegi abandi mubaho/mukoza ebikukolebwa binu obwire obukukira obwingi?

Mwebale muno habwe ebikukolebwa binu bisatu: X, Y, na Z. Twine ebitekerezo ebittutungire obumubeire nimubaza, beitu haroho omuntu weena owakusobora kutusoborora habwaki group nehura ngu ebikukorwa binu bisatu nibyo byasingireyo butaba byomugaso mukutwaliza hamu. Bairaba mutandike na X kandi musoborore habwaki kitarabeire kyo’mugaso muno.

[OWNUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]

Kirungi, mwebale muno kusoborora oku. Hati leka tugende ha Y – habwaki ekikorwa kinu kyalu kyomugaso muno mu kundihura kuhura ngu nimugyamu mwi isomero lyanyu kandi n’okulyesimisa?

[OWNUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]

Mwebale muno. Hati leka tugende ha Z – omuntu weena nasobora kutusoborora habwaki ekikorwa kinu kikaba kyomugaso muno mu kundihura kuhura ngu nimugyamu mwi isomero lyanyu kandi n’okulyesimisa?

[OWNUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]

Mwebale muno habwe ebitekerezo byanyu.
kitali kyomugaso mu kundihura ekintu kyona ha isomero lyanyu?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]

Mwebale muno. Hati leka tugende ha Z – omuntu weena nasobora kutusoborora habwaki ekikorwa kinu kitabe kyomugaso mu kundihura ekintu kyona ha isomero lyanyu?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]

Mwebale muno kubaganahoro neitwe.

2. Kwongera kusemeza GST

Research Questions:

1. Ebitekerezo eby’okusemeza GST nibyo biha?

2.1 Mubinu ebikaguzo eby’okumalira, ninyenda kuhura ebitekerezo byanyu hangeri Good School Toolkit nesobora kusemezebwamu nikwo kisoboke kwongera kurora empinduka ezemilingo endi ezitwabazaho.

Nimutekereza ha bikwola ebitwamala kubazaho – ebyo ebimutekerize ngu by’omugaso muno nebyo ebitali – kiki ekikusoboka kuhindurwa ha GST nikwo ebikukolebwamu byayo byomugaso?

[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:

- Biki ebikukolebwba ebimukutekereza ngu amasomero nibyo geine kutekaho amaani kusinga?
- Kasinga habeireho isomero erindi elikwenda kukozesa GST, magezi ki agumwandi baheire agokurora ngu GST ekora kurungi?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]

Mwebale muno. Haroho ekintu kyona omuntu weena ekyakwenda kubaza ha toolkit ekitutabalizeho, rundi omulingo toolkit nesobora kusemezebwamu?

[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUKUGARUKAMU; KAGUZA EBIKAGUZO NKWOKU KISEMERIIRE]

CONSENT FORMS AND TRANSLATIONS

CONSENT FORM FOR TEACHERS (INTERVIEWS)

English:

Title of the proposed study: Pathways for agile implementation: identifying the active elements of Raising Voices’ Good School Toolkit

Version: 3

INVESTIGATORS
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
Neha Raykar, Co-Investigator, IDinsight: Neha.Raykar@IDinsight.org
Dipak Naker, Co-Investigator, Raising Voices: Dipak.Naker@raisingvoices.org
Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

DESCRIPTION OF SPONSORS OF THE RESEARCH PROJECT
This study is commissioned by Raising Voices and funded by The Evaluation Fund. Raising Voices is a Ugandan non-governmental organization that works to prevent violence against women and children. The Evaluation Fund is a foundation that supports high-quality evaluations of interventions that aim to prevent violence against children in low and middle-income countries.

BACKGROUND AND RATIONALE FOR THE STUDY
We are doing a research study to understand how to improve the Raising Voices’ Good School Toolkit (GST)—the methodology that has been implemented in your school over the last few years. We are specifically interested in learning which GST activities are the most important for leading to changes in schools.

PURPOSE AND WHO WILL PARTICIPATE
Our findings will be used by Raising Voices to develop a new version of the program that is easier for schools to implement.

We are conducting research by interviewing students, teachers, administrators, and parents at 9 GST schools in Uganda, as well as conducting focus groups with teachers and students with 6-8 participants at each of these 9 schools. You are being asked to participate because you have been identified as a teacher in a school that has implemented the GST.

ESTIMATED DURATION FOR PARTICIPANTS
The interview will take approximately one hour.
PROCEDURES
You will be asked to participate in a one-hour interview about your experience of the GST and the ways in which you think it could be improved. Please be aware that the level of GST implementation support your school receives in the future is not contingent on you or any other participants at your school providing us with certain responses. There will be no negative consequences to any of your responses; we strongly encourage you to be as honest as possible during the interview.

We will have one of our staff members taking notes during the interview. We will also be audio recording the interview.

RISKS/DISCOMFORTS
The risks associated with your participation in this study are expected to be minimal. We will take appropriate steps to safeguard your data and information as well as to ensure confidentiality at all times. Should you feel any discomfort participating in this study, remember that you have the right to skip any uncomfortable questions or to leave the interview at any time, without the need to explain yourself and without any repercussions. If you should experience any distress while participating in this study and you feel you would benefit from further support, our surveyors can provide these contact details.

As you might know, there is an ongoing coronavirus pandemic and the virus can be spread person-to-person. There is a small chance that you and our staff could pass it to each other without our knowledge, if we do not take proper precautions. Consequently, you will be asked to stay 2 meters away from the person conducting the interview and all other participants and to wear a mask. We will also have the interview outdoors. These measures can help make the interview safer and prevent the spread of coronavirus.

BENEFITS
Your participation will help Raising Voices learn how they can improve their program for other communities like yours and develop a less resource intensive version of the program. This information will be used by Raising Voices to implement the program in more schools in Uganda, which may contribute to help create a safer and better learning environment for children.

CONFIDENTIALITY
The information you provide will be kept strictly confidential and will only be used for research purposes. All project information will only be seen by study staff. None of the information you provide will be used in connection with your name, or other identifying information. If we hear about abuse, we may need to report that aspect of the interview, however, we will keep all other aspects of the interview confidential.

COST
There are no costs associated with your participation in the study.

COMPENSATION FOR PARTICIPATION IN THE STUDY
There won’t be any direct financial compensation given to you, but you will be given a face mask as compensation for your participation to help to protect you against COVID-19.

REIMBURSEMENT
No reimbursements are available as the study will be taking place at your school on a day you are normally present.

QUESTIONS ABOUT THE STUDY
If you have any questions or complaints about the study, please contact Janet Nakuti, Raising Voices (0414531186).

QUESTIONS ABOUT PARTICIPANT RIGHTS
If you have any questions or complaints regarding your rights as a participant of this study, please contact Christopher Semei Mukama, MUREC Secretary (0392174236).

STATEMENT OF VOLUNTARINESS
Your participation is entirely voluntary and you are free to take part or withdraw at any time without penalty. You may choose to answer some or all of the questions posed.

DISSEMINATION OF RESULTS
Over the course of the study, you will be provided with information about the study’s progress and findings.

ETHICAL APPROVAL
This study has been approved by an accredited Ugandan Research Ethics Committee (MUREC) and the Ugandan National Council for Science and Technology (UNCST).

STATEMENT OF CONSENT
........................................................................... has described to me what is going to be done, the risks, the benefits involved and my rights regarding this study. I understand that my decision to participate in this study will not alter the GST implementation support my school receives, either positively or negatively. In the use of this information, my identity will be concealed. I am aware that I may withdraw at anytime. I understand that by signing this form, I do not waive any of my legal rights but merely indicate that I have been informed about the research study in which I am voluntarily agreeing to participate. I also agree that all of the information I voluntarily share may be used for research purposes by IDinsight. A copy of this form will be provided to me.

__________________  __________________        _____________
Name of participant  Signature                  Date
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<th>Name of witness</th>
<th>Signature</th>
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Do you also consent to being recorded? (circle one)  
Yes  No

Luganda:

Omutwe gwokunoonyereza: Emitendela egymulembe ekyokutusa obuweleza: okuzula enkola ezisukiridde eza Raising Voices’ Good School Toolkit

Ekiwandikko: 3

ABANOONYEREZA
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
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Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

EBIKWATA KUBESE SENTE MUKUNONYEREZA KUNO
Omusomo guno gutandikidwawo aba Raising Voices Ela abagutaddemu ssente be ba The Evaluation Fund. Raising Voices kitongole kyo'bwaneyewa ekikola kukuziyiza okutulugunyizibwa kwa'bakyala na'baana. Ekibina Kya Evaluation Fund gwe musingi oguwagira okunonyereza kubiziyiza okutulugunyizibwa kwa'baana mu mawanga egenfuna entono oba ensamu samu

ENSIBUKO NEKIGENDERELWA KYOKUNONYEZA
Tuli mukunonyereza okusobola okutegera engeri zetuyinza okwogeram ukwesooko mu nkola ya "Raising Voices Good school toolkit" (GST). Enkola eno ebadde yetekwawo mu ssomero lyo emyaka ejiyise Ela nga tusilinga dala okwagala okumanya buyigirize ki mu GST obusinga okuba obwomugaso obuyinza okulet enkyukakuya mu ma'ssomero
OMUGASO ELA BANI ABALINA OKWETABA MU MUMUSOMO

Byetunajja mu kunonyereza kuno bijakozebewa Raising Voices okusobola okutumbula pulogulamu empya enasobozesa abamassomero okutukiriza.

Omusomo guno tugenda kwetaga okwogeramu/okunyumyamu nabayiizi, abasomesa, abakulu bamassomero wamu nabanzedde okuva mumassomero mwenda (9) aga GST mu Uganda Ela tuja kusawo nokukubaganya ebibwoozo wakati wabasomesa na’bayiizi mubikoosi ebitasuka bantu mukaga (6) oba munana (8) okuva mumassomero owenda. Osabibwa okwetaba kubanga ozulidwa oku obusomesa mu agamu ku ma'ssomero agatekwamu GST.

OBUDDE BWONOMALA NG'OBUZIBWA

Okunyumyamu kuno kujjia kutwala nga esawa emu yoka.

ENKOLA ENAGOBERERWA

Ojakusabibwa okwetaba mu kunoonyereza okunamala ebbanga lya sawa emu ku ngeri josanzeemu enkola ya GST nangeri ki gyeinza okwongweramu amaanyi. Kimanye nti obuyambi bwonna essomero lyo bwerinafunza okusobozesa okussa GST mu nkola tebugenda kusinziira ku ggwe yadde omuntu omulala yenna olwokwenyigira mu kunoonyereza kuno. Tewali buzibu bwonna, obuyinza okuva mwebyo byonaaba otuzzeemu, n’olwekyo tusababiza obeere mwesimbu era owa mawiza mwebyo byotuddamu mu kwoga okwa senkeinoomo oba mu bibinja.

Omu ku bakozi banaffe ajakuwandiika ebyo byonna byetugenda okwogerona, nga kwotadde n’okukwata amalombooo ku butambi.

OBUZIBU/OKUKALUBIRIZIBWA

Tetulina buzibu bwamanyi bwetusuubira gyoli okuva mu kunonyereza kuno. Tugenda kukola kyonna ekisoboka okukuma butiribirire amawulire gona gonatuwa nokukuuma byotuwadde nga byakyaama ebbanga lyonna. Ddembezo okuleka ekibuzo kyonna nga tokyanukude oba okubijjami enta singa wesanga nga okalubiriziddwamu mwebyo ebikubuzibwa, era kina osobola okukikola nga tosoose kwenyonyolo. Bwewesanga nga kikumalako emirembe okwetaba mu kunoonyereza kuno, jjukira nti oli waddembe okubukuuka ekibuzo kyonna ekikukalubirizidwamu oba okuvamukunoonyereza kuno, akadde konna awatali kwenyonyolo yadde okutuusibwaako omuwenda gwnona.

Nga bwemumanyi nti ekirwadde kya corona wekiri era nga kisasaana okuva ku muntu okudda ku mulala. Wasobola okubaawo obuzibu omu ku betabye mu kunoonyereza kuno nakisiga omulala nga tetumanyi singa tetufaayo kuteeka mu nkola biragiro bya beby’obulamu. Osabibwa okwesuula akabanga ka mitta bbiri okuva ku muntu akubuza ebibuzo n’okwambala akakoko. Okubuza kuno tuuja kukolera wabweru mu kifo ekyesudde obulungi; nga bino byakutuyamba okwewala okusasanyi ekirwadde kya corona virus.

EMIGANYULO
Naye okwetabamu kwo mukunoonyereza kuno kijakuyamba ekitongole kya Raising Voices okutegeera engeri gyekiyinza okwongera okutumbula enkola eno mu bitundu ebirala ng’ekikyo n’okukendeeza ebetyaagama ebyambako mu kutambuza enkola eno. Byotuwa bigenda kuyamba ekitongole kya Raising Voices okusasanya enkola eno mu masomero manji mu Uganda ekyinza okuyamba abaana baffe okusomera mu mbeera ennungi era eyeyagaza awatali kutuusibwako bulabe bwnonna.

**OKUKUUMA BY’OTUWADDE**
Amawulire gotuwadde mu musomo guno byakukuumibwa butiribiri era byakukozesebwa mu kunoonyereza kwokka so ssi nsonga ndala yonna. Amawulire gonna aganavaamu gakulabwa oyo yekka avunanzyibwa ku kunoonyereza kuno. Amannya go n’ebikukwatako sibyakukozesebwa mu ngeri yonna ku mawulire gotuwadde.

Singa tuba tutegedeyo ku ngeri yonna ey’okutulugunya tusobola ensonga eyo okujongerayo naye ebirala byonna tubikuuma mungeri yakyama.

**BYAKUGANYURWAKI EBIRI MU KWETABA MUMUSOMO GUNO**
Tewajja kubawo kudizibwawo kwona okwebyenfuna (ssente) oku okuwebwa wabula tujja kuwayo akakokolo nga okudizibwawo kulwokwetaba mumusomo nokusoboza okwekuma eli akawuka ka corona.

**OKUSASULWA**
Tewali kusasulwa kuliwo kubanga omusomo gugenda kubawo kulunaku lwonebera kussomero.

**EBIBUUZO EBIKWA KU MUSOMO**
Bwoba olina ekibuuzo oba okwemulugunya kwona ku musomo guno tukusaba okubire Janet Nakuti, Raising Voices ku (041531185).

**EBIBUUZO KU DDEMBE LY’OYO ANETABA MUMUSOMO**
Bwoba olina ebibuuzo byoona oba okwemulugunya ku ddembo lyo ngomu eyetabye mukunoonyereza kuno, oliwaddembe okutukirila Christopher Semei Mukama, MUREC Secretary (0392174236).

**OLUNYLILI LWEKYEYAGALILE**
Okwetaba mukunoonyereza kuno kwakyeyagarile ate oli waddembe okukuvalu obudde bwnonna nga tewali ngasi. Oyinza okusalawo okuddamu ebimu kubibuuzo ebikubuzidwa oba nobutaddamu.

**OKUSASANYA EBIVUDDE MUMUSOMO**
Tujakuba nga tukutegeza ebikwata kemusomo guno ngabwegugenda mumasoro nebinaba bizulidwa mukunoonyereza kuno.
Informed Consent Forms

ABASEMBYE OMUSOMO GUNO
Okunoonyereza kuno kukakasibwa aba Ugandan Research Ethics Committee (MUREC) wamu naba Ugandan National Council for Science and Technology (UNCST).

OLUNYILIRI LWOKUKKIRIZA

............................................................ anyinyonyodde ebigenda okukolebwa, obuzibu, wamu nemigaso egiri mukunoonyereza kuno wamu neddembe lyange. Ntegera nti okusalawo kwange okwenyigila mumusomo guno tekigenda kukyusa obuyambi GST bwewa amasomero mungeri yonna. Mukukoza ebivudde mumusomo guno alinya lyange telijja kulabika ela ntegela nti ndiwaddembe okusazamu okewetaba mumusomo guno obudde bwonna. Ntegedde nti okusa omukono kukiwandoko kino tekuyina ngeri yonna gyekunzijaako eddembe lyange wabula kitegeza nti bantegezeza ebikwata mumusomo guno gwa kyeyagarile. Nzikkiriza nti ebyo byonna byenjogedde nga neyagalidde bisoboka okukozesebwabwona kulwobulungi bwomusomo guno eri aba IDinsight. Kopi yekiwandiko kino ejjakuwebwako

Erinnya ly’oyo eyetabyeemu Omukono gwo Ennaku z’omwezi

Erinnya ly’omujulizi Omukono gwo Ennaku z’omwezi

Erinnya ly’omunonyereza Omukono gwe Ennaku z’omwezi

Okkiriza amaloboozi go okukwatibwa ku katambi? (londako kimu): Yye Nedda

Rutooro:

Omutwe gwo’rusomo orukunihirwa: Emigendero yo’kuteka omunkora: okuzora emiringo enungi eya Raising Voices’ Good School Toolkit.

Ekihandiko: 3
Informed Consent Forms

Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
Neha Raykar, Co-Investigator, IDinsight: Neha.Raykar@IDinsight.org
Dipak Naker, Co-Investigator, Raising Voices: Dipak.Naker@raisingvoices.org
Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

EBIWKWATA AHABAKUTEKA SENTE OMUKUKOREREZA KUNU
Raising Voices kiri kitongole ekitali kya gavumenti obutabanguko omu bakazi na’abaana. Ekitongole ekya evaluation fund kyetaba omukufuna engeri yokutangira obukabanguko ombakazi na’baana omunsi ezifuna mpora.

EBYAFAYO NE’SONGA YOKWEGA KUNU
Tukukora okutolereza kunu nikwo twetegereze engeri yo’kwimukya Raising Voices Good School Toolkit (GST) – emikore eikaire nekosezesebwa omuisomero lyawe okumara emyaka nke. Tukwenda kumanya bikorwa kii eby GST ebiri byomuhendo muno omukuletaho empindukahinduka omumasomero.

EKIGENDERWA KANDI NOOHA ARAYETABAMU
Ebiturazora bijja kukozebwa aba Raising Voices okufuna engeri enyangu eya’masomero garakozesa.

Tukukora okutolereza kunu nitukaguza abeegi, abasomesa, abakuru besomero na’bazire hamasoero aga GST omu Uganda, kandi nitukaguza abasomesa na’baanabakebake nka 6-8 buli masomero mwenda. Ofunirwe nkomusomesa kuruga omuisomero erikukora GST.

Tukukora okutolereza kunu nitukaguza abeegi, abasomesa, abakuru besomero na’bazire hamasoero aga GST omu Uganda, kandi nitukaguza abasomesa na’baanabakebake nka 6-8 buli masomero mwenda. Ofunirwe nkomusomesa kuruga omuisomero erikukora GST.

AKASUMI AKABALIRIRWE HABWA BULI MUNTU AGYA KWETABAMU
Okukaguzibwa kunu kwija kutwara haihi esaha emu.

EBIRAHONDERWA
Noija kusabwa kwetaba mukubaza okwesaaha emu rundi mukubaliza hamu n’abandi habyomanyire ha GST nengeri eyokutekereza esobora kugyongeramu amaani. Caali kimanye nti obuyambi
bwoonaobwisomero lyanyu liratunga mumaiso oku kuteekamunkora GST tibukwija kusigikirra nkoku iwe obaomuntu ondi weena owahaisomero outurabaza naawe nkoku aratugarukamu. Tiharoho kibi kyonnaeikikwija kuruga mu ngerieyumugarukiremu ebikaguzo. Nitubasaba kuba bamazima ekikumaraobuturabanzitubaza nainywe nkomuntu oba nkabantu abaingi.

Twija kuba noomu habakozioi baitu owakuhandiiku obu turaba ntubaza. Twija nokukwata amarakoakubaza kunu.

**EBIZIBU/ EBIKUTALIBANIZA**


Nkoku obobora kuba nomanya, ekirwaire kya Corona virus nikikyagenda mumaiso kandi nikiturra kurugamuntu ha muntu. Nkisoboka oine iwe oba abakozioi baitu nimebora mukubaza kunu.

**EBYO KUFUNAMU**

Baitu kwetabamu kwaawe kwija kuyamba Raising Voices kumanya nkoku basobora kwongeramu amaaminunteekateka yabo habwebikaro ebindi eibiriruka estra kandu basobole nukyekhiya ha muhendogwebibakuteeka ene. Ebyoratugambira nabinda kukozize bwoona Raising Voices kuteekamunkora entegeka ene mumasomero maingi mu Uganda ekisobora kuyambaho mukuleeta amasomero kubazikuba gari ngataki kandu gemirembe habwokusama kurungi kwa’baana.

**OKULINDA ENSITA**


**OMUHENDO**

Busaho muhendo gwona iwe okwetaba omukwega kunu.

**OKUGARURAHO HABWO’KWETABA OMUKWEGA KUNU**

Busaho kugarurwaho oka kusasurwa okuraba musente okwija kukolebwa hali iwe, okwiwaho oija
kuhebwa akakokoro kahamaiso akarakuyamba okwetangira okufuna oburwaire bwa COVID-19.

OKUSASURWA
Busaho kusasurwa kwona okurabaho hakasumi obuturaba haisomero lyawe hakiro obworaba otuzire nkabulijjo.

EBIKAGUZO EBIKUKWATA HAKUSOMA KUNU
Bworaba oina ekikaguzo orundi okwemurugunya hali okwega kunu, bairaba hikira Janet Nakuti, Raising Voices hanamba yesimu (0414531186).

EBIKAGUZO EBIKUKWATA HALI OBUGABE OBWABAJKWETABA OMUKWEGA KUNU
Bworaba oina ekikaguzo orundi okwemurugunya hali obugabe bwawe omukwetaba omukwega kunu, bairaba hikira Christopher Semei Mukama, MUREC Secretary hanamba yesimu (0392174236).

EKIHANDIKO EKIKWOLEKA OKWEHAYO KWANGE NTAKAKIRWE
Okukora nanywe nyenhaireyo nyenk a ntakakirwe kandi nkusakurugamu kairekona hali kwenda museango gwona. Nkusobora kugarukamu bimu habikaguzo ebinkagulizibwe oba byona.

KUSOBOORA EBINYAKURUGIREMU
Habwakasumi obuturaba omukwega kunu, oija kuhebwaga amakuru agakukwata hali emigendero yona ne’birugiremu.

EKIRAGIRO KYOKUGUMIZIBWA
Okwega kunu kukagumizibwa aba Accredited Ugandan Research Ethics Committee (MUREC) na Uganda National Council For Science and Technology (UNCST).

OBWAKAISO OBUKWOLEKA OKWIKRIZA

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Nokiraniza kukwata amaraka gawe hakatambi (Tekaho akamanyirizo): Ego Nangwa
CONSENT FORM FOR TEACHERS (FOCUS GROUP DISCUSSIONS)

English:

Title of the proposed study: Pathways for agile implementation: identifying the active elements of Raising Voices’ Good School Toolkit

Version: 3

INVESTIGATORS
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
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Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

DESCRIPTION OF SPONSORS OF THE RESEARCH PROJECT
This study is commissioned by Raising Voices and funded by The Evaluation Fund. Raising Voices is a Ugandan non-governmental organization that works to prevent violence against women and children. The Evaluation Fund is a foundation that supports high-quality evaluations of interventions that aim to prevent violence against children in low and middle-income countries.

BACKGROUND AND RATIONALE FOR THE STUDY
We are doing a research study to understand how to improve the Raising Voices’ Good School Toolkit (GST) – the methodology that has been implemented in your school over the last few years. We are specifically interested in learning which GST activities are the most important for leading to changes in schools.

PURPOSE AND WHO WILL PARTICIPATE
Our findings will be used by Raising Voices to develop a new version of the program that is easier for schools to implement.

We are conducting research by interviewing students, teachers, administrators, and parents at 9 GST schools in Uganda, as well as conducting focus groups with teachers and students with 6-8 participants at each of these 9 schools. You are being asked to participate because you have been identified as a teacher in a school that has implemented the GST.

ESTIMATED DURATION FOR PARTICIPANTS
The interview will take approximately one hour.
PROCEDURES
You will be asked to participate in a one-hour focus group discussion about your experience of the GST and the ways in which you think it could be improved. Please be aware that the level of GST implementation support your school receives in the future is not contingent on you or any other participants at your school providing us with certain responses. There will be no negative consequences to any of your responses; we strongly encourage you to be as honest as possible during the interview.

We will have one of our staff members taking notes during the focus group discussion. We will also be audio recording the focus group discussion.

RISKS/DISCOMFORTS
The risks associated with your participation in this study are expected to be minimal. We will take appropriate steps to safeguard your data and information as well as to ensure confidentiality at all times. Should you feel any discomfort participating in this study, remember that you have the right to skip any uncomfortable questions or to leave the focus group discussion at any time, without the need to explain yourself and without any repercussions. If you should experience any distress while participating in this study and you feel you would benefit from further support, our surveyors can provide these contact details.

As you might know, there is an ongoing coronavirus pandemic and the virus can be spread person-to-person. There is a small chance that you and our staff could pass it to each other without our knowledge, if we do not take proper precautions. Consequently, you will be asked to stay 2 meters away from the person conducting the focus group discussion and all other participants and to wear a mask. We will also have the focus group discussion outdoors. These measures can help make the focus group discussion safer and prevent the spread of coronavirus.

BENEFITS
Your participation will help Raising Voices learn how they can improve their program for other communities like yours and develop a less resource intensive version of the program. This information will be used by Raising Voices to implement the program in more schools in Uganda, which may contribute to help create a safer and better learning environment for children.

CONFIDENTIALITY
The information you provide will be kept strictly confidential and will only be used for research purposes. All project information will only be seen by study staff. None of the information you provide will be used in connection with your name, or other identifying information. If we hear about abuse, we may need to report that aspect of the discussion, however, we will keep all other aspects of the discussion confidential.

COST
There are no costs associated with your participation in the study.

COMPENSATION FOR PARTICIPATION IN THE STUDY
There won’t be any direct financial compensation given to you, but you will be given a face mask as compensation for your participation to help to protect you against COVID-19.

REIMBURSEMENT
No reimbursements are available as the study will be taking place at your school on a day you are normally present.

QUESTIONS ABOUT THE STUDY
If you have any questions or complaints about the study, please contact Janet Nakuti, Raising Voices (0414531186).

QUESTIONS ABOUT PARTICIPANT RIGHTS
If you have any questions or complaints regarding your rights as a participant of this study, please contact Christopher Semei Mukama, MUREC Secretary (0392174236).

STATEMENT OF VOLUNTARINESS
Your participation is entirely voluntary and you are free to take part or withdraw at any time without penalty. You may choose to answer some or all of the questions posed.

DISSEMINATION OF RESULTS
Over the course of the study, you will be provided with information about the study’s progress and findings.

ETHICAL APPROVAL
This study has been approved by an accredited Ugandan Research Ethics Committee (MUREC) and the Ugandan National Council for Science and Technology (UNCST).

STATEMENT OF CONSENT
........................................................................... has described to me what is going to be done, the risks, the benefits involved and my rights regarding this study. I understand that my decision to participate in this study will not alter the GST implementation support my school receives, either positively or negatively. In the use of this information, my identity will be concealed. I am aware that I may withdraw at anytime. I understand that by signing this form, I do not waive any of my legal rights but merely indicate that I have been informed about the research study in which I am voluntarily agreeing to participate. I also agree that all of the information I voluntarily share may be used for research purposes by IDinsight. A copy of this form will be provided to me.

____________________  ______________________  _________________
Name of participant    Signature           Date
Informed Consent Forms

Name of witness ____________________________  Signature ____________________________  Date ____________________________

Name of investigator ____________________________  Signature ____________________________  Date ____________________________

Do you also consent to being recorded? (circle one)  Yes  No

Luganda:
Omutwe gwokunoonyereza: Emitendela egyomulembe ekyokutusa obuweleza: okuzula enkola ezisukiridde eza Raising Voices’ Good School Toolkit

Ekiwandikko: 3

ABANOONYEREZA
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
Neha Raykar, Co-Investigator, IDinsight: Neha.Raykar@IDinsight.org
Dipak Naker, Co-Investigator, Raising Voices: Dipak.Naker@raisingvoices.org
Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

EBIKWATA KUBATEKA SENTE MUKUNOONYEREZA KUNO
Omusomo guno gutandikidwawo aba Raising Voices Ela abagutaddemu ssente be ba The Evaluation Fund. Raising Voices kitongole kyo’bwanekeywa ekikola kukuziyiza okutulumugunyizibwa kwa’bakyala na’baana. Ekibiina kya Evaluation Fund gwe musingi oguwagira okunonyereza kubiziyiza okutulumugunyizibwa kwa’baana mu mawanga egenfuna entono oba ensamu samu.

ENSIBUKO NEKIGENDERELWA KYOKUNOONYEZA
Tuli mukunnonyereza okusobola okutegera engeri zetuyinza okwogeramu ebisooko mu nkola ya "Raising Voices Good School Toolkit" (GST). Enkola eno ebadde yetekwawo mu ssomero lyo emyaka ejiyise Ela nga tusingila dala okwagala okumanya buyigirize ki mu GST obusinga okuba obwomugaso obuyinza okuleta enkyukakyuka mu ma'ssomero.

OMUGASO ELA BANI ABALINA OKWETABA MU MUMUSOMO
Byetunajja mu kunonyereza kuno bijakozesebwa Raising Voices okusobola okutumbula pulogulamu empya enasoboza abamassomero okutukiriza.

Omusomo guno tugenda kwetaga okwogameru/okunyumamu nabayiizi, abasomesa, abakulu bamassomero wamu nabazedde okuva mumassomero mwenda (9) aga GST mu Uganda ela tuuja kusawo nokukubaganya ebiriwoozo wakati wabasomesa na'bayiizi mubikoosi ebitasuka bantu mukaga (6) oba munana (8) okuva mumassomero omwenda. Osabibwa okvetababa kubanga ozulidwa oku obusomesa mu agamu ku ma'ssomero agatekwamu GST.

**OBUDDE BWONOMALA NG’OBUZIBWA**

Okunyumamu kuno kujja kutwala nga esawa emu yoka.

**ENKOLA ENAGOBERERWA**

Ojakusabibwa okvetababa mu kunoonyereza okwawamu mukubinja okunamala ebbanga lya sawa emu ku ngeri josanzeem a enkola ya GST nangeri ki gyeyinza okwongerwa mu amaanyi. Kimanye nti obuyambi bwonna essomero lya bwerinafunya okusoboza okussa GST mu nkola tebugenda kusinziira ku ggwe yadde omuntu omulula yenna olwokwenyigira mu kunoonyereza kuno. Tewali buzibu bwonna, obuyinza okuva mwebyo byonaaba otuzzeemu, n’olwekyo tukusaba oboere mwesimbu era owa mazima mwebyo byotudderamu mu kwogeta okwi ssekinoomu oba mu bibinja.

Omu ku bakozí banaffe ajakuwandiika ebyo byonnya byetugenda okwogera, nga kwotadde n’okukwata amaloozoo ku butambi.

**OBUZIBU/OKUKALUBIRIZIBWA**

Tetulina buzibu bwamanyi bwetusuubira gyoli okuva mu kunonyereza kuno. Tugenda kukola kyonna ekoosoboka okukuma butiribi amawulire gonna gonatuwa nokukuma byotuwadde nga byakaama ebbanga Lyonna. Ddemelyo okuleke ebikuzuzo kyonna nga tokyanukudde obo okubijjamu enta singa wesanga nga okalubirizidduwanu mwebyo ebikuzuzibwa, era kino osobola okukinda nga tosoose kwenyonyolako. Bwewesanga nga kikumalako emirembe okvetaba mu kunoonyereza kuno, jjukira nti oli waddembe okukuuka ebikuzuzo kyonna ekikukuilibirizza oba okuvamu kunoonyereza kuno akadde konna awatali kwinyonyolako yaddde okutuusibwaako omutawaana gwonna.

Nga bwemumanyi nti ekirwadde kya corona wekiri era nga kisasaana okuva ku muntu okudda ku mulala. Wasobola okubaawo obuzibu omu ku betabye mu kunoonyereza kuno nakisiiga omulala nga tetumanyi singa tetufaayo kuteeka mu nkola biragiro bya beby’obulamu. Osabibwa okwesuula akabanga ka mitta bbiri okuva ku muntu akubuza ebibuzo n’okwambala akakokolo. Okubuza kuno tuuja kukolera wabwera mu kifo ekyesudde obulungi; nga bino byakutuyamba okwewala okusasanya ekirwadde kya corona virus.

**EMIGANYULO**
Naye okwetabamu kwo mukunoonyereza kuno kijakuyamba ekitongole kya Raising Voices okutegeera engeri gyekiyinza okwongera okutumbula enkola eno mu bitundu ebirala ng’ekikyo n’okukendeeza ebyetaago ebibakake mu kutambuza enkola eno. Byotuwa bigenda kuyamba ekitongole kya Raising Voices okusasanya enkola eno mu masomero manji mu Uganda ekiyinza okuyamba abaana baffa okusomera mu mbeera ennungi era eyeyagaza awatali kutuusibwako bulabe bwonna.

OKUKUUMA BY’OTUWADDE
Amawulire gotuwadde mu musomo guno byakukuumibwa butiribiri era byakukozesebwa mu kunoonyereza kwokka so ssi nsonga ndala yonna. Amawulire gonna aganavaamu gakulabwa oyo yekka avunanyizibwa ku kunoonyereza kuno. Amannya go n’ebiikukwatako sibyakukozesebwa mu ngeri yonna ku mawulire gotuwadde.

Singa tuba tutegeedyo ku ngeri yonna ey’okutulugunya tusobola ensonga eyo okujongerayo naye ebirala byonna tubikuuma mungeri yakaama.

BYAKUGANYURWAKI EBIRI MU KWETABA MUMUSOMO GUNO
Tewajja kubawo kudizibwawo kwona okwebyenfuna (ssente) okuja okuwebwa wabula tujja kuwayo akakoko nga okudizibwawo kulwokwetaba mumusomo nokusoboza okwekuma eli akawuka ka corona.

OKUSASULWA
Tewali kusasulwa kuliwo kubanga omusomo gugenda kubawo kulunaku lwonebera kussomero.

EBIBUUZO EBIKWA KU MUSOMO
Bwoba olina ekibuuzo oba okwemulugunya kwona ku musomo guno tukusaba okubre Janet Nakuti, Raising Voices ku (0414531185).

EBIBUUZO KU DDEMBE LY’OYO ANETABA MUMUSOMO
Bwoba olina ekibuuzo byoona oba okwemulugunya ku ddembo lyo ngomu eyetabye mukunoonyereza kuno, olijwaddembe okutukirila Christopher Semei Mukama, MUREC Secretary (0392174236).

OLUNYILILI LWEKYEYAGALILE
Okwetaba mukunoonyereza kuno kwakyeypadage ate oli waddembe okukuvamu obudde bwonna nga tewali ngasi. Oyinza okusalawo okuddambo ebimu kubibuuzo ebibuzidwa oba nobutaddam.

OKUSASANYA EBIVUDDE MUMUSOMO
Tujakuba nga tukutegeza ebikwata mumusomo guno ngabwegugenda mumaso nebinaba bizulidwa mukunoonyereza kuno.
ABASEMBYE OMUSOMO GUNO
Okunoonyereza kuno kukakasibwa aba Ugandan Research Ethics Committee (MUREC) wamu naba Ugandan National Council for Science and Technology (UNCST).

OLUNYILIRI LWOKUKKIRIZA


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Erinnya ly’oyo eyetabyeemu Omukono gwo Ennaku z’omwezi

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Erinnya ly’omujulizi Omukono gwo Ennaku z’omwezi

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Erinnya ly’omunonyereza Omukono gwe Ennaku z’omwezi

Okkiriza amaloboozi go okukwatibwa ku katambi? (londako kimu): Yye Nedda
Rutooro:

Omutwe gwo‘rusomo orukunihirwa: Emigendero yo’kuteka omunkora: okuzora emiringo enungi eya Raising Voices’ Good School Toolkit.

Ekihandiko: 3

ABAKUTOLEREZA
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
Neha Raykar, Co-Investigator, IDinsight: Neha.Raykar@IDinsight.org
Dipak Naker, Co-Investigator, Raising Voices: Dipak.Naker@raisingvoices.org
Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

EBIKUKWATA AHABAKUTEKA SENTE OMUKUKOREREZA KUNU
Raising Voices kiri kitongole ekitali kya gavumenti ekikora okutangira obutabanguko omu bakazi na’abaana. Ekitongole ekya evaluation fund kyetaba omukufuna engeri yokutangira obukabanguko ombakazi na’baana omunsi ezifuna mpora.

EBYAFAYO NE’SONGA YOKWEGA KUNU
Tukukora okutolereza kunu nikwo twetegereze engeri yo’kwimukya Raising Voices Good School Toolkit (GST) – emikore eikaire nekosezesebwa omuisomero lyawe okumara emyaka nke. Tukwenda kumanya bikorwa kii eby GST ebiri byomuhendo muno omukuletaho empindukahinduka omumasomero.

EKIGENDERWA KANDI NOOHA ARAYETABAMU
Ebiturazora bijja kukozesebwa aba Raising Voices okufuna engeri enyangu eya’masomero garakozesa.

Tukukora okutolereza kunu nitukaguza abeegi, abasomesa, abakuru besomero na’bazire hamasoero aga GST omu Uganda, kandi nitukaguza abasomesa na’baanabakebake nka 6-8 buli masomero mwenda. Ofunirwe nkomsomesa kuruga omuisomero erikukora GST.

Tukukora okutolereza kunu nitukaguza abeegi, abasomesa, abakuru besomero na’bazire hamasoero aga GST omu Uganda, kandi nitukaguza abasomesa na’baanabakebake nka 6-8 buli masomero mwenda. Ofunirwe nkomsomesa kuruga omuisomero erikukora GST.

AKASUMI AKABALIRIRWE HABWA BULI MUNTU AGYA KWETABAMU
Okukaguzibwa kunu kwija kutwara haihi esaha emu.
EBIRAHONDERWA

Noija kusabwa kwetaba mukubaza okwesaaha emu rundi mukubaliza hamu n’abandi habyomanyire ha GST nengeri eyokutekereza esobora kugyongeramu amaani. Caali kimbhe nti obuyambi bwoonaobwisombo lyanyu lliratunga mumaiso oku kuteekamunkora GST tibukwija kusigikirra nkoku iwe obaomuntu ondi weena owahaismoro outurabaza naawe nkoku aratugarakamu. Tihiroho kibi kyoonaekikwi kurthere mu ngerieyimugarukiremu ebikaguzo. Nitubasaba kuba bamazima ekikumaraobuturabanitubaza nainywe nkombuntu oba nkabantu abaingi.

Twija kuba noomu habakozi baitu owakuhandiika obu turaba ntubaza. Twija nokukwata amarakaomukubaza kunu.

EBIZIBU/EBIKUTALIBANIZA

Mukwetaba kwawwe mukubaza kunu hasobora kubamu ebizibu bitaito. Twija kukora kyoonaekikusoboka okulinda ebikuk kukwataho nebyoratugambira nokub MBA ndi eksi ensa obwire bwoona. Kakuba ohurra oine ekikukutalibaniza obu noyetaba mukuseruliza kunu, ijuka nti oine obugabe kwangekugarukamu ebikaguzo ekikukutalibaniza obu kibirugamu obwire bwoona, otasoboroire ensongahabwaki hatarho ekizibu kyoona ekirakuhikaho. Kakuba ohurra oine kutilibanizibwa kwoonamukwetaba mukuseruliza kunu kandi noyenda obuyambi, abakozi baitu nibasobora kukuragirra.


EBYOKUFUNAMU

Baitu kwetabamu kwawwe kwija kuyamba Raising Voices kumanya nkoku basobora kwongeramu amaami mumamondekera kyo habwebikaro ebindo ebiri nka kubamakobo basobole nokukehaya ha muhendogwebikuteeka muntegeka enu. Ebyoratugambira nibigenda kukozesibwa Raising Voices kuteekamunkora entegeka enu mumasomero maingi mu Uganda ekisobora kuyambaho mukuleeta amasomero kufunda gwari kandi gemirembe habwokusoma kurosengi kwa’bana.

OKULINDA ENSITA

OMUHENDO
Busaho muhendo gwona iwe okwetaba omukwega kunu.

OKUGARURAHO HABWO’KWETABA OMUKWEGA KUNU
Busaho kugarurwaho oba kusasurwa okuraba musente okwija kukolebwa hali iwe, okwiwaho oija kuhebwa akakokoro kahamaiso akararukyamba okwetangira okufuna oburwaire bwa COVID-19.

OKUSASURWA
Busaho kusasurwa kwona okurabaho hakasumi obuturaba haisomero lyawe hakiro obworaba otuzire nkabuliijo.

EBIKAGUZO EBIKUKWATA HAKUSOMA KUNU
Bworaba oina ekikaguzo orundi okwemurugunya hali okwega kunu, bairaba hikira Janet Nakuti, Raising Voices hanamba yesimu (0414531186).

EBIKAGUZO EBIKUKWATA HALI OBUGABE OBWABAJAKWETABA OMUKWEGA KUNU
Bworaba oina ekikaguzo orundi okwemurugunya hali obugabbe bwawe omukwetaba omukwega kunu, bairaba hikira Christopher Semei Mukama, MUREC Secretary hanamba yesimu (0392174236).

EKIHANDIKO EKIKWOLEKA OKWEHAYO KWANGE NTAKAKIRWE
Okukora nanywe nyehaireyo nyenka ntakakirwe kandi nkusakurugamu kairekona hali nkwendeza hataroho musango gwona. Nkusobora kugarukamu bimu habikaguzo ebinkagulizibwe oba byona.

KUSOBOORA EBINYAKURUGIREMU
Habwakasumi obuturaba omukwega kunu, oija kuhebwaga amakuru agakukwata hali emigendero yona ne’birugiremu.

EKIRAGIRO KYOKUGUMIZIBWA
Okwega kunu kukagumizibwa aba Accredited Ugandan Research Ethics Committee (MUREC) na Uganda National Council For Science and Technology (UNCST).

OBWAKAISO OBUKWOLEKA OKWIKIRIZA
ebimbagambirekukoIZESebwa aba IDinsight omukutolereza kandi nanyewe nyija kufunaho kimu hakihandiko eki.

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Nokiraniza kukwata amaraka gawe hakatambi (Tekaho akamanyiriz): Ego Nangwa
CONSENT FORM FOR ADMINISTRATORS (INTERVIEWS)

English:

Title of the proposed study: Pathways for agile implementation: identifying the active elements of Raising Voices’ Good School Toolkit

Version: 3

INVESTIGATORS
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
Neha Raykar, Co-Investigator, IDinsight: Neha.Raykar@IDinsight.org
Dipak Naker, Co-Investigator, Raising Voices: Dipak.Naker@raisingvoices.org
Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

DESCRIPTION OF SPONSORS OF THE RESEARCH PROJECT
This study is commissioned by Raising Voices and funded by The Evaluation Fund. Raising Voices is a Ugandan non-governmental organization that works to prevent violence against women and children. The Evaluation Fund is a foundation that supports high-quality evaluations of interventions that aim to prevent violence against children in low and middle-income countries.

BACKGROUND AND RATIONALE FOR THE STUDY
We are doing a research study to understand how to improve the Raising Voices’ Good School Toolkit (GST) – the methodology that has been implemented in your school over the last few years. We are specifically interested in learning which GST activities are the most important for leading to changes in schools.

PURPOSE AND WHO WILL PARTICIPATE
Our findings will be used by Raising Voices to develop a new version of the program that is easier for schools to implement.

We are conducting research by interviewing students, teachers, administrators, and parents at 9 GST schools in Uganda, as well as conducting focus groups with teachers and students with 6-8 participants at each of these 9 schools. You are being asked to participate because you have been identified as an administrator in a school that has implemented the GST.

ESTIMATED DURATION FOR PARTICIPANTS
The interview will take approximately one hour.

PROCEDURES
You will be asked to participate in a one-hour interview about your experience of the GST and the
ways in which you think it could be improved. Please be aware that the level of GST implementation support your school receives in the future is not contingent on you or any other participants at your school providing us with certain responses. There will be no negative consequences to any of your responses; we strongly encourage you to be as honest as possible during the interview.

We will have one of our staff members taking notes during the interview. We will also be audio recording the interview.

**RISKS/DISCOMFORTS**
The risks associated with your participation in this study are expected to be minimal. We will take appropriate steps to safeguard your data and information as well as to ensure confidentiality at all times. Should you feel any discomfort participating in this study, remember that you have the right to skip any uncomfortable questions or to leave the interview at any time, without the need to explain yourself and without any repercussions. If you should experience any distress while participating in this study and you feel you would benefit from further support, our surveyors can provide these contact details.

As you might know, there is an ongoing coronavirus pandemic and the virus can be spread person-to-person. There is a small chance that you and our staff could pass it to each other without our knowledge, if we do not take proper precautions. Consequently, you will be asked to stay 2 meters away from the person conducting the interview and all other participants and to wear a mask. We will also have the interview outdoors. These measures can help make the interview safer and prevent the spread of coronavirus.

**BENEFITS**
Your participation will help Raising Voices learn how they can improve their program for other communities like yours and develop a less resource intensive version of the program. This information will be used by Raising Voices to implement the program in more schools in Uganda, which may contribute to help create a safer and better learning environment for children.

**CONFIDENTIALITY**
The information you provide will be kept strictly confidential and will only be used for research purposes. All project information will only be seen by study staff. None of the information you provide will be used in connection with your name, or other identifying information. If we hear about abuse, we may need to report that aspect of the interview, however, we will keep all other aspects of the interview confidential.

**COST**
There are no costs associated with your participation in the study.

**COMPENSATION FOR PARTICIPATION IN THE STUDY**
There won’t be any direct financial compensation given to you, but you will be given a face mask as compensation for your participation to help to protect you against COVID-19.
REIMBURSEMENT
No reimbursements are available as the study will be taking place at your school on a day you are normally present.

QUESTIONS ABOUT THE STUDY
If you have any questions or complaints about the study, please contact Janet Nakuti, Raising Voices (0414531186).

QUESTIONS ABOUT PARTICIPANT RIGHTS
If you have any questions or complaints regarding your rights as a participant of this study, please contact Christopher Semei Mukama, MUREC Secretary (0392174236).

STATEMENT OF VOLUNTARINESS
Your participation is entirely voluntary and you are free to take part or withdraw at any time without penalty. You may choose to answer some or all of the questions posed.

DISSEMINATION OF RESULTS
Over the course of the study, you will be provided with information about the study’s progress and findings.

ETHICAL APPROVAL
This study has been approved by an accredited Ugandan Research Ethics Committee (MUREC) and the Ugandan National Council for Science and Technology (UNCST).

STATEMENT OF CONSENT
............................................................................................................. has described to me what is going to be done, the risks, the benefits involved and my rights regarding this study. I understand that my decision to participate in this study will not alter the GST implementation support my school receives, either positively or negatively. In the use of this information, my identity will be concealed. I am aware that I may withdraw at anytime. I understand that by signing this form, I do not waive any of my legal rights but merely indicate that I have been informed about the research study in which I am voluntarily agreeing to participate. I also agree that all of the information I voluntarily share may be used for research purposes by IDinsight. A copy of this form will be provided to me.

____________________   __________________   __________
Name of participant     Signature         Date

____________________   __________________   __________
Name of witness         Signature         Date
Informed Consent Forms

______________________  ____________________  __________________
Name of investigator       Signature           Date

Do you also consent to being recorded? (circle one)       Yes       No

Luganda:
Omutwe gwokunoonyereza: Emitendela egyomulembe ekyokutusa obuweleza: okuzula enkola ezisukiridde eza Raising Voices’ Good School Toolkit

Ekiwandikko: 3

ABANOONYEREZA
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
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Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

EBIKWATA KUBATEKA SENTE MUKUNOONYEREZA KUNO
Omusomo guno gutandikidwawo aba Raising Voices Ela abagutaddemu ssente be ba The Evaluation Fund. Raising Voices kitongole kyo'bwanekyeya ekkola kukuziyya okutulugunyizibwa kwa'bakyala na'baana. Ekibiina Kya Evaluation Fund gwe musingi oguwagira okunonyereza kubiziyiza okutulugunyizibwa kwa'baana mu mawanga egenfuna entono oba ensamu samu.

ENSIBUKO NEKGENDERELWA KYOKUNOONYEZA
Tuli mukunnonyereza okusobola okutegera engeri zetuyinza okwogeramu ebisooko mu nkola ya "Raising Voices Good School Toolkit" (GST). Enkola eno ebadde yetekwawo mu ssomero lyo emyaka ejiyise ela nga tusingila dala okwagala okumanya buyigirize ki mu GST obusinga okuba obwomugaso obuyinza okuleta enkyukakyuka mu ma'ssomero.

OMUGASO ELA BANI ABALINA OKWETABA MU MUMUSOMO
Byetunajja mu kunonyereza kuno bijakosebwa Raising Voices okusobola okutumbula pulogulamu empya enasobozesa abamassomero okutukiriza.
Omusomo guno tugenda okwogeramu/okunyumyamu nabayiizi, abasomesa, abakulu bamassomero wamu nabazedde okuva mumassomero mwendə (9) aga GST mu Uganda Ela tuuja kusawo nokukubaganya ebirwoozo wakati wabasomesa na’bayiizi mubikoosi ebitasuka bantu mukaga (6) oba munana (8) okuva mumassomero owenda. Osabibwa okwetaba kubanga ozulidwa oku obusomesa mu agamu ku ma’ssomero agatekwamu GST.

OBUDEE BWONOMALA NG’OBUZIBWA
Okunyumyamu kuno kujja kutwała nga esawa emu yoka.

ENKOLA ENAGOBERERWA
Ojakusabibwa okwetaba mu kunoonyereza okunamala ebbanga lya sawa emu ku ngeri jósanjeemu enkola ya GST nangeri ki gyeyinza okwongerwamu amaanayi. Kimanye nti obuyambi bwnona essomero lyo bwirinina okusobozes mu ogwa GST mu nkola tebugenda kusiniizi ku ggwe ya mMuntu omuntu omulala yena olwokweniyigira mu kunoonyereza kuno. Tewali buzibu bwnona, obuyinza okuva mwebyo byonaaba otuzzeemui, n’olwekoo tukusaba obeere mwesimbu era owa mazima mwebyo byotudda mu kwogera okwa mwebyo byotudda mu kwogera GST.

Omuro ku bakozi banaffe ajakuwandiika ebyo byonna byetugenda okwogeru, nga kwotadde n’okukwata amaloboozi ku butambi.

OBUZIBU/OKUKALUBIRIZIBWA
Tetulina buzibu bwamanyi bwetusuubira gyoli okuva mu kunoonyereza kuno. Tugenda kukola kyonna ekisoboka okukumui butiribiri amawulire gonna gonatuwa nokukukuma byotuwadde nga byakyaama ebbanga lyonna. Ddembeleko okuleka ekibuuzo kyonna nga tokyanukudde oba okubijjamu enta singa wesanga nga okalubiriziddwamu mwebyo ebulu, era kina osobola okukikola nga tososo kwenyonyolako. Bwewesanga nga kikumalako emirembe okwetaba mu kunoonyereza kuno, jujkira nti oli waddembe okubuuka ekibuuzo kyonna ekikukalubirizüba oba okuvamukunoonyereza kuno akadde komuna awatali kwenyonyolako yadde okutuusibwaka omutawana gwonna.

Nga bwemumany nti ekirwadde kya korona wekiri era nga kisasaana okuva ku muntu okudda ku mulala. Wasobola okubaawo obuzibu omu ku betabye mu kunoonyereza kuno nakisiiga omulala nga tetumanyi singa tetufaayoo kuteeka nga nkola biragiro bya beby’obulamu. Osabibwa okwesuula akabanga ka mitta bbiri okuva ku muntu akubuua ebulu nga’okwambala akakoko. Okubuua kuno tuuja kukolera wabweru mu kifoo ekyesudda obulungi; nga bino byakutuyamba okwewala okusasanya ekirwadde kya korona virus.

EMIGANYULO
Naye okwetabamu kwo mukunoonyereza kuno kijakuyamba ekitongole kya Raising Voices okutegeera engeri gyekiyinza okwongera okutumbula enkola eno mu bitundu ebulala ng’ekikyo n’okukendeeza ebityagoo ebyiimbako mu kutambuza enkola eno. Byotuwa bigenda kuyamba ekitongole kya Raising Voices okusasanya enkola eno mu masomero manji mu Uganda ekyinza okuyamba abaana baffo okusomera mu mbeera ennungi era eyeyagaza awatali kutuusibwako bulabe bwnona.
OKUKUUMA BY’OTUWADDE
Amawulire gotuwadde mu musomo gu no byaku kuumibwa butiribiri era byakuko zesebwa mu k unoonye r eza kw okka so ssi nsong a ndala yonna. Am awulire g onna aganavaamu gakulabwa oyo yekka avunanyi zibwa ku kun oo ny e reza k uno. Amannya go n’ebi k ukwat ako sib yaku koo zesebwa mu ngeri yonna ku mawulire gotuwadde.

Singa tuba tutegedeyo ku ngeri yonna ey’okut ulugunya tusobola ensonga e yo okujongera yo naye ebirala byonna tubikuuma m ungeri yakyaama.

BYAKUGANYURWAKI EBIRI MU KWETABA MUMUSOMO GUNO
Tewajja kubawo kudizibwawo kwona okwe byenf una (ssente) oku ja ku wabo tu ji kuw ayo akakoko lo nga okudizibwa wo kulw ok weta ba mumusomo nokus o bo zesa ok we kuma e li ak awuka k a corona.

OKUSASULWA
Tewali k us asulwa ku li wo kubanga omusomo gugenda kubawo kulunaku lwonebera kussomero.

EBIBUUZO EBIKWA KU MUSomo
Bwob a olina ekibuuzo oba okwemulugunya kwona ku musomo gu no tuk us a ba okubire Janet Nakuti, Raising Voices ku (0414531185).

EBIBUUZO KU DDEMBe LY’OYO ANETABA MUMUSOMO
B wob a olina ebibuu zo byoona oba okwemulugunya ku ddem bo l y o ng omu eyetabye m uku noonye reza k uno, o li w addem b e ok u tukiri l a Christopher Semei Mukama, MUREC Secretary (0392174236).

OLUNYILILI LWEKYEYAGALILE
Okwetaba mukunoonye r eza k uno kwakyeyagarile ate oli waddembe okukuvamu obudde b wonna nga tewali ng a si. O y inza okusalawo okuddamu ebimu kubibuuzo ebikubuzidwa oba nobutaddamu.

OKUSASANYA EBIVUDDE MUMUSOMO
Tujakuba nga tu kut uge z e ba ekibw a kumusomo guno ngabw e guenda mum aso nebinaba bizulidwa mukunoonye r eza k uno.

ABASEMBYE OMUSOMO GUNO
Oku noonye r eza k uno kukakasibwa aba Ugandan Research Ethics Committee (MUREC) wamu naba Ugandan National Council for Science and Technology (UNCST).

OLUNYILIRI LWOKUKKIRIZA

____________________   ___________________   ___________________
Erinnya ly’oyo eyetabyeemu   Omukono gwo   Ennaku z’omwezi

____________________   ___________________   ___________________
Erinnya ly’omujulizi   Omukono gwo   Ennaku z’omwezi

____________________   ___________________   ___________________
Erinnya ly’omunonyereza   Omukono gwe   Ennaku z’omwezi

Okkiriza amaloboozi go okukwatibwa ku katambi? (londako kimu):   Yye   Nedda
Rutooro:

Omutwe gwo’rusomo orukunihirwa: Emigendero yo’kuteka omunkora: okuzora emiringo enungi eya Raising Voices’ Good School Toolkit

Version: 3

ABAKUTOLEREZA
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EBYAFAYO NE’SONGA YOKWEGA KUNU
Tukukora okutolereza kunu nikwo twetegereze engeri yo’kwimukya Raising Voices Good School Toolkit (GST) – emikore eikaire nekosezesebwa omuisomero lyawe okumara emyaka nke.
Tukwenda kumanya bikorwa kii eby GST ebiri byomuhendo muno omukuletaho empindukahinduka omumasomero.

EKIGENDERWA KANDI NOOHA ARAYETABAMU
Ebiturazora bijja kukozesebwa aba Raising Voices okufuna engeri enyangu eya’masomero garakozesa.

Tukukora okutolereza kunu nitukaguza abeegi, abasomesa, abakuru besomero na’bazire hasamsero aga GST omu Uganda, kandi nitukaguza abasomesa na’baanabakebake nka 6-8 buli masomero mwenda. Ofunirwe nkomusomesa kuruga omuisomero erikukora GST.

Tukukora okutolereza kunu nitukaguza abeegi, abasomesa, abakuru besomero na’bazire hasamsero aga GST omu Uganda, kandi nitukaguza abasomesa na’baanabakebake nka 6-8 buli masomero mwenda. Ofunirwe nkomusomesa kuruga omuisomero erikukora GST.

AKASUMI AKABALIRIRWE HABWA BULI MUNTU AGYA KWETABAMU
Okukaguzibwa kunu kwija kutwara haihi esaha emu.

EBIRAHONDERWA

Twija kuba noomu habakozi baitu owakuhandiika obu turaba ntubaza. Twija nokukwata amarakaomukubaza kunu.

EBIZIBU/ EBIKUTALIBANIZA


EBYOKUFUNAMU
Baitu kwetabamu kwaawe kwija kuyamba Raising Voices kumanya nkoku basobora kwongeramu amaanimunteekateka yabo habwebikaro ebindi ebiri nka kunu kandi basobole nukukweta ha muhendogwebibakuteeka muntegekea enu. Ebyoratugambira nibigenda kukozesibwa Raising Voices kuteekamunkora energeke enu mumasomero maingi mu Uganda ekisobora kuyambaho mukuleeta amasomerokuba garungu kandi gemirembe habwokusoma kurungi kwa’baana.

OKULINDA ENSITA

OMUHENDO
Busaho muhendo gwona iwe okwetaba omukwega kunu.
OKUGARUHAO HABWO'KWETABA OMUKWEGA KUNU
Busaho kugarurwaho oba kusasurwa okuraba musente okwija kukocelewa hali iwe, okwihaho oija kuhebwa akakokoro kahamaiso akarakuyame okwetangira okufuna oburwaire bwa COVID-19.

OKUSASURWA
Busaho kusasurwa kwona okurabaho hakasumi obuturaba haisomero lyawe hakiro obworaba otuzire nkabulijio.

EBIKAGUZO EBIKUKWATA HAKUSOMA KUNU
Bworaba oina ekikaguzo orundi okwemurugunya hali okwega kunu, bairaba hikira Janet Nakuti, Raising Voices hanamba yesimu (0414531186).

EBIKAGUZO EBIKUKWATA HALI OBUGABE OBWABAJKWETABA OMUKWEGA KUNU
Bworaba oina ekikaguzo orundi okwemurugunya hali obugabe bwawe omukwetaba omukwega kunu, bairaba hikira Christopher Semei Mukama, MUREC Secretary hanamba yesimu (0392174236).

EKIHANDIKO EKIKWOLEKA OKWEHAYO KWANGE NTAKAKIRWE
Okukora nanywe nyehaireyo nyenkha ntakakirwe kandi nkusakurugamu kairekona hali nkwendeza hataroho musango gwona. Nkusobora kugarukamu bimu habikaguzo ebinkagulizibwe oba byona.

KUSOBOORA EBINYAKURUGIREMU
Habwakasumi obuturaba omukwega kunu, oija kuhebwaga amakuru agakukwata hali emigendero yona ne’birugiremu.

EKIRAGIRO KYOKUGUMIZIBWA
Okwega kunu kukagumizibwa aba Accredited Ugandan Research Ethics Committee (MUREC) na Uganda National Council For Science and Technology (UNCST).

OBWAKAISO OBUKWOLEKA OKWIKIRIZA

Informed Consent Forms

Ibara lyomwetaabi
Omukono
Ekiro

Ibara lyowabaireho
Omukono
Ekiro

Ibara lyowakuseruliza
Omukono
Ekiro

Nokiraniza kukwata amaraka gawe hakatambi (Tekaho akamanyirizo):
Ego
Nangwa
CONSENT FORM FOR PARENTS (INTERVIEWS)

English:

Title of the proposed study: Pathways for agile implementation: identifying the active elements of Raising Voices’ Good School Toolkit

Version: 3

INVESTIGATORS
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
Neha Raykar, Co-Investigator, IDinsight: Neha.Raykar@IDinsight.org
Dipak Naker, Co-Investigator, Raising Voices: Dipak.Naker@raisingvoices.org
Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

DESCRIPTION OF SPONSORS OF THE RESEARCH PROJECT
This study is commissioned by Raising Voices and funded by The Evaluation Fund. Raising Voices is a Ugandan non-governmental organization that works to prevent violence against women and children. The Evaluation Fund is a foundation that supports high-quality evaluations of interventions that aim to prevent violence against children in low and middle-income countries.

BACKGROUND AND RATIONALE FOR THE STUDY
We are doing a research study to understand how to improve the Raising Voices’ Good School Toolkit (GST) – the methodology that has been implemented in your school over the last few years. We are specifically interested in learning which GST activities are the most important for leading to changes in schools.

PURPOSE AND WHO WILL PARTICIPATE
Our findings will be used by Raising Voices to develop a new version of the program that is easier for schools to implement.

We are conducting research by interviewing students, teachers, administrators, and parents at 9 GST schools in Uganda, as well as conducting focus groups with teachers and students with 6-8 participants at each of these 9 schools. You are being asked to participate because you have been identified as a parent in a school that has implemented the GST.

ESTIMATED DURATION FOR PARTICIPANTS
The interview will take approximately half an hour.

PROCEDURES
You will be asked to participate in a half-hour phone interview about your experience of the GST and
the ways in which you think it could be improved. Please be aware that the level of GST implementation support your school receives in the future is not contingent on you or any other participants at your school providing us with certain responses. There will be no negative consequences to any of your responses; we strongly encourage you to be as honest as possible during the interview.

We will have one of our staff members taking notes during the interview. We will also be audio recording the interview.

**RISKS/DISCOMFORTS**
The risks associated with your participation in this study are expected to be minimal. We will take appropriate steps to safeguard your data and information as well as to ensure confidentiality at all times. Should you feel any discomfort participating in this study, remember that you have the right to skip any uncomfortable questions or to stop the interview at any time, without the need to explain yourself and without any repercussions. If you should experience any distress while participating in this study and you feel you would benefit from further support, our surveyors can provide these contact details.

**BENEFITS**
Your participation will help Raising Voices learn how they can improve their program for other communities like yours and develop a less resource intensive version of the program. This information will be used by Raising Voices to implement the program in more schools in Uganda, which may contribute to help create a safer and better learning environment for children.

**CONFIDENTIALITY**
The information you provide will be kept strictly confidential and will only be used for research purposes. All project information will only be seen by study staff. None of the information you provide will be used in connection with your name, or other identifying information. If we hear about abuse, we may need to report that aspect of the interview, however, we will keep all other aspects of the interview confidential.

**COST**
There are no costs associated with your participation in the study.

**COMPENSATION FOR PARTICIPATION IN THE STUDY**
There won’t be any direct financial compensation given to you, but you will be given a face mask as compensation for your participation to help to protect you against COVID-19.

**REIMBURSEMENT**
No reimbursements are available as the study will be taking place at your school on a day you are normally present.

**QUESTIONS ABOUT THE STUDY**
If you have any questions or complaints about the study, please contact Janet Nakuti, Raising Voices
Informed Consent Forms

(0414531186).

QUESTIONS ABOUT PARTICIPANT RIGHTS
If you have any questions or complaints regarding your rights as a participant of this study, please contact Christopher Semei Mukama, MUREC Secretary (0392174236).

STATEMENT OF VOLUNTARINESS
Your participation is entirely voluntary and you are free to take part or withdraw at any time without penalty. You may choose to answer some or all of the questions posed.

DISSEMINATION OF RESULTS
Over the course of the study, you will be provided with information about the study’s progress and findings.

ETHICAL APPROVAL
This study has been approved by an accredited Ugandan Research Ethics Committee (MUREC) and the Ugandan National Council for Science and Technology (UNCST).

STATEMENT OF CONSENT
........................................................................................................... has described to me what is going to be done, the risks, the benefits involved and my rights regarding this study. I understand that my decision to participate in this study will not alter the GST implementation support my school receives, either positively or negatively. In the use of this information, my identity will be concealed. I am aware that I may withdraw at any time. I understand that by signing this form, I do not waive any of my legal rights but merely indicate that I have been informed about the research study in which I am voluntarily agreeing to participate. I also agree that all of the information I voluntarily share may be used for research purposes by IDinsight. A copy of this form will be provided to me.

____________________  ___________________  _________________
Name of participant  Signature  Date

____________________  ___________________  _________________
Name of witness  Signature  Date

____________________  ___________________  _________________
Name of investigator  Signature  Date
Do you also consent to being recorded? (circle one)  

Yes  No

Luganda:

Omutwe gwokunoonyereza:  Emitendela egyomulembe ekyokutusa obuweleza: okuzula enkola ezisukiridde eza Raising Voices’ Good School Toolkit

Ekiwandikko: 3

ABANOONYEREZA

Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
Neha Raykar, Co-Investigator, IDinsight: Neha.Raykar@IDinsight.org
Dipak Naker, Co-Investigator, Raising Voices: Dipak.Naker@raisingvoices.org
Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

EBIKWATA KUBATEKA SENTE MUKUNOONYEREZA KUNO
Omusomo guno gutandikidwawo aba Raising Voices Ela abagutaddemu ssente be ba The Evaluation Fund. Raising Voices kitongole kyo’bwanekyewa ekkola kukuziyiza okutulugunyizibwa kwa'bakyala na'baana. Ekibiina kya Evaluation Fund gwe musingi oguwagira okunonyereza kubiziyiza okutulugunyizibwa kwa’baana mu mawanga egenfuna entono oba ensamu.

ENSIBUKO NEKIGENDERELWA KYOKUNOONYEREZA
Tuli mukunnonyereza okusobola okutegera engeri zetuyinza okwogeramu ebisooko mu nkola ya "Raising Voices Good School Toolkit" (GST). Enkola eno ebadde yetekwawo mu ssomero lyo emyaka ejiyise ela nga tusingila dala okwagaala okumanya buyigirize ki mu GST obusinga okuba obwomugaso obuyinza okuleta enkyukakyuka mu ma'ssomero.

OMUGASO ELA BANI ABALINA OKWETABA MU MUMUSOMO
Byetunajja mu kunonyereza kuno bijakozesebwa Raising Voices okusobola okutumbula pulogulamu empya enasobozeza abamassomero okutukiriza.

Omusomo guno tugenda kwetaga okwogeramu/okunyumyumamu nabayiizi, abasomesa, abakulu bamassomero wamu nabazedde okuva mumassomero mwenda (9) aga GST mu Uganda ela tuuja kusawo nokukubaganya ebirowoozo wakati wabasomesa na'bayiizi mubikoosi ebitasuka bantu mukaga (6) oba munana (8) okuva mumassomero owenda. Osabibwa okwetaba kubanga ozulidwa oku obusomesa mu agamu ku ma'ssomero agatekwamu GST.

OBUDDE BWONOMALA NG’OBUZIBWA
Okubuzibwa kuno kuyinza okutwala obudde bwa kitundu kye ssawa.

**ENKOLA ENAGOBERERWA**
Ojakusabibwa okwetaba mu kunoonyereza nga tuyita kusiimu kunamala ebbanga lya kitunddu kyesawa emu ku ngeri josanjeem enkola ya GST nangeri ki gyeinyinza owongerwaama amaanyi. Kimanye nti obuyambi bwonna essomero lyo bwerinafuna okusoboza okussa GST mu nkola tebugenda kusiniiri ku ggwe yadde omuntu omulala yenna olwokwenyigira mu kunoonyereza kuno. Tewali buzibu bwonna, obuyinza okuva mwebyo byonaaba otuzeemlu, n’olwekyo tukusaba obeere mwesimbu era owa masima mwebyo byotuddamu mu kwogera okwa ssekinoomu oba mu bibinja.

Omu ku bakozi banaffe ajakuwandiika ebyo byonna byetugenda okwogera, nga kwotadde n’okukwata amaloboozi ku butambi.

**OBUZIBU/OKUKALUBIRIZIBWA**
Tetulina buzibu bwamanyi bwetutoribira gyoli okuva mu kunoonyereza kuno. Tugenda kukola kyonna ekisoboka okukuuma butiribiri amawulire gonna gonatwa nokukuma byotuwadde nga byakyaama ebbanga lyonna. Ddembelyo okuleka ekibuzu ku kyonna nga tokyanukudde oba okubijijamu enta singa wesanga nga okalubirizidwamu kuna mwebyo ebikubuuzibwa, era kinto osobola okukikolo nga tosoose kwenyonyolako. Bwewesanga nga kikumalako emirembe okwetaba mu kunoonyereza kuno, jukira nti oli waddembe okubukuka ekibuzu ku kyonna ekikukalubirizibwa okuva amukumunoonyyo kuno akadde konna awatali kwenyonyolako yaddde okutuusibwaako omuntu ginina gwonna.

Nga bwemumanyi nti ekirwadde kya corona wekiri era nga kisasaana okuva ku muntu okudda ku mulala. Wasobola okubaawo obuzibu omu ku betabye mu kunoonyereza kuno nakisiiga omulala nga tetumanyi singa tetufaayo kuteeka mu nkola biragiro bya beby’obulamu. Osabibwa okwesuula akabanga ka mitta bbiri okuva ku muntu akubuuzu ebibuzo n’okwambala akakoko. Okubuuzu kuno tuja kukolera wabweru mu kifo eyyesuddde obulungi; nga bino byakutuyamba okwewala okusasanya ekirwadde kya corona virus.

**EMIGANYULO**
Naye okwetabamu kwo mukunoonyereza kuno kijakuyamba ekitongole kya Raising Voices okutegeera engeri gyekyinza owongera okutumbula enkola eno mu bitundu ebirala ng’ekikyo n’okukendeeza ebyetaago ebibamako mu kutambula enkola eno. Byotuwa bigenda kuyamba ekitongole kya Raising Voices okusasanya enkola eno mu masomero manji mu Uganda ekyinza okuva abana baffie okusomera mu mbeera ennungi era eyeyagaza awatali kutuusibwako bulabe bwonna.

**OKUKUUMA BY’OTUWADDE**
Amawulire gotuwadde mu musomo guno byakukuumbwa butiribiri era byakukozesebwa mu kunoonyereza kwokka so ssi nsonga ndala yonna. Amawulire gonna aganavaamu gakulabwa oyo yekka avanunyizibwa ku kunoonyereza kuno. Amannya go n’ebikukwatako sibyakukozesebwa mu ngeri yonna ku mawulire gotuwadde.
Singa tuba tutegeyo ku ngeri yonna ey’okutulugunya tusobola ensonga eyo okujongerayo naye ebirala byonna tubikuuma mungeri yakaama.

**BYAKUGANYURWAKI EBIRI MU KWETABA MUMUSOMO GUNO**
Tewajja kubawo kudizibwawo kwona okuwebenyenfunza (ssente) okuja okuwebwa wabula tuja kuwayo akakoko nga okudizibwawo kulwokwetaba mumusomo nokusoboza okwekuma eli akawuka ka corona.

**OKUSASULWA**
Tewali kusasulwa kuliwo kubanga omusomo gugenda kubawo kulunaku lwonebera kussomero.

**EBIBUUZO EBIKWA KU MUSOMO**
Bwoba olina ekibuuzo oba okwemulugunya kwona mu musomo guno tukusaba okubire Janet Nakuti, Raising Voices ku (0414531185).

**EBIBUUZO KU DDEMBE LY’OYO ANETABA MUMUSOMO**
Bwoba olina ebibuuzo byonna oba okwemulugunya ku ddembo lyo ngomu eyetabye mukunoonyereza kuno, oliwaddembe okutukirila Christopher Semei Mukama, MUREC Secretary (0392174236).

**OLUNYILILI LWEKYEYAGALILE**
Okwetaba mukunoonyereza kuno kwakyeyagarile ate oli waddembe okukuvamu obuddde bwonna nga tewali ngasi. Oyinza okusalawo okuddamu ebimu kubibuuzo ebikubuzidwa oba nobutaddamu.

**OKUSASANYA EBIVUDDE MUMUSOMO**
Tujakuba nga tukutegeza ebikwata kumusomo guno ngabwegugenda mumaso nebinaba bizulidwa mukunoonyereza kuno.

**ABASEMBYE OMUSOMO GUNO**
Okunoonyereza kuno kukakasibwa aba Ugandan Research Ethics Committee (MUREC) wam waba Ugandan National Council for Science and Technology (UNCST).

**OLUNYILIRI LWOKUKKIRIZA**

ngagala idde bisoboka okukozesebwa kulwobulungi bwomusomo guno eri aba IDinsight. Kopi yekiwandiko kino ejjakuwebwako.

<table>
<thead>
<tr>
<th>Erinnya ly’oyo eyetabyeemu</th>
<th>Omukono gwo</th>
<th>Ennaku z’omwezi</th>
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<th>Erinnya ly’omujulizi</th>
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<tr>
<th>Erinnya ly’omunonyereza</th>
<th>Omukono gwe</th>
<th>Ennaku z’omwezi</th>
</tr>
</thead>
</table>

Okkiriza amaloozi go okukwatibwa ku katambi? (londako kimu): Yye Nedda
Rutooro:

Omutwe gwo’rusomo orukunihirwa: Emigendero yo’kuteka omunkora: okuzora emiringo enungi eya Raising Voices’ Good School Toolkit

Ekihandiko: 3

ABAKUTOLEREZA
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
Neha Raykar, Co-Investigator, IDinsight: Neha.Raykar@IDinsight.org
Dipak Naker, Co-Investigator, Raising Voices: Dipak.Naker@raisingvoices.org
Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

EBIKUKWATA AHABAKUTEKA SENTE OMUKUKOREREZA KUNU
Raising Voices kiri kitongole ekitali kya gavumenti ekikora okutangira obutabanguko omu bakazi na’abaana. Ekitongole ekya Evaluation Fund kyetaba omukufuna engeri yokutangira obukabanguko ombakazi na’baana omunsi ezifuna mpora.

EBYAFAYO NE’SONGA YOKWEGA KUNU
Tukukora okutolereza kunu nikwo twetegereze engeri yo’kwimukya Raising Voices Good School Toolkit (GST) – emikore eikaire nekosezesebwa omuisomero lyawe okumara emyaka nke. Tukwenda kumanya bikorwa kii ebya GST ebiri byomuhendo muno omukuletaho empindukahinduka omumasomero.

EKIGENDERWA KANDI NOOHA ARAYETABAMU
Ebiturazora bijja kukoizesebwa aba Raising Voices okufuna engeri enyangu eya’masomero garakozesa.

Tukukora okutolereza kunu nitukaguza abeegi, abasomesa, abakuru besomero na’bazire hamosoero aga GST omu Uganda, kandi nitukaguza abasomesa na’baanabakebake nka 6-8 buli masomero mwenda. Ofunirwe nkomusomesa kuruga omuisomero erikukora GST.

Tukukora okutolereza kunu nitukaguza abeegi, abasomesa, abakuru besomero na’bazire hamosoero aga GST omu Uganda, kandi nitukaguza abasomesa na’baanabakebake nka 6-8 buli masomero mwenda. Ofunirwe nkomusomesa kuruga omuisomero erikukora GST.

AKASUMI AKABALIRIRWE HABWA BULI MUNTU AGYA KWETABAMU
Okukaguzibwa kunu kwija kutwara haihi esaha emu.
EBIRAHONDERWA

Noijja kusabwa kwetaba mukubaza okwesaaha emu tukulaba aha simu habomanyire ha GST nengeri eyokutetereza esobora kugyongeramu amaani. Caali kimanye nti obuyambi bwoonaobwisomero Iyanyu liratunga mumaiso oku kuteekamunkora GST tibukwi Jesse kusigikirra nkoku iwe obraomuntu ondi weena owahaisomeru outurubaza naawe nkoku araturugamu. Tiharoho kibi kyoonaekikiwira kuruga mu ngerieyimugurikiremu ebikaguzo. Nitubasaba kuba bamazima ekikumaraobuturabanitubaza nainywe nkomuntu oba nkabantu abani.

Twija kuba oomu habakizo bantu owakuhandiika obu turaba ntubaza. Twija nokukwata amaraaomukubaza kuna.

EBIZIBU/EBIKUTALIBANIZA


EBYOKUFUNAMU

Baii kwetamuka kwiai kuyamba Raising Voices kunanya nkoku basobora kwongeramu amaanimunteekteka yabo habwebikaro ebindi ebiri nka kins kandi basobole nokuhe ha muhendogwebibakuteeka muntegeka enu. Ebyoratugambira nibigenda kukozebwa Raising Voices kuteekamunkora entegeka enu mamaiso maingi mu Uganda ekisobora kuyambaho mukuleeta amasomerokuba garaungu kandi gemiremba habwokusoma kuru ngana kwa'baana.

OKULINDA ENSITA


OMUHENDO

Busaho muhendo gwona iwe okwetamuka okwesaha kuna.
Informed Consent Forms

OKUGURURAHO HABWO’KWETABA OMUKWEGA KUNU

OKUSASURWA
Busaho kusasurwa kwona okurabaho hakasumi obuturaba haisomero lyawe hakiro obworaba otuzire nkabulijo.

EBIKAGUZO EBIKUKWATA HAKUSOMA KUNU
Bworaba oina ekikaguzo orundi okwemurugunya hali okwega kunu, bairaba hikira Janet Nakuti, Raising Voices hanamba yesimu (0414531186).

EBIKAGUZO EBIKUKWATA HALI OBUGABE OBWABAJAKWETABA OMUKWEGA KUNU
Bworaba oina ekikaguzo orundi okwemurugunya hali obugabbe bwawe omukwetaba omukwega kunu, bairaba hikira Christopher Semei Mukama, MUREC Secretary hanamba yesimu (0392174236).

EKIHANDIKO EKIKWOLEKA OKWEHAYO KWANGE NTAKAKIRWE
Okukora nanywe nyehaireyo nyenka ntakakirwe kandi nkusakurugamu kairekona hali nkewendeza hataroho musango gwona. Nkusobora kugarukamu bimu habikaguzo ebinkagulizibwe oba byona.

KUSOBOORA EBINYAKURUGIREMU
Habwakasumi obuturaba omukwega kunu, ojya kuhebwaga amakuru agakukwata hali emigendero yona ne’birugiremu.

EKIRAGIRO KYOKUGUMIZIBWA
Okwega kunu kukagumizibwa aba Accredited Ugandan Research Ethics Committee (MUREC) na Uganda National Council For Science and Technology (UNCST).

OBWAKAISO OBUKWOLEKA OKWIKIRIZA

Ibara lyomwetaabi

Omkono

Ekiro

Ibara lyowabaireho

Omkono

Ekiro

Ibara lyowakuseruliza

Omkono

Ekiro

Nokiraniza kukuwata amaraka gawe hakatambi (Tekahe akamanyirizo): Ego Nangwa
PARENTAL CONSENT FORM FOR MINORS (INTERVIEWS)

English:

Title of the proposed study: Pathways for agile implementation: identifying the active elements of Raising Voices’ Good School Toolkit

Version: 3

INVESTIGATORS
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
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Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

DESCRIPTION OF SPONSORS OF THE RESEARCH PROJECT
This study is commissioned by Raising Voices and funded by The Evaluation Fund. Raising Voices is a Ugandan non-governmental organization that works to prevent violence against women and children. The Evaluation Fund is a foundation that supports high-quality evaluations of interventions that aim to prevent violence against children in low and middle-income countries.

BACKGROUND AND RATIONALE FOR THE STUDY
We are doing a research study to understand how to improve the Raising Voices’ Good School Toolkit (GST) – the methodology that has been implemented in your school over the last few years. We are specifically interested in learning which GST activities are the most important for leading to changes in schools.

PURPOSE AND WHO WILL PARTICIPATE
Our findings will be used by Raising Voices to develop a new version of the program that is easier for schools to implement.

We are conducting research by interviewing students, teachers, administrators, and parents at 9 GST schools in Uganda, as well as conducting focus groups with teachers and students with 6-8 participants at each of these 9 schools. [CHILD NAME] is being asked to participate because he/she is a student in a school that has implemented the GST.

ESTIMATED DURATION FOR PARTICIPANTS
The interview will take approximately one hour.

PROCEDURES
We would appreciate your permission to let [CHILD NAME] take part in this interview. With your permission we will approach [CHILD NAME] to ask if he/she wants to take part. We will then find a
quiet space (outdoors) and conduct the interview. The questions will focus on students’ experiences of the GST and how they think it could be improved. A teacher or other school administrator will be on-call at all times for [CHILD NAME]’s protection.

Please be aware that the level of GST implementation support [CHILD NAME]’s school receives in the future is not contingent on you or any other participants at the school providing us with certain responses. There will be no negative consequences to any of [CHILD NAME]’s responses; we strongly encourage all participants to be as honest as possible during the interview.

We will have one of our staff members taking notes during the interview. We will also be audio recording the interview, with your consent and [CHILD NAME]’s assent.

**RISKS/DISCOMFORTS**
The risks associated with [CHILD NAME]’s participation in this study are expected to be minimal. [CHILD NAME] will not directly be asked about any incidences of violence he/she has experienced. However, incidences of violence may be alluded to during interviews. There may be a risk of vicarious trauma should [CHILD NAME] relive any violent incidents that they themselves report.

Should [CHILD NAME]’s feel any discomfort participating in this study, he/she has the right to skip any uncomfortable questions or to stop the interview at any time, without the need to explain his/herself and without any repercussions. If [CHILD NAME] experiences any distress while participating in this study and you feel he/she would benefit from further support, our surveyors can provide these contact details.

We will take appropriate steps to safeguard [CHILD NAME]’s data and information as well as to ensure confidentiality at all times.

As you might know, there is an ongoing coronavirus pandemic and the virus can be spread person-to-person. There is a small chance that [CHILD NAME] and our staff could pass it to each other without their knowledge, if they do not take proper precautions. Consequently, [CHILD NAME] will be asked to stay 2 meters away from the person conducting the interview and to wear a mask. We will also have the interview outdoors. These measures can help make the interview safer and prevent the spread of coronavirus.

**BENEFITS**
[CHILD NAME]’s participation will help Raising Voices learn how they can improve their program for other communities like yours and develop a less resource intensive version of the program. This information will be used by Raising Voices to implement the program in more schools in Uganda, which may contribute to help create a safer and better learning environment for children.

**CONFIDENTIALITY**
The information [CHILD NAME] provides will be kept strictly confidential and will only be used for research purposes. All project information will only be seen by study staff. None of the information [CHILD NAME] provides will be used in connection with his/her name, your name, or other
identifying information. If we hear about abuse, we may need to report that aspect of the interview, however, we will keep all other aspects of the interview confidential.

**COST**
There are no costs associated with [CHILD NAME]’s participation in the study.

**COMPENSATION FOR PARTICIPATION IN THE STUDY**
There won’t be any direct financial compensation given to [CHILD NAME], but he/she will be given a face mask as compensation for his/her participation to help to protect him/her against COVID-19.

**REIMBURSEMENT**
No reimbursements are available as the study will be taking place at [CHILD NAME]’s school on a day he/she is normally present.

**QUESTIONS ABOUT THE STUDY**
If you have any questions or complaints about the study, please contact Janet Nakuti, Raising Voices (0414531186).

**QUESTIONS ABOUT PARTICIPANT RIGHTS**
If you have any questions or complaints regarding [CHILD NAME]’s rights as a participant of this study, please contact Christopher Semei Mukama, MUREC Secretary (0392174236).

**STATEMENT OF VOLUNTARINESS**
[CHILD NAME]’s participation is entirely voluntary and he/she is free to take part or withdraw at any time without penalty. [CHILD NAME] may choose to answer some or all of the questions posed.

**DISSEMINATION OF RESULTS**
Over the course of the study, you will be provided with information about the study’s progress and findings.

**ETHICAL APPROVAL**
This study has been approved by an accredited Ugandan Research Ethics Committee (MUREC) and the Ugandan National Council for Science and Technology (UNCST).

**STATEMENT OF CONSENT**
........................................................................... has described to me what is going to be done, the risks, the benefits involved and [CHILD NAME]’s rights regarding this study. I understand that my decision to allow [CHILD NAME] to participate in this study will not alter the GST implementation support my school receives, either positively or negatively. I also understand that [CHILD NAME] must also assent to participation after I give my consent. In the use of this information, [CHILD NAME]’s identity will be concealed. I am aware that I may withdraw [CHILD NAME]’s participation at anytime and that [CHILD NAME] may withdraw his/her own participation at any time. I understand that by signing this form, I do not waive any of my legal rights or [CHILD NAME]’s rights but merely
indicate that I have been informed about the research study in which I am voluntarily agreeing [CHILD NAME] to participate. I also agree that all of the information [CHILD NAME] voluntarily shares may be used for research purposes by IDinsight. A copy of this form will be provided to me.

PERMISSION TO PROCEED
If you have any questions regarding the survey, please ask me now.

Do you give permission for [CHILD NAME] to take part in this study?

Respondent (circle one):  Agreed for child to be in study  Refused for child to be in study

____________________  ___________________  ___________________
Name of respondent   Signature      Date

____________________  ___________________  ___________________
Name of witness   Signature      Date

____________________  ___________________  ___________________
Name of investigator   Signature      Date

Do you also consent to [CHILD NAME] being recorded?  (circle one)  Yes  No

CHILD ASSENT
Hello, my name is [NAME] and I work for IDinsight. We are doing research to understand how to improve the Raising Voices’ Good School Toolkit (GST). We are interviewing students, teachers, administrators, and parents at your school this week, as well as conducting focus group discussions with teachers and students. You are being asked to participate because we want to know about your experience with the GST and hear your ideas for how it could be improved.

We have already gotten your parent’s permission, but you are free to choose if you want to participate or not. If you feel uncomfortable or you do not want to answer some of the questions for any reason, you can choose to skip questions, or leave the interview at any time. There will be a
teacher or school administrator nearby in case you need them for any reason, but they will be far enough away that they won’t be able to hear any of your responses.

We want you to know that the amount of support your school receives for the GST in the future will not depend on you or any other participants at your school providing us with certain responses. Nothing bad will happen as a result of your responses; we want you to be as honest as you can be during the interview.

We will be taking notes and also audio recording the interview. The interview will take about one hour. We will not tell anybody about your answers using your name and your answers will not affect your performance in your class. If you are worried or unhappy about anything that happens during the interview, you can tell your teacher or parent and they can help you. You will also be given a face mask as compensation for your participation. Do you have any questions or concerns about anything I have said?

Do you want to participate in the study?

Child (circle one):   Agreed to be in study   Refused to be in study

________________________  __________________________  __________________________
Name of witness   Signature   Date

Do you also assent to being recorded? (circle one)   Yes   No

Luganda:

Omutwe gwokunoonyereza: Emitendela egyomulembe ekyokutusa obuweleza: okuzula enkola ezisukiridde eza Raising Voices’ Good School Toolkit

Ekiwandikko: 3

ABANOONYEREZA
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
Neha Raykar, Co-Investigator, IDinsight: Neha.Raykar@IDinsight.org
Dipak Naker, Co-Investigator, Raising Voices: Dipak.Naker@raisingvoices.org
Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org
EBIKWATA KUBATEKA SENTE MUKUNOONYEREZA KUNO
Omusomo guno gutandikidwabo aba Raising Voices ela abagutaddemumu ssente be ba The Evaluation Fund. Raising Voices kitongole kyo'bwanekyewa eikola kukuziyiza okutulugunyizibwa kwa'bakyala na'baana. Ekibiina Kya Evaluation Fund gwe musingi oguwagira okunonyereza kubiziyiza okutulugunyizibwa kwa'baana mu mawanga egenfuna entono oba ensamu samu.

ENSIBUKO NEKIGENDERELWA KYOKUNOONYEZA
Tuli mukunnonyereza okusobola okutegera engeri zetuyinza okwogeramu ebisooko mu nkola ya "Raising Voices Good School Toolkit" (GST). Enkola eno ebadde yetekwawo mu ssomero lyo emyaka ejiyise ela nga tusingila dala okwagala okumanya buyigirize ki mu GST obusinga okuba obwomugaso obuyinza okuleta enkyukakya mu ma'ssomero.

OMUGASO ELA BANI ABALINA OKWETABA MU MUMUSOMO
Byetunajja mu kunonyereza kuno bijakozesebwa Raising Voices okusobola okutumbula pulogulamu empya enasobozesa abamassomero okutukiriza.

Omusomo guno tugenda kwetaga okwogeramu/okunyummyamu nabayiizi, abasomesa, abakulu bamassomero wamubayiizi okwagala okumanya buyigirize. Okusobola okutugenda kasobola kuva mwebyo [AMANNYA G’OMWAANA] byabuulidde; era tusaba buli muntu anetabamu abe mwesimbu era owa mazima ngokukubaganya ebirowoozo.

OBUDDE BWONOMALA NG’OBUZIBWA
Okubuzibwa kuno kuyinza okutwala obudde bwa kitundu kye ssawa.

EBIGBOERERWA

Kimanye nti obuyambi essomero ly a [AMANNYA G’OMWANA] Obuyambi bwonna bwerinafunu gyebujja olwokussa GST mu nkola, tebukubalirwaako yadde omuntu omulala yenna yetabye mu kunonyereza kuno. Tewali kabi kasobola kuva mwebyo [AMANNYA G’OMWAANA] byatuuzem, tusaba buli anetaba mu kunonyereza kuno okuba owa mazima era omwesimbu mu ngeri gyanyu kuivuba mwebyo mu nkola eya seKeitho ne mu kibinja.

Tewali mutawaana gwonna guyinza kuva mwebyo [AMANNYA G’OMWAANA] byatuubulidde; era tusaba buli munty anetabamu abe mwesimbu era owa mazima ngokukubaganya ebirowoozo.
Informed Consent Forms

OBUZIBU N’OKUKALUBIRIZIBWA


Tugenda kukola kyonna ekisoboka okukuuma ebyo byonna [ERINNYA LY’OMWAANA] byanatuwa mu kunonyereza kuno nga bya kyaama ebbanga lyonna.


OKUKUUMA BYOTUWADDE

bwetusangamu embeera yonna eyekuusa ku kutulugunya tusobola okujongerayo naye ebirala byonna ebrisigadde byakukuumibwa nga byakaama.

OKUSASULWA
Tewali kyotekedwa kuwayo okusobola okwetaba mumusomo guno.

BYAKUGANYURWAKI EBIRI MU KWETABA MUMUSOMO GUNO
Tewajja kubawo kudizibwawo kwona okwebyenfuna (ssente) okuja okuwebwa wabula tujja kuwayo akakoko lo nga okudizibwawo kulwokwetaba mumusomo nokusobozesa okwekuma eli akawuka ka corona.

OKUSASULWA
Tewali kusasulwa kuliwo kubanga omusomo gugenda kubawo kulunaku lwonebera kussomero.

EBIBUUZO EBIKWA KU MUSOMO
Bwoba olina ekibuuzo oba okwemulugunya kwona ku musomo guno tukusaba okubire Janet Nakuti, Raising Voices ku (0414531185).

EBIBUUZO KU DDEMBE LY’OYO ANETABA MUMUSOMO
Bwoba olina ebibuuzo byoona oba okwemulugunya ku ddembo lyo ngomu eyetabye mukunoonyereza kuno, oliwaddembe okutukiriila Christopher Semei Mukama, MUREC Secretary (0392174236).

OLUNYILILI LWEKYEYAGALILE
Okwetaba mukunoonyereza kuno kwakyeyagarile ate oli waddembe okukuvamu obudde bwonna nga tewali ngasi. Oyinza okusalawo okuddamu ebimu kubibuuzo ebikubuzidwa oba nobutaddamu.

OKUSASANYA EBIVUDDE MUMUSOMO
Tujakuba nga tukutegeza ebikwata kumusomo guno ngabwegugenda mumaso nebinaba bizulidwa mukunoonyereza kuno.

ABASEMBYE OMUSOMO GUNO
Okunoonyereza kuno kukakasibwa aba Ugandan Research Ethics Committee (MUREC) wamu naba Ugandan National Council for Science and Technology (UNCST).

OLUNYILIRI LWOKUKKIRIZA
........................................................................................................................................................................ anyinyonyodde ebigenda okukolebwa, obuzibu , wamu nemigaso egiri mukunoonyereza kuno wamu neddembe lyomwana [AMANNYA G’OMWANA’]. Ntegera nti okusalawo kwange omwana [AMANNYA G’OMWANA’] okwenyigila


**OKUSABA OKWEYONGERAYO**
Bwoba olina ekibuuzu kyonna ekikwaata ku kunonyereza kuno osobola okukibuuzu.

Okkirizza [ERINNYA LY’OMWAANA] okwetaba mu kunonyereza kuno?

<table>
<thead>
<tr>
<th>Okuddamu (londako kimu):</th>
<th>Akkirizza</th>
<th>Agaanye</th>
</tr>
</thead>
<tbody>
<tr>
<td>Erinnya ly’omuzadde</td>
<td>Omukono</td>
<td>Ennaku z’omwezi</td>
</tr>
<tr>
<td>Erinnya ly’omujulizi</td>
<td>Omukono</td>
<td>Ennaku zomwezi</td>
</tr>
<tr>
<td>Erinnya lyomunonyereza</td>
<td>Omukono</td>
<td>Ennaku z’omwezi</td>
</tr>
</tbody>
</table>

Okkirizza [AMANNYA G’OMWAANA] amaloboozi ge okukwatibwa ku katambi? (londako kimu):

Yye    Nedda

**OKWEBUUZA KU MWAANA**
Erinnya lyange nze [ERINNYA LYO] nkola n’ekitonogole kya IDinsight. Tuli mukunonyereza okuzuuLa ngeri ki jetusobola okutumbula enkola ya Good School Toolkit (GST) eddukanyizibwa ekitongole kya Raising Voices. Twwebuuza ku bayizi, abasomesa, abaddukanya amasomero nabazadde mu
ssomerolyo nga tugenda kukikola mu wiki eno. Era tugenda kukubaganya n’ebirowoozo n’ebibinja byabasomesa ko n’abayizi. Tukusaba wegate mu kuddamu ebibuuzo n’okukubaganya ebiriwoozo ku ngeri ki gy’osanzeemu enkola eno n’okutuwa amagezi ku biki byolowooza ebiyinza okukolebwa okusobola okutwala enkola eno mu maaso.

Tumaze okufuna olukusa okuva ku muzadde wo naye nawe oli waddembe okwesalirawo oba oyagala okwetabamu oba nedda. Bwobba ng’okalubiriziddwa oba ng’owulira toyagala kuddamu ebimu ku bibuuzo olw’ensonga yonna, ebimu osobola okubibuuka oba okunonyereza kuno okukuvaamu akadde konna. Omusomesa oba omukulu w’essonmero ajakuba kumpi awo singa oba omwetaaze naye aja kwesuula akabanga akatamusoboza kuwulira byetwogera.

Tukutegeeeza nti obuyambi bwonna essomero lyo bwerinafuna olwokussa GST mu nkola tebugenda kusinziira ku ggwe oba omuntu omulala yenna eyetabye mu kunonyereza kuno. Tewali kabi konna kayinza kukutuukako olwebyo byotuzzeemu; era tukusaba obeere mwesimbu ate owamazima nga bwekisoboka ng’okunonyereza kuno kugenda mu maaso.


Olinayo ekibuuzo kyonna kwebyo byenjogeddeko?

Wandyagadde okwetaba mu kunonyereza kuno?

Omwaana (Londako kimu): 
Agaanye 
Akkirizza

____________________

Name of witness 
Signature 
Date

Erinnya ly’omijulizi
Omukono 
Ennaku z’omwezi

Okirizza amaloboozi go okukwatibwa ku butambi? (londako kimu): 
Yye 
Nedda
Rutooro:

Omutwe gwo’rusomo orukunihirwa: Emigendero yo’kuteka omunkora: okuzora emiringo enungi eya Raising Voices’ Good School Toolkit.

Version: 3

ABAKUTOLEREA
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
Neha Raykar, Co-Investigator, IDinsight: Neha.Raykar@IDinsight.org
Dipak Naker, Co-Investigator, Raising Voices: Dipak.Naker@raisingvoices.org
Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

EBIUKUKWATA AHABAKUTEKA SENTE OMUKUKOREREZA KUNU
Raising Voices kiri kitongole ekitali kya gavumenti ekikora okutangira obutabanguko omu bakazi na’abaana. Ekitongole ekya evaluation fund kyetaba omukufuna engeri yokutangira obukabanguko ombakazi na’baana omunsi ezifuna mpora.

EBYAFAYO NE’SONGA YOKWEGA KUNU
Tukukora okutolereza kunu ni twetegereze engeri yo’kwimukya Raising Voices Good School Toolkit (GST) — emikore eikaire nekosezesebwa omuisomero lyawe okumara emyaka nke.
Tukwenda kumanya bikorwa kii eby GST ebiri byomuhendo muno omukuletaho empindukahinduka omumasomero.

EKIGENDERWA KANDI NOOHA ARAYETABAMU
Ebiturazora bijja kukozezesebwa aba Raising Voices okufuna engeri eyangye eya’masomero garakozesa.

Tukukora okutolereza kunu nitukaguza abeegi, abasomesa, abakuru besomero na’bazire hamasoero aga GST omu Uganda, kandi nitukaguza abasomesa na’baanabakebake nka 6-8 buli masomero mwenda. Ofunirwe nkomusomesa kuruga omuisomero eriukkora GST.

Tukukora okutolereza kunu nitukaguza abeegi, abasomesa, abakuru besomero na’bazire hamasoero aga GST omu Uganda, kandi nitukaguza abasomesa na’baanabakebake nka 6-8 buli masomero mwenda. Ofunirwe nkomusomesa kuruga omuisomero eriukkora GST.

AKASUMI AKABALIRIRWE HABWA BULI MUNTU AGYA KWETABAMU
Okukaguzibwa kunu kwija kutwara haihi esaha emu.
EBIRAHONDERA


Caali kimanye nti orulengo rwobuyambi mukuteeka munkora GST isomero lyomwaana liratungamumaiso oku tibukwija kusigikirra hal iwe oba omuntu ondi weena ou turabaza naawe haisomeroebyarатурagurakum. Tharoho kibi kyooona ekikwisa kuruga mu ngeri [IBARA LY’OMWAANA] aggarukiremuesobora. Inyweena nitubasaba kuba bama zimakumirana obuturabaza nitubaza naaiwe oba n’abantuabaingi.

Twija kuba noomu habakozi baitu owakuhandika obu turaba ntubaza. Twija nokuwata amarakaomukubaza kunu, nakwikiriza kwaawe twija kuhikirra [IBARA LY’OMWAANA] kumukaguza uwe obwaraba nayendakwetabamu.

EBIZIBU/EBIKUTALIBANIZA


EBYOYKUFUNAMU

Baitu [IBARA LY’OMWAANA] kwetabamu kwe twija kuyamba Raising Voices kumanya nkoku basoborakwengeramu amaanu munteekateka yabo habwebikaro ebindi ebiri nka kiu kandi
basobole nokukehyaha muhendo gwebibakuteeka muntegeka enu. Ebyoratugambira nibigenda kukozeisibwa Raising Voices kuteeka munkora entegeka enu mumasomero maingi mu Uganda ekisobora kuyambaho mukuleetaamasomero kuba garuungi kandi gemirembe habwokusoma kurungi kwa’baana.

ENSIIITA

OMUHENDO
Busaho muhendo gwona iwe [EIBARA LY’OMWAANA] okwetaba omukwega kunu.

OKUGARURAHO HABWO’KWETABA OMKWEGA KUNU
Busaho kugarurwaho oba kusasurwa okuraba musente okwija kukolebwa hali iwe [EIBARA LY’OMWAANA], okwihaho oija kuhebwa akakokoro kahamaiso akarakuyamba okwetangira okufuna oburwaire bwa COVID-19.

OKUSASURWA
Busaho kusasurwa kwona okurabaho hakasumi obuturaba haisomero lyawe [EIBARA LY’OMWAANA] hakiro obworaba utuzire nkabuliijo.

EBIKAGUZO EBIKUKWATA HAKUSOMA KUNU
Bworaba oina ekikaguzo orundi okwemurugunya hali okwega kunu, bairaba hikira Janet Nakuti, Raising Voices hanamba yesimu (0414531186).

EBIKAGUZO EBIKUKWATA HALI OBUGABE OBWABAJKETABA OMKWEGA KUNU
Bworaba oina ekikaguzo orundi okwemurugunya hali obugabe bwawe omukwetaba omukwega kunu, bairaba hikira Christopher Semei Mukama, MUREC Secretary hanamba yesimu (0392174236).

EKIHANDIKO EKIKWOLEKA OKWEHAYO KWANGE NTAKAKIRWE
Okukora nanywe nyaihaye nyenka ntakakirwe kandi nkusakurugamu kairekona hali nkwendeza hataro ho musango gwona. [EIBARA LY’OMWAANA] okusobora kugarukamu bimu habikaguzo ebinkagulizibwe oba byona.

KUSOBOORA EBIINYAKURUGIREMU
Habwakasumi obuturaba omukwega kunu, oija kuhebwaga amakuru agakukwata hali emigendero yona ne’birugiremu.
EKIRAGIRO KYOKUGUMIZIBWA
Okwega kunu kukagumizibwa aba Accredited Ugandan Research Ethics Committee (MUREC) na Uganda National Council For Science and Technology (UNCST).

OBWAKAIKO OBUKWOLEKA OKWIKIRIZA


KWIKIRIZIBWA KUGENDA MUMAIISO
Obworaba oine ebikaguzo byoona hakuseruliza kunu, caali nkaguzi hati.
Noikiriza [IBARA LY’OMWAANA] kwetabana mukuseruliza kunu?

Owobalize naawe (Circle one): Aikirize omwaana ayetabemu Ayangire omwaana atabamu

_________________________ ___________________________ ___________________________
Ibara ly’owabalize naawe Omukono Ekiro

_________________________ ___________________________ ___________________________
Ibara ly’owabaireho Omukono Ekiro

_________________________ ___________________________ ___________________________
Ibara ly’owakuseruliza Omukono Ekiro
Okkiriza [AMANNYA G’OMWAANA] amaloboozi ge okukwatibwa ku katambi? (londako kimu):

Yye            Nedda

KWIKIRIZA KW’OMWAANA


Twikiranganize na abazire bawe baitu oine obugabe kукомamu kwetabamu rundi kwaanga. Kakubaohurra otalibanizibwe rundi tokwenda kugarukamu ekikukaguzibwe habwensonga yoona, osobora ekiekikaguzo kuwiguruka okagenda ha kindi rundi kuleka kubaza nogu owakukukaguzu obwire bwoona. Haija kuba haroho omusomesa rundi omukuru wisomero haihi kakuba muba nimubendahabwensongyoona obuturaba nitubaza n’omuntu omu rundi abaingi, baitu baija kuba harsha ekikumara kutasoborakuhurra ebi muraba nimitutugarukamu.


Oine ekikukatalibiana kubula kuruge hali ebi nkugambire?

Noyenda kwetaba mukuseruliza kunu?

Okkiriza kubamu

Aikirize kubamu

Ayangire kubamu

______________________

Name of witness

Signature

Date

Ibara ly’owabaireho

Omukono

Ekiro

Nokiraniza kukuwata amaraka gawe hakatambi (Tekaah akamanyirizo):  Ego            Nangwa
PARENTAL CONSENT FORM FOR MINORS (FOCUS GROUP DISCUSSIONS)

English:

Title of the proposed study: Pathways for agile implementation: identifying the active elements of Raising Voices' Good School Toolkit

Version: 3

INVESTIGATORS
Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
Neha Raykar, Co-Investigator, IDinsight: Neha.Raykar@IDinsight.org
Dipak Naker, Co-Investigator, Raising Voices: Dipak.Naker@raisingvoices.org
Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org

DESCRIPTION OF SPONSORS OF THE RESEARCH PROJECT
This study is commissioned by Raising Voices and funded by The Evaluation Fund. Raising Voices is a Ugandan non-governmental organization that works to prevent violence against women and children. The Evaluation Fund is a foundation that supports high-quality evaluations of interventions that aim to prevent violence against children in low and middle-income countries.

BACKGROUND AND RATIONALE FOR THE STUDY
We are doing a research study to understand how to improve the Raising Voices’ Good School Toolkit (GST) – the methodology that has been implemented in your school over the last few years. We are specifically interested in learning which GST activities are the most important for leading to changes in schools.

PURPOSE AND WHO WILL PARTICIPATE
Our findings will be used by Raising Voices to develop a new version of the program that is easier for schools to implement.

We are conducting research by interviewing students, teachers, administrators, and parents at 9 GST schools in Uganda, as well as conducting focus groups with teachers and students with 6-8 participants at each of these 9 schools. [CHILD NAME] is being asked to participate because he/she is a student in a school that has implemented the GST.

ESTIMATED DURATION FOR PARTICIPANTS
The focus group discussion will take approximately one hour.

PROCEDURES
We would appreciate your permission to let [CHILD NAME] take part in this focus group discussion. With your permission we will approach [CHILD NAME] to ask if he/she wants to take part. We will
then find a quiet space (outdoors) and conduct the focus group discussion. The questions will focus on students’ experiences of the GST and how they think it could be improved. The focus group discussion will take approximately one hour. A teacher or other school administrator will be on-call at all times for [CHILD NAME]’s protection.

Please be aware that the level of GST implementation support [CHILD NAME]’s school receives in the future is not contingent on you or any other participants at the school providing us with certain responses. There will be no negative consequences to any of [CHILD NAME]’s responses; we strongly encourage all participants to be as honest as possible during the discussion.

We will have one of our staff members taking notes during the focus group discussion. We will also be audio recording the discussion, with your consent and [CHILD NAME]’s assent.

**RISKS/DISCOMFORTS**

The risks associated with [CHILD NAME]’s participation in this study are expected to be minimal. [CHILD NAME] will not directly be asked about any incidences of violence he/she has experienced. However, incidences of violence may be alluded to during focus group discussions, either by [CHILD NAME] or by other participants. There may be a risk of vicarious trauma should [CHILD NAME] hear others report violence during the focus group discussion or should [CHILD NAME] relive any violent incidents that they themselves report.

Should [CHILD NAME]’s feel any discomfort participating in this study, he/she has the right to skip any uncomfortable questions or to leave the discussion at any time, without the need to explain his/herself and without any repercussions. If [CHILD NAME] experiences any distress while participating in this study and you feel he/she would benefit from further support, our surveyors can provide these contact details.

We will take appropriate steps to safeguard [CHILD NAME]’s data and information as well as to ensure confidentiality at all times.

As you might know, there is an ongoing coronavirus pandemic and the virus can be spread person-to-person. There is a small chance that [CHILD NAME] and our staff could pass it to each other without their knowledge, if they do not take proper precautions. Consequently, [CHILD NAME] will be asked to stay 2 meters away from the person conducting the focus group discussion and all other participants and to wear a mask. We will also have the focus group discussion outdoors. These measures can help make the discussion safer and prevent the spread of coronavirus.

**BENEFITS**

[CHILD NAME]’s participation will help Raising Voices learn how they can improve their program for other communities like yours and develop a less resource intensive version of the program. This information will be used by Raising Voices to implement the program in more schools in Uganda, which may contribute to help create a safer and better learning environment for children.

**CONFIDENTIALITY**
The information [CHILD NAME] provides will be kept strictly confidential and will only be used for research purposes. All project information will only be seen by study staff. None of the information [CHILD NAME] provides will be used in connection with his/her name, your name, or other identifying information. If we hear about abuse, we may need to report that aspect of the interview, however, we will keep all other aspects of the interview confidential.

COST
There are no costs associated with [CHILD NAME]’s participation in the study.

COMPENSATION FOR PARTICIPATION IN THE STUDY
There won’t be any direct financial compensation given to [CHILD NAME], but he/she will be given a face mask as compensation for his/her participation to help to protect him/her against COVID-19.

REIMBURSEMENT
No reimbursements are available as the study will be taking place at [CHILD NAME]’s school on a day he/she is normally present.

QUESTIONS ABOUT THE STUDY
If you have any questions or complaints about the study, please contact Janet Nakuti, Raising Voices (0414531186).

QUESTIONS ABOUT PARTICIPANT RIGHTS
If you have any questions or complaints regarding [CHILD NAME]’s rights as a participant of this study, please contact Christopher Semei Mukama, MUREC Secretary (0392174236).

STATEMENT OF VOLUNTARINESS
[CHILD NAME]’s participation is entirely voluntary and he/she is free to take part or withdraw at any time without penalty. He/she may choose to answer some or all of the questions posed.

DISSEMINATION OF RESULTS
Over the course of the study, you will be provided with information about the study’s progress and findings.

ETHICAL APPROVAL
This study has been approved by an accredited Ugandan Research Ethics Committee (MUREC) and the Ugandan National Council for Science and Technology (UNCST).

STATEMENT OF CONSENT
[Statement of consent text as per the original document]
NAME’s identity will be concealed. I am aware that I may withdraw [CHILD NAME]’s participation at anytime and that [CHILD NAME] may withdraw his/her own participation at any time. I understand that by signing this form, I do not waive any of my legal rights or [CHILD NAME]’s rights but merely indicate that I have been informed about the research study in which I am voluntarily agreeing [CHILD NAME] to participate. I also agree that all of the information [CHILD NAME] voluntarily shares may be used for research purposes by IDinsight. A copy of this form will be provided to me.

**PERMISSION TO PROCEED**
If you have any questions regarding the survey, please ask me now.

Do you give permission for [CHILD NAME] to take part in this study?

<table>
<thead>
<tr>
<th>Respondent (circle one):</th>
<th>Agreed for child to be in study</th>
<th>Refused for child to be in study</th>
</tr>
</thead>
<tbody>
<tr>
<td>_______________________</td>
<td>____________________________</td>
<td>____________________________</td>
</tr>
<tr>
<td>Name of respondent</td>
<td>Signature</td>
<td>Date</td>
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<td>_______________________</td>
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<td>____________________________</td>
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<tr>
<td>Name of witness</td>
<td>Signature</td>
<td>Date</td>
</tr>
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<td>_______________________</td>
<td>____________________________</td>
<td>____________________________</td>
</tr>
<tr>
<td>Name of investigator</td>
<td>Signature</td>
<td>Date</td>
</tr>
</tbody>
</table>

Do you also consent to [CHILD NAME] being recorded? (circle one)  Yes  No

**CHILD ASSENT**
Hello, my name is [NAME] and I work for IDinsight. We are doing research to understand how to improve the Raising Voices’ Good School Toolkit (GST). We are interviewing students, teachers, administrators, and parents at your school this week, as well as conducting focus group discussions with teachers and students. You are being asked to participate because we want to know about your experience with the GST and hear your ideas for how it could be improved.

We have already gotten your parent’s permission, but you are free to choose if you want to participate or not. If you feel uncomfortable or you do not want to answer some of the questions for
any reason, you can choose to skip questions, or leave the discussion at any time. There will be a teacher or school administrator nearby in case you need them for any reason, but they will be far enough away that they won’t be able to hear any of your responses.

We want you to know that the amount of support your school receives for the GST in the future will not depend on you or any other participants at your school providing us with certain responses. Nothing bad will happen as a result of your responses; we want you to be as honest as you can be during the focus group discussion.

We will be taking notes and also audio recording the focus group discussion. The focus group discussion will take about one hour. We will not tell anybody about your answers using your name and your answers will not affect your performance in your class. If you are worried or unhappy about anything that happens during the focus group discussion, you can tell your teacher or parent and they can help you. Do you have any questions or concerns about anything I have said?

Do you want to participate in the study?

Child (circle one): Agreed to be in study Refused to be in study

________________________  ______________________  ________________
Name of witness Signature Date

Do you also assent to being recorded? (circle one) Yes No

Luganda:

Omutwe gwokunoonyereza: Emitendela egyomulembe ekyokutusa obuweleza: okuzula enkola ezisukiridde eza Raising Voices’ Good School Toolkit

Ekiwandikko: 3

ABANOONYEREZA

Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
Neha Raykar, Co-Investigator, IDinsight: Neha.Raykar@IDinsight.org
Dipak Naker, Co-Investigator, Raising Voices: Dipak.Naker@raisingvoices.org
Janet Nakuti, Co-Investigator, Raising Voices: Janet@raisingvoices.org
Tvisha Nevatia, Co-Investigator, Raising Voices: Tvisha@raisingvoices.org
EBIKWATA KUBATEKA SENTE MUKUNOONYEREZA KUNO

Omusomo guno gutandikidwawo abba Raising Voices ela abagutaddeemu ssente be ba The Evaluation Fund. Raising Voices kitongole kyo'bwanekeyewa ekikola kukuzyiiza okutulugunyizibwa kwa'bakyala na'baana. Ekiibiina kya Evaluation Fund gwe musingi oguwagona okunonyereza kubiziyiza okutulugunyizibwa kwa'baana mu mawanga egenfuna entono oba ensamu samu.

ENSIBUKO NEKIGENDERELWA KYOKUNOONYEZA

Tuli mukunnonyereza okusobola okutegeera engeri zetuyinza okwogeramu ebisooko mu nkola ya "Raising Voices Good School Toolkit" (GST). Enkola eno ebadde yetekwawo mu ssomero lyo emyaka ejiyise ela nga tusingila dala okwagala okumanya buyigirize ki mu GST obusinga okuba obwomugaso obuyinza okuleta enkyukakyuka mu ma'ssomero.

OMUGASO ELA BANI ABALINA OKWETABA MU MUMUSOMO

Byetunajja mu kunonyereza kuno bijakozesebwa Raising Voices okusobola okutumbula pulogulamu empya enasoboza abamassomero okutukiriiza.

Omusomo guno tugenda kwetaga okwogeramu/okunyumyamu nabayiizi, abasomero, abakulu bamassomero wamu nabazedde okuva mumassomero mwenda (9) aga GST mu Uganda ela tuuja kusawo nokukugabanya ebivoozo wakati wabasomera na'bayiizi mibikoosi ebitasuka bantu mukaga (6) oba munana (8) okuva mumassomero omwenda. Osabibwa okwetaba okubanga ozulidwa oku obusomero mu agamu ku ma'ssomerogatekwamu GST.

OBUDDE BWONOMALA NG'OBUZIBWA

Okunyumyamu kuno kujja kutwala nga esawa emu yoka.

EBIGOBERERWA


Omu ku banaffe betukola nabo ajakuba nga awandiika byonna ebigenda mu maaso nga tukubaganya ebirowoozo n’ekibinja. Wajakubaawo n’okukwawaata malwoboozi ku butambi, nga ggwe ne [AMANNYA G’OMWAANA] mutuwadde olukusa.

**OBUZIBU N’OKUKALUBIZIBWA**

Singa [ERINNYA LY’OMWAANA] yesanga nga tawulira mirembe kwetaba mu kunonyereza kuno waddembe okubuka ebibuzo ebimuulubizarra oba okusazaamu okubata mu kukubaganya ebirowoozo akadde konna awatali kwenyonyolako era tanenyezebewa. Singa [AMANNYA G’OMWAANA] akalubizibwaamu ng’okubaganya ebirowoozo kugenda mu maaso, waddembe okubuka ekibuzo kyonna singa asanga obuzibu mu kikyanukula oba okubijamamu enta akadde konna nga teyenyonyoddeeko era tewali kinyiza kumukolebwaako olwekyo kyaako.


Nga bwemukimanyi nti obulwadde bwa corona bukyaliwo era nga busobola okusasaana okuva ku muntu omu okudda ku mulala, kisoboka [ERINNYA LY’OMWAANA] oba omunonyereza waffe ayinza okuba nabwo ate nabusiiga omulala nga tetumanyi singa tetussa munkola biragiro bya beby’obulumu.

[AMANNYA G’OMWAANA] ajakusabibwa okwesuula akabanga ka mitta bbiri okuva ku muntu abuusa ebiwo zo nekubantu abalala abetabye mu kibinja era n’okwambala akakokolo. Okunonyereza kuno mu kibinja kugenda kukolebwa wabweeru kituyambe okwetangira ekirwadde kya corona virus.

**EMIGANYULO**
Wabula [ERINNYA LY’OMWAANA] bweyenyigiramu kiyamba Raising Voices okumanya engeri gyebayinza okutumbula enkola eno mu bitundu ng’ekikyo n’okugunjawo engeri y’okukondeeza ku bwetaago mu kuyimisaa enkola eno.

Raising Voices yakukozesa ebivudde mu kunonyereza okubunyisa enkola eno mu masomero manji mu Uganda ekinyiza okuyamba okussawo embeera ennungi eri abaana baffa mu masomero.

**BYAKUGANYURWAKI EBIRI MU KWETABA MUMUSOMO GUNO**
Tewajja kubawo kudizibwawo kwona okubwefuna (ssente) okuja okuwebwa wabula tuja kuwayo akakokolo nga okudizibwawo fulwokuwetaba mumusomo nokusoboza okwekuma eli akawuka ka corona.
OKUSASULWA
Tewali kusasulwa kuliwo kubanga omusomo gugenda kubawo kununaku lwonebera kussomero.

EBIBUUZO EBIKWA KU MUSOMO
Bwoba olina ekibuuzo oba okwemulugunya kwona ku musomo guno tukusaba okubire Janet Nakuti, Raising Voices ku (0414531185).

EBIBUUZO KU DDEMBE LY’OYO ANETABA MUSOMO
Bwoba olina ebibuuzo byoona oba okwemulugunya ku ddembo lyo ngomu eyetabye mukunoonyereza kuno, oliwaddembe okutukirila Christopher Semei Mukama, MUREC Secretary (0392174236).

OLUNYILILI LWEKYEYAGALILE
Okwetaba mukunoonyereza kuno kwakyeyagarile ate oli waddembe okukuvamu obudde bwonna nga tewali ngasi. Oyinza okusalawo okuddamu ebimu kubibuuzo ebikubuzidwa oba nobutaddamu.

OKUSASANYA EBIVUDDE MUSOMO
Tujakuba nga tukutegeza ebikwata kumusomo guno ngabwegugenda mumaso nebinaba bizulidwa mukunoonyereza kuno.

ABASEMBYE OMUSOMO GUNO
Okunoonyereza kuno kukakasibwa aba Ugandan Research Ethics Committee (MUREC) wamu naba Ugandan National Council for Science and Technology (UNCST).

OLUNYILIRI LWOKUKKIRIZA

AMANNA G’OMWAANA byatubulidde kyeyagarile bisoboka okukozesebwana kulwobulungi bwomusomo guno eri aba IDinsight. Ojakwebwako kopi yekiwandiko kino.

OKUSABA OKWEYONGERAYO
Bwoba olina ekibuuzo kyonna ekikwaata ku kunonyereza kuno osobola okukibuza.

Okkiririza [ERINNYA LY’OMWAANA] okwetaba mu kunonyereza kuno?

<table>
<thead>
<tr>
<th>Okuddamu (londako kimu):</th>
<th>Akkiriza</th>
<th>Agaanye</th>
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</thead>
<tbody>
<tr>
<td>______________________</td>
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<td>__________________</td>
</tr>
<tr>
<td>Erinnya ly’omuzaddde</td>
<td>Omukono</td>
<td>Ennaku z’omwezi</td>
</tr>
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<td>______________________</td>
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</tr>
<tr>
<td>Erinnya ly’omujulizi</td>
<td>Omukono</td>
<td>Ennaku zomwezi</td>
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<td>______________________</td>
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<td>__________________</td>
</tr>
<tr>
<td>Erinnya lyomunonyereza</td>
<td>Omukono</td>
<td>Ennaku z’omwezi</td>
</tr>
</tbody>
</table>

Okkiriza [AMANNA G’OMWAANA] amaloozi ge okukwatibwa ku katambi? (londako kimu):

<table>
<thead>
<tr>
<th>Yye</th>
<th>Nedda</th>
</tr>
</thead>
</table>

OKWEBUUZA KU MWAANA

Tumaze okufuna olukusa okuva ku muzadde wo naye nawe oli waddembe okwesalirawo oba oyagala okwetabamu oba nedda. Bwooba ngowulira okalubiriziddwa oba ngowulira toyagala kuddamu ebimu ku bibuzo olwensoga yonna, ebibuzo ebimu osobola okubibuuka oba ekibinja okukifulumamu. Omusomesa oba omukulu w’essomero ajakuba kumpi awo singa oba omwetaaze naye aja kwesuula akabanga akatamusoboza kuwulira byetwogera.
Tukutegeeza nti obuyambi bwonna essomero lwo bwerina funa olwokussa GST mu nkola tebugenda kusinziira ku ggwe oba omuntu omulala yenya eyetabye mu kunonyereza kuno. Tewali kabi konna kayinza kikutuukako olwebyo byoyogedde nga tukubaganya ebirowoozo ng’ekibinja; era tukusaba obeere mbestos buwa awa mazima nga bwekisoboka ng’okukubaganya ebirowoozo kugenda mu maaso.

Tuja kuwandiika byonna ebinakubaganyizibwaako ebirowoozo mu kibinja; nga kwotadde n’okukwata amaloobozi ku butambi. Kino kiyinza okutwaala obudde bwa sawa ng’emu. Tewali muntu yenna gwetugenda kubuulira kwebyo byotuzzeemu, oba okukoza erinnya lyo era byonna byonatuddamu tebirina kakwaate n’ebyo byosoma mu kibiina oba ebinavaamu. Bwowulira ngebikoleddwa tebikusanyusizza osobola okubuulira omusomesa oba muzaddewo nebakuyamba.

Olinayo ekibuuzo kyonna kwebyo byenjogeddeko?

Wandyaagadde okwetaba mu kunonyereza kuno?

Omwaana (Londako kimu):           Agaanye              Akkirizza

____________________  __________________  __________________
                 Name of witness          Signature          Date
Erinnya ly’omijulizi                     Omukono               Ennaku z’omwezi

Okirizza amaloboozi go okukwatibwa ku butambi? (londako kimu):           Yye              Nedda

Rutooro:

EKIGENDERERWA

Omutwe gwo’rusomo orukunihirwa: Emigendero yo’kuteka omunkora: okuzora emiringo enungi eya Raising Voices’ Good School Toolkit.

Version: 3

ABAKUTOLEREZA

Christy Lazicky, Principal Investigator, IDinsight: Christy.Lazicky@IDinsight.org
Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org
EBIKUKWATA AHABAKUTEKA SENTE OMUKUKOREREZA KUNU
Raising Voices kiri kitongole ekitali kya gavumenti ekikora okutangira obutabanguko omu bakazi na’abaana. Ekitongole ekya evaluation fund kyetaba omukufuna engeri yokutangira obukabanguko ombakazi na’baana omunsi ezifuna mpora.

EBYAFAYO NE’SONGA YOKWEGA KUNU
Tukukora okutolereza kunu nikwo twetegereze engeri yo’kwimukya Raising Voices Good School Toolkit (GST) – emikore eikaire nekosezesebwa omuisomero lyawe okumara emyaka nke.
Tukwendwa kumanya bikorwa kii ebya GST ebiri byomuhendo muno omukuletaho empindukahinduka omumasomero.

EKIGENDERWA KANDI NOOHA ARAYETABAMU
Ebiturazora bijja kukozesebwa aba Raising Voices okufuna engeri enyangu eya’masomero garakozesa. Tukukora okutolereza kunu nitukaguza abeegi, abasomas, abakuru besomero na’bazire hamosoero aga GST omu Uganda, kandi nitukaguza abasomesa na’baanabakebake nka 6-8 buli masomero mwenda. Ofunirwe nkomesomesa kuruga omuisomero erikukora GST. Tukukora okutolereza kunu nitukaguza abeegi, abasomas, abakuru besomero na’bazire hamosoero aga GST omu Uganda, kandi nitukaguza abasomesa na’baanabakebake nka 6-8 buli masomero mwenda. Ofunirwe nkomesomesa kuruga omuisomero erikukora GST.

AKASUMI AKABALIRIRWE HABWA BULI MUNTU AGYA KWETABAMU
Okukaguzibwa kunu kwija kutwara haihi esaha emu.

EBIRAHONDERWA
EBIZIBU/EBIKUTALIBANIZA


EBYOKUFUNAMU

Baitu [IBARA LY’OMWAANA] kwetabamu kwe kwija kuyamba Raising Voices kumanya nkoku basoborakwongeramu amaani munteekateka yabo habwebikaro ebindi ebiri nka kiny kandi basobole nokukhehya mudoendo gwebibakuteeka muntegeka enu. Ebyoratugambira nibigenda kukoizesibwa Raising Voices kuteekateka mumu kuteeka en u mumasomero maiingi me Uganda ekisobora kuyambaho mukuleetaamasomero kuba gwarungi kandi gemiremba habwokusomaka kurungi kwa’baana.

ENSIITA


OMUHENDO

Busaho muhendo gwona iwe [EIBARA LYOMWAANA] okwetaba omukwega kunu.
OKUGARURAWO HABWO’KWETABA OMUKWEGA KUNU
Busaho kugarurawho oba kusasurwa okuraba musente okwija kukolebwa hali iwe [EIBARA LYO’MWAANA], okwihaho oija kuhebwa akakokoro kahamaiso akarakuyamba okwetangira okufuna oburwaire bwa COVID-19.

OKUSASURWA
Busaho kusasurwa kwona okurabaho hakasumi obuturaba haisomero lyawe [EIBARA LYO’MWAANA] hakiro obwororaba otuzire nkabulijio.

EBIKAGUZO EBIKUKWATA HAKUSOMA KUNU
Bworaba oina ekikaguzo orundi okwemurugunya hali okwega kunu, bairaba hikira Janet Nakuti, Raising Voices hanamba yesimu (0414531186).

EBIKAGUZO EBIKUKWATA HALI OBUGABE OBWABAJKWETABA OMUKWEGA KUNU
Bworaba oina ekikaguzo orundi okwemurugunya hali obugabe bwawe omukwetaba omukwega kunu, bairaba hikira Christopher semei mukama, MUREC Secretary hanamba yesimu (0392174236).

EKIHANDIKO EKIKWOLEKA OKWEHAYO KWANGE NTAKAKIRWE
Okukora nanywe nyehaireyo nyenka ntakakirwe kandi nkusakurugamu kairekona hali nkwezwa hataroho musango gwona. [EIBARA LYO’MWAANA] okusobora kugarukamu bimu habikaguzo ebinkagulizibwe oba byona.

KUSOBOORA EBINYAKURUGIREMU
Habwakasumi obuturaba omukwega kunu, oija kuhebwaga amakuru agakukwata hali emigendero yona ne’birugiremu.

EKIRAGIRO KYOKUGUMIZIBWA
Okwega kunu kukagumizibwa aba Accredited Ugandan Research Ethics Committee (MUREC) na Uganda National Council For Science and Technology (UNCST).

OBWAKAISO OBUKWOLEKA OKWIKIRIZA

KWIKIRIZIBWA KUGENDA MUMAISO
Obworaba oine ebikaguzo byoona hakuseruliza kunu, caali nkaguza hati.

Noikiriza [IBARA LY’OMWAANA] kwetaba mukuseruliza kunu?

Owobalize naawe (Circle one): Aikirize omwaana ayetabemu Ayangire omwaana atabamu

____________________  __________________________  ______________________
Ibara ly’owabalize naawe Omukono Ekiro

____________________  __________________________  ______________________
Ibara ly’owabaireho Omukono Ekiro

____________________  __________________________  ______________________
Ibara ly’owakuseruliza Omukono Ekiro

Okkiriza [AMANNA G’OMWAANA] amalbooozi ge okukwatibwa ku katambi? (londako kimu):
Yye Nedda

KWIKIRIZA KW’OMWAANA

Twikiranize nabazaire bawe baihe oine obugabe kukomamu kwetabamu rundi kwaanga. Kakuba ohurraotalibanizibwe rundi tokwenda kugarukamu ekkukaguzibwe habwensonga yoona, osobora
ekiekikaguzo kukiguruka okagenda ha kindi rundi kuleka kubaza nogu owakukukaguza obwire bwoona.

Haija kuba haroho omusomesa rundi omukuru wisomero haihi kakuba muba nimubenda habwensongayoona obuturaba nitubaza n’omuntu omu rundi abaingi, baitu baija kuba hara ekikumara kutasoborakuhurra ebi muraba nimutugarukamu.

Niwenda mumanye nti obwingi bwobuyambi isomero lyanyu liritunga habwa GST mumaiso okutibulisigikirra hal iwe oba omuntu ondi weena haisomero lyanyu kutugarukamu mungarukamu yoona.Busaho kibi kyona ekiribaho habwebyo ebimutugarukiremu; niwenda mube bamazima nkokumurukusobora kuba omukubaza naitwe nk’omuntu omu oba nka’bantu abaingi.

Twija kuba nituhandiika kandi nitukwata amaraka kubaza kwaito. Kubaza kwaito kwija kumara nke saahaemu. Titukwija kugambira muntu weena ebigarukwamu byaawe nitukozaesa ibara lyaaawe kandiebyoratugarukamu tibikwija kkwata hangeri eyokusomamu mukitebe. Kakuba oba oyeralikire rundiotasemirirwe ha kintu kyona ekirabaho obu nitubaza, osobora kugambiraho omusomesa waawe obaomaumuwe kandiebyoratugarukamu yoona ekiribaho habwebyo ebimutugarukiremu; niwenda mube bamazima nkokumurukusobora kuba omukubaza naitwe nk’omuntu omu oba nka’bantu abaingi.

Oine ekikukatalibaniiza kyoona kuruga hal i ebi nkugambire?

Noyenda kwetaba mukuseruliza kunu?

<table>
<thead>
<tr>
<th>Omwaana (Circle one):</th>
<th>Aikirize kubamu</th>
<th>Ayangire kubamu</th>
</tr>
</thead>
<tbody>
<tr>
<td>____________________</td>
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</tbody>
</table>

Name of witness
Signature
Date

Ibara ly’owabaireho
Omukono
Ekiro

Nokiraniza kukwata amaraka gawe hakatambi (Tekaho akamanyirizo):
Ego
Nangwa