

# Pathways for agile implementation

Identifying the active elements of  
Raising Voices' Good School  
Toolkit

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School Toolkit**

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# Acronyms

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

# 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.

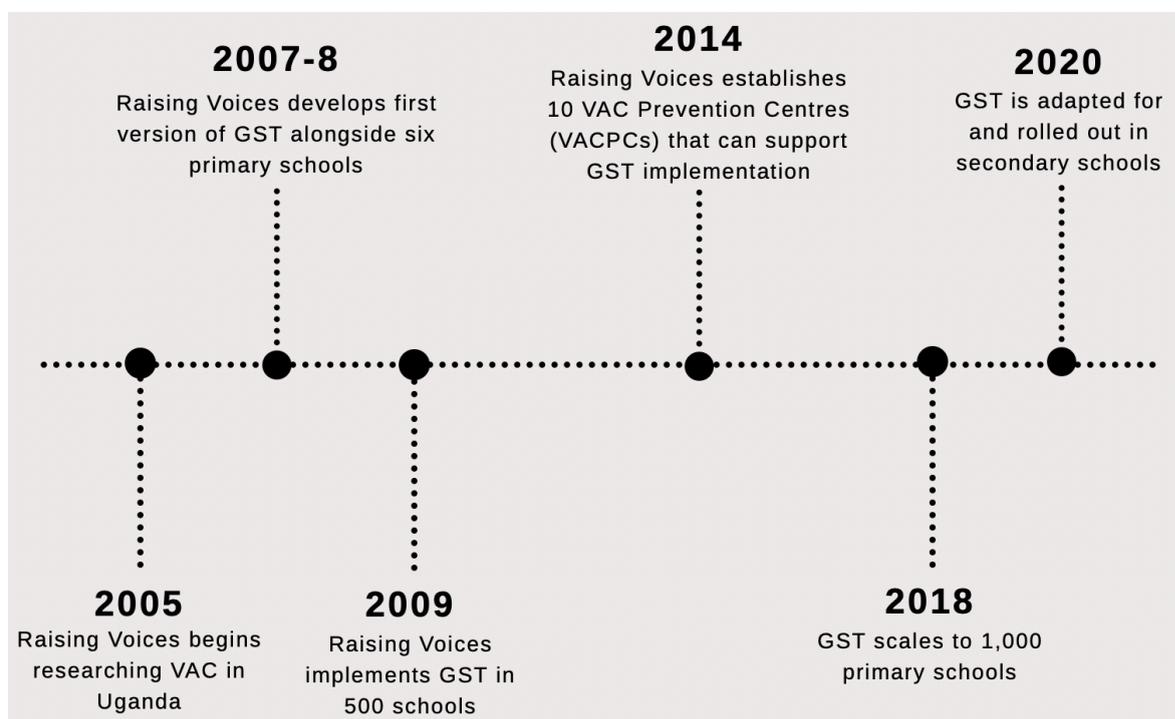
## 1.1.2 Timeline of Implementation

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**



### 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 hypothesised 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:

Luwero District	Kabarole District
St. Kizito Naluvule PS	Kitarasa PS
Buzibwera C/U PS	Kinyamasika PS
Mamuli C/U PS	Kasiisi PS
Katikamu SDA PS	Kamengo PS
	Butebe PS

### 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;<sup>1</sup> 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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<sup>1</sup> 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**

Respondent Sub-Type	Interviews	FGDs
Teachers	27	51
Students	45	56
Administrators	9	-
Parents	27	-
<b>Total</b>	<b>108</b>	<b>107</b>

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 IDinsight 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.<sup>2</sup> 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

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<sup>2</sup> All data collection instruments and informed consent forms were provided in English, Luganda, and Rutooro.

information.

## 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,

assemblies, and debates.

- 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.<sup>3</sup>

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**

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<sup>3</sup> 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.<sup>4</sup> 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

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<sup>4</sup> 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,<sup>5</sup> 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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<sup>5</sup> 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:

- wall of fame (as a student feedback mechanism);
- teacher evaluation forms; and,
- magazines/newsletters.

### 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

protagonists).

**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.<sup>6</sup> 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

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<sup>6</sup> 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 RRP, 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<sup>7</sup> 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

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<sup>7</sup> 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 shy 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.<sup>8</sup> 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.

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<sup>8</sup> 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.

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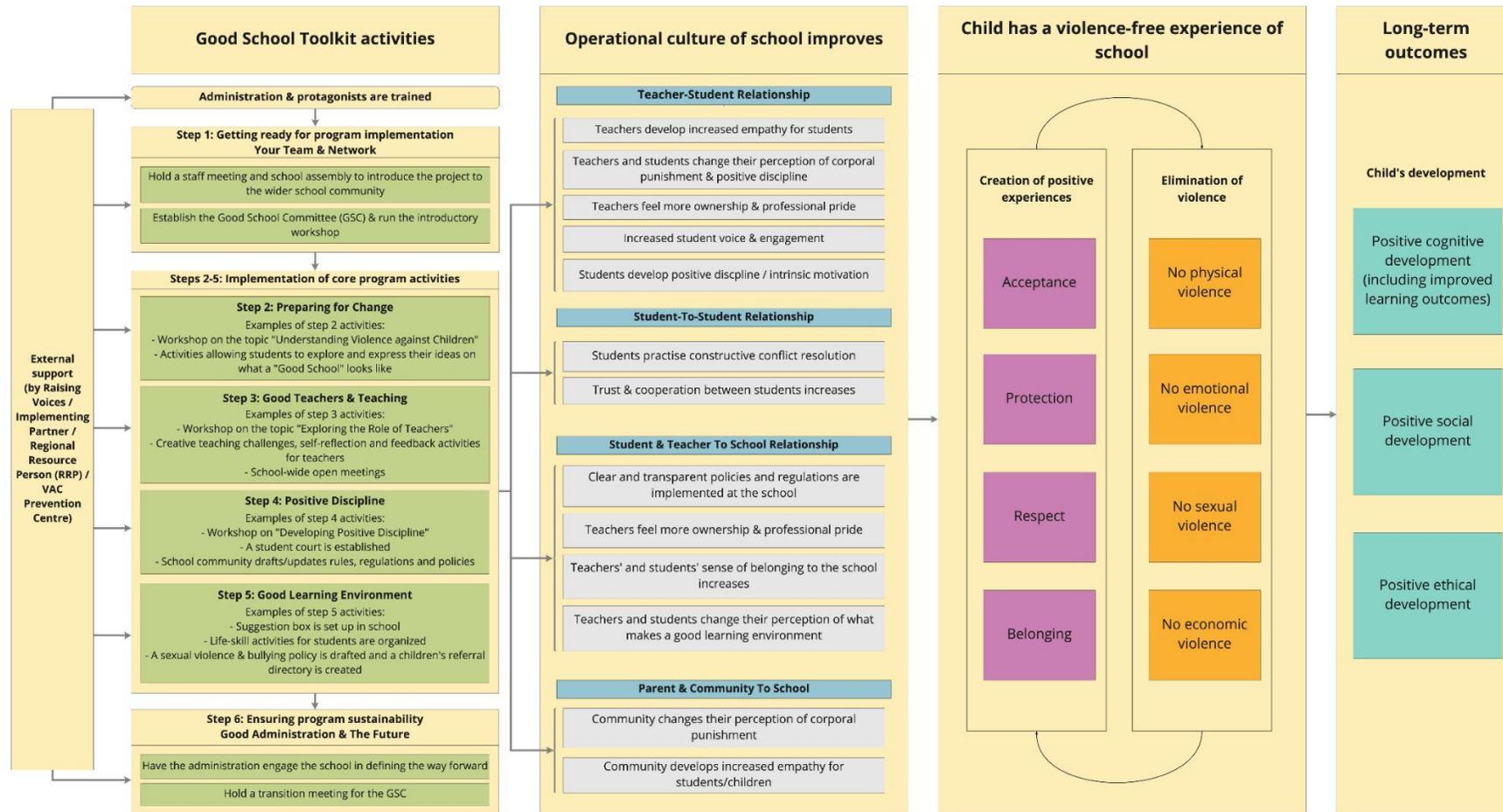
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# Appendices

## Appendix A: Theory of Change for the Good School Toolkit



## Appendix B: Breakdowns of Respondents by Demographic Categories

**Table 1B: Interview and FGD Respondents by School**

School	Interviews	FGDs
Butebe	12	12
Buzibwera	12	12
Kamengo	12	11
Kasiisi	12	12
Katikamu	12	12
Kinyamasika	12	12
Kitarasa	12	13
Mamuli	12	12
St. Kizito Naluvule	12	11
<b>Total</b>	<b>108</b>	<b>107</b>

**Table 2B: Interview and FGD Respondents by District**

District	Interviews	FGDs
Luwero	48	47
Kabarole	60	60
<b>Total</b>	<b>108</b>	<b>107</b>

**Table 3B: Interview and FGD Respondents by Urban/Rural Location**

Location	Interviews	FGDs
Urban	72	70
Rural	36	37
<b>Total</b>	<b>108</b>	<b>107</b>

**Table 4B: Student Interview and FGD Respondents by Gender**

Student Gender	Interviews	FGDs
Male	20	26
Female	25	30
<b>Total</b>	<b>45</b>	<b>56</b>

**Table 5B: Student Interview and FGD Respondents by Class**

Student Gender	Interviews	FGDs
P5	5	7
P6	18	21
P7	22	28
<b>Total</b>	<b>45</b>	<b>56</b>

## Appendix C: Respondents' Ideas for GST Modification and Improvement

Idea	# of Respondents Who Mentioned the Idea
Increase workshops/trainings	46
Provide more materials	39
Provide more copies of the toolkit/cartoon booklets	27
Sensitise community	27
Provide financial support	24
Sensitise parents	20
Provide name tags or T-shirts	19
Increase trainings for parents	14
RV should be involved in direct outreach to parents	14
Expand GST to more schools	13
RV should be more involved with PCC	12
Provide more posters	11
Sensitise students	11
Sensitise parents through radio programs	10
Increase trainings for teachers	10
Provide support supervision	9
More collaboration among GST schools	9
RV should engage local authorities	8
Regular visits from RV	7
Financial support for committees	7
Increase trainings for students	6
Increase trainings for student court	6
Provide awards or certificates	6
Provide name tags or T-shirts to identify GST leaders	5

More protagonists	5
Toolkit should include more visuals	5
Sensitise parents through churches/engage religious leaders	5
Sensitise parents through TV	4
Increase trainings for all stakeholders	4
Financial support for those struggling with school fees	4
Financial support for protagonists	4
Financial support for teachers	4
RV should engage district administration	4
Toolkit should include information in local languages	4
More life-skills activities	4
Provide refreshments for meetings	4
Provide transportation reimbursements	3
Repaint mural	3
Provide airtime	3
Provide suggestion box	3
GST should empower boys and girls differently/include materials specifically for girls	3
More inter-school debates	3
Involve students in lower classes	3
Sensitise teachers	3
Sensitise students through workshops	2
Provide awards or certificates for teacher protagonists	2
Incorporate activities that engage more students	2
More life skills activities (tree planting)	2
Give rewards to the most disciplined students	2
Directly train all teachers	2
Increase trainings about positive discipline	2
Increase trainings for committees	2

Provide markers	2
Build more classrooms	2
RV should speak to students during assemblies	2
Provide menstrual pads	2
RV should participate in school activities	2
More visits to other schools	2
Spell out the roles of parents in the toolkit (some steps could solely target parents)	2
Include poetry recitation in GST	2
Include games about VAC to improve learning	2
Integrate GST into school timetable	2
Build a new hall for student council/student court	1
Sensitise parents through other community leaders	1
Discourage alcohol abuse among parents	1
School management should engage parents	1
Sensitise parents using posters	1
Sensitise parents by calling them directly	1
Include module on relationships for student workshops	1
Sensitise students about good behaviour	1
Hire <b>trained counsellors for schools</b>	1
Provide a <b>suggestion box for every classroom</b>	1
<b>More supervision and monitoring from RV or partners</b>	<b>1</b>
More protagonists (four in each school)	1
More RRP's	1
Provide awards or certificates for committee members	1
Provide awards or certificates for students who pass exams	1
Provide awards or certificates at program completion	1
<b>Implement GST in private schools</b>	<b>1</b>
More life-skills activities (income-generating activities)	1

<b>More accountability for teachers who break rules</b>	1
<b>Increase student participation in GST implementation</b>	1
<b>Protagonists should better document GST activities</b>	1
<b>Start each lesson with GST information</b>	1
Increase trainings for new teachers	1
Increase trainings for administration	1
Increase trainings for students committee	1
Increase trainings for student council	1
Increase trainings on suggestion box	1
Increase trainings on teacher evaluation forms	1
Provide more glue and pins for posters	1
Provide more murals	1
Provide computers	1
Provide more signposts	1
Provide more pens	1
Provide more <b>technical advice</b>	1
Design a community program to complement the GST	1
Financial support for debates	1
Financial support for PCC	1
Financial support for teachers who train others	1
Financial support for parents to provide for their children	1
Name tags or T-shirts for student court judges	1
Provide medicine	1
Provide sports equipment	1
Provide water tank	1
Provide face masks	1
Provide hand sanitizer	1
Provide bicycles	1
Provide notebooks	1

Provide uniforms for needy students	1
Provide brooms	1
Provide desks and chairs	1
RV should <b>establish office in community to report VAC</b>	1
<b>RV should meet with school management committee</b>	1
Toolkit should include actual pictures of students instead of cartoons	1
Increase font size in toolkit	1
Simplify the language in the toolkit	1
Increase the size of the toolkit books	1
<b>Include younger students on committee</b>	1
WhatsApp group for GST schools	1
Teachers should lead GST sessions at other schools	1
Establish a students network among schools	1
Meetings among teachers at different schools	1
<b>Increase number of student court members</b>	1
<b>Increase number of student committee members</b>	1
<b>Increase number of teachers committee members</b>	1
Provide a <b>soft copy of the toolkit</b>	1
<b>Include children's rights in the toolkit</b>	1
Increase <b>focus on advocacy</b>	1
Include <b>guidelines for guidance and counselling</b>	1
GST should <b>also address domestic violence</b>	1
<b>Include teachers' issues</b>	1
Include all material <b>in one booklet</b>	1
Incorporate a <b>stronger focus on sexual violence</b>	1
Develop a <b>magazine showcasing the GST's best performers</b>	1
<b>Incorporate moral and academic support in the GST</b>	1
<b>Train peer educators</b>	1

<b>Committees should be gender-balanced</b>	1
<b>Offer more support to children who have been subject to violence (e.g. a house they can go to)</b>	1
<b>PCC should ensure activities are properly implemented</b>	1

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# DATA COLLECTION TOOLS

## INTERVIEW GUIDE – TEACHERS

English:

S.N.	Interview question	Probes
	<p>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:</p> <ul style="list-style-type: none"> <li>-- which activities in the Toolkit have been most and least effective;</li> <li>-- the challenges with implementing the Toolkit; and,</li> <li>-- how the Toolkit could be improved.</li> </ul> <p><b>Will you be able to speak with us about the Good School Toolkit now? This interview will take about an hour.</b></p>	
<p><b>1. GST activities most contributing to change</b></p>		
<p><b>Research Questions:</b></p> <p>1. According to stakeholders, which activities have been most/least important for contributing to (and why):</p> <ul style="list-style-type: none"> <li>● Changed perception of violence</li> <li>● Positive discipline practices</li> <li>● Changes in relationships between students &amp; teachers</li> <li>● Changes in relationships between students</li> <li>● Feelings of belonging &amp; connection to school</li> </ul> <p>2. How long did it take to understand key ideas?</p>		
<p>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. <b><i>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.</i></b></p>		

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?
1.2	How have you been involved with implementing the Toolkit?	- Are you a member of the Good School Committee at your school? Why or why not?
1.3	<p>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?</p> <p>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.</p>	<p>For example:</p> <ul style="list-style-type: none"> <li>● seeking student feedback, for example in the form of a suggestion box;</li> <li>● establishing a student court;</li> <li>● workshops about violence against children, positive discipline, and the role of teachers;</li> <li>● teacher evaluation forms;</li> <li>● school-wide meetings between teachers and students; and,</li> <li>● drafting and updating rules, regulations, and policies including the whole school community.</li> </ul>
1.4	<p>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.</p> <p>Have you noticed changes in how students and teachers interact with one another?</p> <ul style="list-style-type: none"> <li>● Which changes have you noticed?</li> <li>● How long did it take for these changes to occur?</li> </ul>	<p>Have you noticed:</p> <ul style="list-style-type: none"> <li>● changes in how students/teachers communicate with one another?</li> <li>● changes in how teachers run their classrooms?</li> <li>● changes in perspectives and practices of discipline?</li> <li>● teachers being more understanding of students?</li> </ul>
1.5	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?



1.6	<p>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?</p>	<p>- Do you think this activity has been particularly important for teachers or students, or has it been the same for both groups?</p>
1.7	<p>Have you noticed changes in how students interact with one another?</p> <ul style="list-style-type: none"> <li>● Which changes have you noticed?</li> <li>● How long did it take for these changes to occur?</li> </ul>	<p>Have you noticed:</p> <ul style="list-style-type: none"> <li>● changes in how students communicate with one another?</li> <li>● changes in how students handle conflicts with each other?</li> <li>● students being more empathetic to one another?</li> <li>● students being more cooperative/collaborative with one another?</li> </ul>
1.8	<p>Are these changes in relationships among students the same or different for male students vs. female students? How so?</p>	<p>- Have male students experienced more of this change than female students or vice-versa?</p>
1.9	<p>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?</p>	<p>Do you think these activities were more important for:</p> <ul style="list-style-type: none"> <li>● Younger students vs. older students?</li> <li>● Girls vs. boys?</li> </ul>
1.10	<p>Have you noticed changes in feelings of belonging at the school that you or others have?</p> <ul style="list-style-type: none"> <li>● What changes have you noticed?</li> <li>● How long did it take for these changes to occur?</li> </ul>	<p>- Do teachers, students, or administrators feel more proud of their school than they did previously?</p> <p>- Do you feel more proud to be a teacher than you did previously?</p>
1.11	<p>Are these changes in feelings of belonging the same or different for male students vs. female students? How so?</p>	<p>- Have male students experienced more of this change than female students or vice-versa?</p>
1.12	<p>Which Good School activities do you think were most important for these changes in feelings of belonging that you observed?</p>	<p>- Do you think this activity has been particularly important for teachers, students, or</p>

	<p>Why were these activities important?</p>	<p>administrators, or has it been the same for all of these groups?</p> <p>- Has this activity affected male students vs. female students differently?</p>
<p>1.12.1</p>	<p>Have you noticed changes in the community related to violence against children, positive discipline, or pride for the school?</p> <ul style="list-style-type: none"> <li>• What changes have you noticed?</li> <li>• How long did it take for these changes to occur?</li> </ul>	<p>- Have your own discipline practices changed?</p> <p>- Have your neighbors' discipline practices changed?</p> <p>- Is the community more attracted to the school than before?</p>
<p>1.12.2</p>	<p>Which Good School activities were the most important for these changes in the community that you observed?</p>	
<p>1.13</p>	<p>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?</p>	<p>-Which activities were the least important for:</p> <ul style="list-style-type: none"> <li>• Changing relationships between teachers and students</li> <li>• Changing relationships between students</li> <li>• Changing perspectives around violence and discipline</li> <li>• Changing feelings of belonging</li> </ul> <p>-Which activities, if they were removed from the Toolkit, would not change the overall effectiveness of the program?</p> <p>-Is this activity considered least important because it was difficult to implement?</p>

**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.***

2.1	<p>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.”</p> <p>Have any of these workshops been conducted at your school?</p>	
2.2	<p>Now we want to ask you about each workshop individually.</p> <p>First is “Understanding Violence Against Children,” which aims to change perceptions of violence against children.</p> <ul style="list-style-type: none"> <li>● Which sessions in this workshop were conducted?</li> <li>● What were the reasons for choosing those sessions and not others?</li> <li>● 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?</li> </ul>	- What about these sessions made them successful?
2.3	<p>Next is “Exploring the Role of Teachers,” which aims to educate school members about the importance of the role of the teacher.</p> <ul style="list-style-type: none"> <li>● Which sessions in this workshop were conducted?</li> <li>● What were the reasons for choosing those sessions and not others?</li> <li>● 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?</li> </ul>	- What about these sessions made them successful?

2.4	<p>Finally, we have the “Developing Positive Discipline” workshop, which aims to encourage positive discipline methods in schools.</p> <ul style="list-style-type: none"> <li>• Which sessions in this workshop were conducted?</li> <li>• What were the reasons for choosing those sessions and not others?</li> <li>• Which sessions in this workshop (if any) do you think were most influential in achieving the workshop goal of encouraging alternative discipline measures?</li> </ul>	- What about these sessions made them successful?
<p><b>3. Understanding the importance of student feedback mechanisms</b></p>		
<p><b>Research Questions:</b></p> <ol style="list-style-type: none"> <li>1. What are teachers’ perceptions of the feedback they have received? Have they acted on feedback?</li> <li>2. Have teachers noticed changes in how they approach teaching? Have administrators noticed changes? What changes?</li> </ol>		
<p><i>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.</i></p>		
3.1	<p>Which student feedback mechanisms have been implemented at your school?</p> <p>[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.]</p>	<p>Such as:</p> <p>suggestion box, school-wide open meetings between students and teachers, student council, teacher evaluation forms, and student magazine or newsletter</p>
3.2	<p>Have you received feedback from the students through these mechanisms? (If yes) What was the feedback?</p>	<p>- Have other teachers received feedback from the students? What was the feedback?</p>
3.3	<p>What do you think about the feedback you have received from students?</p>	<p>- Do you agree with it?</p> <p>- Has it been helpful or not helpful?</p> <p>- In what way has the feedback been helpful or unhelpful?</p>



3.4	<p>Has the feedback changed your thoughts or actions in any way?</p> <p>If yes, in what way?</p>	<p>- Did you take it in good faith?</p> <p>- Specifically, has the feedback changed the way you approach teaching?</p>
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#### 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	<p>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.</p>	<p>Such as:</p> <p>Anti-bullying policy</p> <p>Anti-sexual violence policy</p> <p>Anti-corporal punishment policy</p>
4.2	<p>Can you elaborate on what exactly these policies or rules state?</p>	<p>- What are the consequences for breaking these rules?</p>
	<p>Did these policies exist before the GST was introduced in your school?</p> <p>(If yes) Did the introduction of the GST change anything about these policies?</p>	<p>- Did the consequences for breaking the policies/ enforcement of the policies change after the GST was introduced?</p>
4.3	<p>Has your school implemented a zero tolerance policy with respect to corporal punishment and violence against children?</p> <p>(If yes) What does the policy state? What are the consequences for not adhering to the policy?</p>	
4.4	<p>Has anyone at the school previously not adhered to the policy? What happened when they did that?</p>	<p>- Did they face the consequences of the policy?</p>

#### 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	<p>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.</p> <p>Overall, do you have any ideas for how the GST could be adjusted so that change happens faster?</p>	
5.2	<p>What challenges has your school had in implementing the GST?</p>	<p>- 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)?</p>
5.3	<p>We understand that sometimes teachers transfer to other schools.</p> <ul style="list-style-type: none"> <li>• Has this happened at your school while the Toolkit was being implemented?</li> <li>• Are you able to continue with the Toolkit when this happens?</li> </ul>	



	<ul style="list-style-type: none"> <li>How do teachers and administrators handle this situation in order to continue implementing the Toolkit?</li> </ul>	
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?	<ul style="list-style-type: none"> <li>- Do you think there are any steps that could be combined? Could any of the steps be omitted entirely?</li> <li>- Were the steps followed sequentially at your school?</li> <li>- Was the ordering of the steps useful? Should the order of any of the steps be changed?</li> </ul>
5.5	<p>Did you receive support from Raising Voices while implementing the GST? What kind of support?</p> <p>What do you think about the level of support your school received from Raising Voices?</p>	<ul style="list-style-type: none"> <li>- Do you feel that your school has received enough support from Raising Voices in implementing the Toolkit?</li> <li>- Would you have wanted more support? Less support?</li> </ul>
5.6	How do you think Raising Voices could better support schools in implementing the Toolkit?	<ul style="list-style-type: none"> <li>- What kind of support would be most helpful for your school?</li> </ul>
5.7	How many protagonists do you have at your school? Is it helpful to have more than one protagonist? Why?	<ul style="list-style-type: none"> <li>- What are the different roles of each of the protagonists?</li> <li>- Are there challenges in working with multiple people?</li> <li>- Do you feel that it's important for the protagonists to be of different genders? Why or why not?</li> </ul>
5.8	<p>Are there any other modifications that would make the Toolkit easier to implement?</p> <p>If you could change the design of the Toolkit, what would you change?</p>	<ul style="list-style-type: none"> <li>- What advice would you give to another school that is interested in implementing the Toolkit, but would like an easier and faster process?</li> </ul>
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?	

*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:**

S.N.	Ekibuuzo	Okunonyereza
	<p>Gyebaleko. Erinnya lyanze nze [TEEKAWO ERIINYA LYO] Nvudde mu IDinsight ekitongole ekikolera awamu ne Raising Voices okusobola okutegeera engeri enkola ya GST gyebadde ekolamu mu ssomero lyo. Okwongera okutegeera kino tugenda twebuuzo ku bibinja by’abantu, n’abantu sekinnomu omuli abasomesa, abayizi, abakulira amasomero, n’abazadde mu ssomero lyo.</p> <p>Leero twagala okufuna endowooza yo ku ngeri enkola za GST gyezibadde zitambulamu mu ssomero lyo, tusobole okutegeera:</p> <ul style="list-style-type: none"> <li>-Nkolaki ezisinze okugaso n’ezo ezitabadde nnyo na mugaso</li> <li>-Okusomozebwa okuli mu kutekesa bino mu nkola</li> <li>-N’engeri enkola zino gyeziyinda okutumbulwa.</li> </ul> <p><b>Onasobola okwogerako naffe kunkola za GST kati? Kino kiyinza okututwalira obudde bwa sawa ng’emu.</b></p>	
	<b>1. Enkola za GST ezisinze okuleetawo enkyukakyuka</b>	
	<p><b>Ebibuuzo:</b></p> <p>1. Okusenziira ku bakwatibwako ensonga , nkolaki ezisinze n’ezo ezikwebedde mu kuteetawo( era lwaaki):</p> <ul style="list-style-type: none"> <li>• Enkyukakyuka mundowwoza ku kutulugunya</li> <li>• Ebikolwa ebyempisa ennungi</li> <li>• Enkyukakyuka mu nkolaga wakati w’abayizi n’abasomesa</li> <li>• Enkyukakyuka mu nkolagana wakati w’abayizi bokka na bokka</li> <li>• Okuwuulira ng’ebikolebwa mu ssomero bikukwatako era liryo</li> </ul>	

## 2. Kyakutwalira bbanga ki bino okubitegeera?

Nga tukubaganya ebirowoozo, twagala oddeko e mabega katonon nga ekirwadde kya COVID-19 tekinatulumba n'engeri GST gyeyagoberewamu mu 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	<p>Webale kugabanako naffe .Ntegedde essomero lyo lituuse ku [MUTENDEERA X] mu nkola eno. Okutuusa kati nkola ki z'oyinza okunokolayo ezitukuriziddwa mu ssomero lyo?</p> <p>Nina olukalara lwenkola ya GST, okusobola okutujjukiza. Kisoboka nti ezitakebwa munkola ku somero lyo?</p>	<p>Ekyokulabirako:</p> <ul style="list-style-type: none"> <li>• Okufuna ebirowoozo by'abayizi, gamba nga okuyita mu kabokisi akakunganyizibwaamu ebirowoozo;</li> <li>• Okussawo kooti y'abayizi;</li> <li>• Emisomo ku kulwanyisa okutulugunya abaana, empisa ennungi, obuvunanyizibwa bwabasomesa;</li> <li>• Foomu ezirondoola enkola y'abasomesa;</li> <li>• Enkiiko z'essomero ezizingiramu abasomesa n'abayizi;</li> <li>• N'okubaga oba okulongoosa mu mateeka, ebigobererwa n'enkola ezizingiramu essomero lyonna.</li> </ul>

1.4	<p>Kati twagala okumanya enkyukakyuka zolabye mu ssomero lyo na nkola ki eza GST z’olwooza nti zezisinze okuleeta enkyukakyuka.</p> <p>Olabyewo enkyukakyuka mu ngeri abayizi gyebatabaganamu n’abasomesa?</p> <ul style="list-style-type: none"> <li>• Nkyukakyuka ki zolabye?</li> <li>• Kyatwala bbanga ki enkyukakyuka zino okutandika okuziraba?</li> </ul>	<p>Olina enkyukakyuka zolabye:</p> <ul style="list-style-type: none"> <li>• Mu ngeri abayizi/abasomesa gyebogerezeganyaamu?</li> <li>• Enkyukakyuka mu ngeri abasomesa gyebatambuzaamu emirimu mu kibiina?</li> <li>• Enkyukakyuka mu neyisa n’empisa?</li> <li>• Abasomesa okwongera okutegeera obulungi abayizi babwe na ki kyebagala?</li> </ul>
1.5	<p>Enkyukakyuka zino wakati wa basomesa n’abayizi zirabikira nyo mubayiz abalenzi oba abawala? Mungeri ki?</p>	<p>Waliwo enjawulo mungeri abasomesa gyebwogeraganyamu nabayizi abawala oba abalenzi?</p>
1.6	<p>Nkola ki mu GST z’olwooza ezisinze okuleeta enkyukakyuka mu ngeri abayizi n’abasomesa gyebakwataganamu? Lwaki enkola zino zamugaso?</p>	<p>- Olowooza enkola eno ebadde nenkizo mu kuyamba basomesa, bayizi oba bonna?</p>
1.7	<p>Olina enkyukakyuka gyolabye mu ngeri abayizi gyebakwataganamu ne banabwe?</p> <ul style="list-style-type: none"> <li>• Nkyukakyuka ki z’olabye?</li> <li>• Enkyukakyuka ezo kyatwala bbanga ki okutandika okulabika?</li> </ul>	<p>Olabyewo:</p> <ul style="list-style-type: none"> <li>• Enkyukakyuka mu ngeri abayizi gyebogerezaganyamu?</li> <li>• Enkyukakyuka mu ngeri abayizi gyebagonjoolamu obutakkanya mu masekati gabwe?</li> <li>• Enkyukakyuka mu ngeri abayizi gyebekwatirwamu ekisa?</li> <li>• Abayizi okwongera okukolera awamu n’okutabagana?</li> <li>• Enjawulo mu nkyukakyuka wakati wabayizi abawala nabalenzi?</li> </ul>

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 zamugaso?	Olowooza enkola zino zisinze kugasa: <ul style="list-style-type: none"> <li>• Bayizi abato mu myaka bwogerageranya ku bakuzeemu?</li> <li>• Bawala oba balenzi?</li> </ul>
1.10	Olinawo enkyukakyuka gyolabye mu ngeri ggwe oba abalala gyebawuliramu nga bali kitundu ku ssomero? <ul style="list-style-type: none"> <li>• Nkyukakyuka ki z'olabye?</li> <li>• Kyakutwalira bbanga ki okulaba enkyukakyuka zino?</li> </ul>	-Abasomesa, abayizi oba abaddukanya essomero benyumiriza mu ssomero lyabwe okusinga bwekyali oluberebereye? -Wenyumiriza mu kubeera omusomesa okusinga bwewawuliranga luri?
1.11	Ekyukakyuka zinno mu ngerigyebawulilamu nga bali kitunddu kushomero yemu mubalenzioba 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'olowozezza nti zibadde za mugaso mu kuleeta enkyukakyuka mu ssomero lyo. Nkola ki eza GST z'olowooza ezitagasizza nnyo? Mu ngeri endala mu ndowoza yo nkolaki ezitalina nkyukakyuka yonna gyezireese?	Nkolaki ezitabadde nnyo na mugaso mu: <ul style="list-style-type: none"> <li>• Kukuusa enkolagana wakati w'abasomesa n'abayizi</li> <li>• Kukuusa enkolagana mu bayizi</li> <li>• Kukuusa endowoza ku kutulugunya nempisa</li> <li>• Kukuusa engeri gyewenyumiriza mu ssomero n'okuwukira</li> </ul>

		<p>nga ebikolebwa bikukwatako butereevu</p> <ul style="list-style-type: none"> <li>• Enkola ki zetuyinza okujjamu mu GST nezitakyusa ekigendererwa kya GST</li> <li>• Eno enkola tebadde yamugaso enyolwakuba nzibu ya kutukiriza?</li> </ul>
<b>2. Okutegeera omugaso gw'ebyo ebiri mu misomo</b>		
<b>Ebibuuzos:</b>		
<p>1. Misomo ki egisinga okusomesebwa n'ejo ejiragajjaliddwa? Lwaki?</p> <p>2. Okusenziira 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?</p> <p>3. Okusenziira ku basomesa masomo ki(bwegabaawo) agasinze okuleetawo enkuukakyuka mu (a) Neyisa n'empisa, (b) ensomesa mu kibiina,(c) empuliziganya n'abayizi?</p>		
<p><b><i>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.</i></b></p>		
2.1	<p>Tukimanyi nti emisomo egiwerako nga emu ku nkola za GST Ggibaddewo omuli "Egikwata ku kutuluguny abaana ," "Obuvunanyizibwa bw abasomesa, "Nokutumbua empisa ennungi."</p> <p>Mubadde n'emisomo gyengeri ng'eno mu ssomero lyammwe?</p>	
2.2	<p>Kati twagala tukubuuze ku buli musomo kinakimu.</p> <p>Ekisooka "Okutegeera ekikwaataku kutulugunya abaana,"ogugenderera okukyuusa endowooza ku kutulugunya abaana.</p> <ul style="list-style-type: none"> <li>• Nkola ki ezatuukibwako mu musomo guno?</li> <li>• Lwaki walondawo nkola zino n'oleka endala zonaa?</li> <li>• Nkola ki mu Musomo (bwezibaawo) z'olowooza nti zezasinga okuba ez'omugaso mu kutukiriza ebigendererwa by'omusomo eby'okukyuusa endowooza ku kutulugunya abaana?</li> </ul>	<p>-Biki ebyayamba okutuka ku birubirirwa?</p>

2.3	<p>Ekiddako “Okwekeneenya obuvunanyizibwa bw’abasomesa,” ogugenderera okuyigiriza abali mu ssomero ku mugaso gw omulimu gw omusomesa.</p> <ul style="list-style-type: none"> <li>• Nkola ki mu musomo guno ezatuukibwako?</li> <li>• Lwaki walondawo nkola zino ku ndala zonna?</li> <li>• Nkola ki mu musomo( bwezibaawo) z’olwooza nti zezasinga okuyamba mu kutukiriza ebigenderwa by omusomo ebirubirira okusomesa ku mugaso gw’obuvunanyizibwa bw’omusomesa?</li> </ul>	-Biki ebyayamba okutuuka ku birubirirwa?
2.4	<p>N’ekisembayo, ”Tulina omusomo“ gw’okutumbula empisa ennungi, oguluubirira enkola z’okweyisa obulungi mu masomero.</p> <ul style="list-style-type: none"> <li>• Nkola ki mu musomo guno ezatuukibwaako?</li> <li>• Lwaki walondawo nkola zino ku ndala zonna?</li> <li>• Nkola ki mu musomo (bwezibaayo) z’olwooza nti zezasinga okuyamba mu kutuukiriza ebigenderwa by’omusomo okulaba nga wassibwawo enkola z’okugunjula abaana?</li> </ul>	-Kiki akyabasobozesa okutuuka ku birubirirwa?
<b>3. Okutegeera obukulu bw’okufuna ebirowoozo by’abayizi</b>		
<p><b>Ebibuuzo:</b></p> <p>1. Abasomesa kiki kyebalooza kwebyo byebafunye okuva mu bayizi? Ebirowoozo bino bifiriddwako? What are teachers’ perceptions of the feedback they have received? Have they acted on feedback?</p> <p>2. Abasomesa balabyewo enkyukakyuka yonna mu ngeri gyebasomesaamu? Abakulira amasomero balina enkyukakyuka gyebalabawo? Nkyukakyuka ki zino?</p>		
<p><b><i>N’ebibuuzo ebitonotono ebiddirira, tugezaako okwongera okumanya ku nkola y’okuwulira ebirowoozo by’abayizi gyetereddwa mu nkola mu ssomero lyo, gamba nga okussawo akabokisi k’ebirowooze, enkiiko wakati w’abayizi n’abasomesa, akakiiko k’abayizi, fomu zokwekenenya enkola y’abasomesa, n’obutabo bwamawulire obwa bayizi.</i></b></p>		
3.1	<p>Ku nkola ezo waggulu, ziriwa ezitereddwa mu nkola mu ssomero lyo? Okufuna ebirowoozo by’abayizi, tutegeeza enkola oba engeri abayizi zebeyambisa okugabana endowooza zaabwe ku ngeri gy’osomesaamu, oba engeri essomero lyabwe oba ekibiina engeri gyebitambuzibwaamu.</p>	<p>Gamba nga:</p> <p>akabokisi k’ebirowooze, enkiiko wakati wabayizi nabasomesa, akakiiko kabayizi, form eziraga engeri abasomesa gyebakolamu, n’obutabo bwabayizi obufulumya amawulire</p>
3.2	<p>Mufunye endowooza za bayizi okuyita mu nkola zino? Bwekiba kitufu, biloowoza kki byemufunye?</p>	<p>- Abasomesa abalala bafunye ebirowoozo okuva eli abayizi? Birowoozo ki byemufunye?</p>

3.3	Kiki kyolowooza ku birowoozo byewafuna okuva mu bayizi?	-Okkiriziganya nabyo? -Birina engeri gyebikuyambyemu oba nedda? -Ebirowoozo bino bibadde bitya ebyomugaso gyooli, oba obutabaako kyebigasa?
3.4	Ebirowoozo by'abayizi birina engeri yonna gyebikukusizza mu ndowooza oba mu bikolwa byo? Bwekiba kityo okyuse mu ngeri ki?	-Wakitwala mumutima mulungi? -Mungeri endala ebirowoozo bino birina engeri gyebikukusizza mu ngeri gyosomesa?
<b>4. Okutegeera omugaso gwenkola zino ezigobererwa</b>		
<b>Ebibuuzo:</b>		
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?		
<b><i>Kati, twagala okumanya nkola ki ezisobodde okutuukirizibwa mu ssomero lyo, gamba nga omutindo ogugobererwa n'ennyisa, na biki byolowooza k'unkola zino?</i></b>		
4.1	Nkola ki ezireteddwa mu ssomero nga ekitundu ku kutuukiriza GST? Ekyokulabirako, ekintu kyonna ekikwaata ku kutulugunya abaana, empisa ennungi, enneyisa y'omubantu, okwenyumiriza mu ssomero n'engeri endala zonna zoyinza okulowoozaako.	Gamba nga: Okulwanyisa abaana okukyokya banabwe Okulwanyisa 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 agaatekebawo okugobererwa?

4.3	<p>Essomero lyo ligoberedde enkola z'okumalawo ebibonerezo ebirumya nokutulugunya abaana?</p> <p>(bwekiba bwekityo) Eteeka ligamba ki? Kiki ekibaawo ng'omuntu taligoberedde?</p>	
4.4	<p>Waliwo omuntu yenna mu ssomero lyo atagoberera nkola zino? Kiki ekyababaako nga tebazigoberedde?</p>	<p>-Baliko engeri gyebakangavvulwamu olwokukola kino?</p>
<p><b>5.Okutumbula enkola za GST</b></p>		
<p><b>Ebibuuzo:</b></p> <ol style="list-style-type: none"> <li>1. Kiki ekiyiza okukolebwa mu kumanyisa enkola zino?</li> <li>2. Kusomozebwa ki okuli mu kussa GST mu nkola? <ul style="list-style-type: none"> <li>• Abasomesa n'abakulira amasomero ekya basomesa okukyuusa amasomero bakikutte batya?</li> </ul> </li> <li>3. Nkyukakyuka ki eziyiza okugonzaamu mu kutekesa bino mu nkola?</li> <li>4. Birowoozo ki byotuwa okusobola okutumbula GST? <ul style="list-style-type: none"> <li>• Enkola y'emitendera omukaaga eyambye etya?</li> <li>• Raising Voices ebayambye kwenkana ki?</li> <li>• Omulimu gw'okumanyisa enkola zino Raising Voices egukoze mu ngeri ematiza?</li> </ul> </li> <li>5. Enkola ya bantu okukola ababiri mugisanze mutya? <ul style="list-style-type: none"> <li>• Kiyamba okubeera n'abantu ababiri? Buli omu alina buvunanyizibwa ki? Ofunyeemu okusomozebwa mu kukola n'abantu ababiri? Babe bakikula kimu oba mukazi na musajja?</li> </ul> </li> </ol>		
<p><b><i>Kati, twagala okukubuuza ku ngeri enkola za GST gyeziyiza okutumbulwamu.</i></b></p>		
5.1	<p>Twayogeddeko nawe ku kyebbanga lyewatwaala okulaba enkyukakyuka mu ssomero lyo, mu nkolagana z'abantu, okutulugunya abaana, n'okwenyumiriza.</p> <p>Mu byonna, olinayo ebirowoozo ku ngeri GST gyeyinza okukyusibwamu olwo enkyukakyuka neyanguwa okulabika?</p>	
5.2	<p>Kusomozaki essomero kwelyasanga mu kuteeka GST mu nkola?</p>	<p>- Waliwo enkola zonna esomelo gyelisanze nga zibu mukuteka munkola oba okukiriza? Kiki kyemwakola kwekye?</p>

5.3	<p>Tukitegeera bulungi nti ebiseera ebimu abasomesa bakyuusa amasomero.</p> <ul style="list-style-type: none"> <li>• Kino kibaddewo mu ssomero lyo nga enkola za GST zigenda mu maaso?</li> <li>• Musobodde okweyongerayo n’enkola zino yadde nga kino kibaddewo?</li> <li>• Abasomesa n’abakulira essomero kino bakikutte batya okulaba ng’enkola zino zigenda mu maaso?</li> </ul>	
5.4	<p>Nga bwomanyi, Enkola eno erimu emitendera mukaaga. Olowooza emitendera gino girina kyegiyamba okusinga bwegitandibaddewo?</p>	<p>- Olowooza waliwo emitendera gyonna egisobola okugattibwa awamu? Egimu ku mitendera gino gisobola okugibwawo ddala?</p> <p>-Emitendera gino gyagobererwa bulungi nga bwegyeddingana mu ssomero lyo?</p> <p>- Ensengeka y’emitendera gino ebadde ya mugaso? Ensengeka yaagyo esobola okukyusibwamu?</p>
5.5	<p>Mwafunayo obuwigizi bwonna okuva mu Raising Voices bwemwali nga mutekesa GST mu nkola? Buwigizi bwangeri ki?</p> <p>Mulowooza ki ku buwigizi buno bwemwafuna okuva mu Raising Voices?</p>	<p>- Olowooza essomero lyo lifunye obuwigizi obumala okuva mu Raising Voices mu kutukiriza GST?</p> <p>-Mwandyagadde obuwigizi obulala oba okukendeezamu?</p>
5.6	<p>Olowooza Raising Voices eyinza kwongeramu etya amaanyi mu kuwagira amasomero okutuukiriza enkola eno?</p>	<p>- Buyambi ki bwemusinga okwetaaga?</p>
5.7	<p>Ababuuza ebibuuzo mulina bameka mu ssomero lyamwe? Kiyamba okuba nababiri okusinga omu? Lwaki?</p>	<p>- Ababuuza ebibuuzo buli omu alina buvunanyizibwa ki?</p> <p>- Olina okusomozebwa kwosanze mu kukola n’abantu abasuka kwomu?</p>



		- Olowooza kiyamba ababiri bano okuba abekikulka ekimu? Laaki?
5.8	Waliwo enkola endala eziyinza okufuula enkola eno ennyangu? Singa osonola okubawo kyokusamu munkola ya GST wandikyasizamu kki?	- Magezi ki goyinja okuwa essomero eddala eryagala okwenyigira mu nkola ya GST naye nga bagala kibaberere kyangu?
5.9	Olinayo ekintu ekirala kyonna kyoyagala okutugamba ku nkola eno kyetutayogeddeeko, oba engeri gyetuyinza okulongosaamu?	
<p><b>Ensisinkano yaffe ekomye wano. Webale nnyo okwetabamu leero. Byotuwadde byamugaso nnyo eri IDinsight nga tukolaganira wamu ne Raising Voices okulaba nga tutumbula enkola ya GST n’okugifuula ennyangu.</b></p>		

### INTERVIEW GUIDE – TEACHERS

**Rutooro:**

ENAMBA	Ekikaguzo	Ebikaguzo ebyo’kwongererezaho
	<p>Olyota. Ibara lyange ninnye [IBARA]. Ndihanu kuruga mu IDinsight, ekitongole ekikukoragana na Raising Voices kumanya nkwoku Good School Toolkit ebeire nekora mwi somero lyawe. Kwongera kumanya hakinu, tulimu nitukaguza ebikaguzo abegi, abasomesa, abakwirukaniza isomero, na bazeire mwi isomero lyawe. Kinu nitukikora tubatekere hamu ahandi omuntu omu wenka. Kiro kinu, nitwenda kumanya kiki iwe ekyokutekereza ha mulingo Good School Toolkit ebeire nekoramu mwisomero lyawe. Muno muno kumanya:</p> <ul style="list-style-type: none"> <li>-Biki ebikukulwa mu toolkit enu ebisingireyo kukora nebyo ebitakozere kurungi:</li> <li>- Obuzibu obuli mukuteka Toolkit munkora: kandi,</li> <li>-Toolkit enu nesobora kusemezebwa eta.</li> </ul> <p><b>Orasobora kubazaho neitwe ha Good School Toolkit enu hati? Kuhanura kunu nikwija kumara esaha nka emu.</b></p>	
<p><b>1. Ebikukola mu GST ebikusingayo kuleta empinduka</b></p>		

**Ebikaguzo ebikuserulilizibwaho:**

1. Kusigikira ha bantu boona abakukwatwaho, biki ebikukorwa ebisingireyo kuba by'omugaso mu kulete/ oba ebisingireyo butaba by'omugaso mukuleta (na habwaki):

- ebihindikire 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 amasomero gatakakingire habwe ekirweire kya COVID-19 kandi otugambire Good School Toolkit yatekebwa eta munkoramu bwire obu. ***Kubanza nitugenda kukukaguzo ebikaguzo ha Good School Toolkit n'omulingo nkwoke 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.***

1.1	Nomanya bwire ki Good School Toolkit yatandikiremu mwisomero lyawe? Muhikire nkaha mukuteka munkora Toolkit enu?	Nomanya mitendera ingaha eyakamarwa?
1.2	Oretabire mukuteka munkora toolkit enu?	Oli omu habakatebe ka Good School mwisomero lyawe? Habwaki rundi habwaki nangwa?
1.3	Webale kubaganaho ebyo. Nkimanyire ngu isomero lyawe lihkire ha [IDARA X] mu mitenderea. Kuhika hati, biki ebikukorwa mu Good School ebikozerwe mwisomero lyawe?  Nyine orukarra orwemiromo yoona eya GST, esengekerwe kukuwamba kwijukya. Nikisoboka kuba nti emirimo enu yoona etatebwe munkoro haisomero lyawe.	Eby'okuororaho:  <ul style="list-style-type: none"> <li>● kuseera ebitekerezo bya begi, ekyokuroraho nka mumulingo gwo'kutekaho akasanduko kokutekamu ebitekerezo;</li> <li>● Kutandikaho kooti za begi;</li> <li>● Emisomo ha kutuntuza abaana, Emiringo eyokuhana enungi n'obujunanizibwa bwa'basomesa;</li> <li>● foomu zokupima omulingo abasomesa bakukoramu;</li> <li>● enkurato ezikugeita abegi na basomesa;</li> <li>● Kubaga n'okusemeza amateeka n'ebyokugenderaho</li> </ul>



		<p>mwisomero lyoona nebichweka ebihereineho.</p>
1.4	<p>Hati nitwenda kumanya mpinduka ki ezorozere ha isomero lyawe na biki ebikukorwa mu Good School ebyo'kutekereza ngu nibyo biresere empinduka zinu.</p> <p>Oine empinduka yoona oyorozere mu mulingo abegi na'basomesa bakukoraganamu?</p> <ul style="list-style-type: none"> <li>● Mpinduka ki ezorozere?</li> <li>● Kikamara bwire ki empinduka zinu kutandika kubaho?</li> </ul>	<p>Orarozereho:</p> <ul style="list-style-type: none"> <li>● Empinduka mu mulingo abasomesa/abegi bakubazamu?</li> <li>● Empinduka mu mulingo abasomesa bakwegesamu?</li> <li>● Empinduka mu ntekereza ne'miringo yo'kuhanamu?</li> <li>● Abasomesa kwongera kwetegereza abegi?</li> <li>● Empinduka mu mulingo abasomesa bakubaza rundi kukoragana n'abegi aboojo vs abegi abaisiki?</li> </ul>
1.5	<p>Empinduka zinu munkorogana hagati y'abasomesa n'abegi nizo zimu rundi z'embaganiza hali abegi aboojo vs abegi abaisiki? Zita?</p>	<p>Abegesa babaza rundi bakorogana n'abegi aboojo mumulingo ogutakusisana n'abaisiki?</p>
1.6	<p>Biki ebikukorwa mu Good School ebyokutekereza ngu nibyo byali byomugaso muno habwe empinduka ezorozere mu nkoragana ya'begi na abasomesa? Habwaki emirimo enu y'omugaso?</p>	<p>- Notekereza ekikorwa kinu kyali kyomugaso muno ha basomesa rundi abegi oba kyali nikyo kimu ha boona?</p>
1.7	<p>Oine empinduka yoona oyorozere mu mulingo abegi bakoraganamu?</p> <ul style="list-style-type: none"> <li>● Mpinduka ki ezorozere?</li> </ul>	<p>Orarozereho:</p> <ul style="list-style-type: none"> <li>● Empinduka mu mulingo abegi bakubazamu na batahi babo?</li> </ul>

	<ul style="list-style-type: none"> <li>● Kikamara bwire ki empinduka zinu kutandika kubaho?</li> </ul>	<ul style="list-style-type: none"> <li>● Empinduka mu mulingo abegi bakumaraho?</li> <li>● obutakwatagana?</li> <li>● Abeegi kukwatirwangana ekisa?</li> <li>● Abegi nibongera kukoragana?</li> <li>● Embaganiza mu mpinduka mu begi aboojo ha ebeisiki?</li> </ul>
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 ezorozere mu nkoragana ya'begi? Habwaki emirimo enu y'omugaso?	<p>Notekereza ngu ebyakozirwe bikaba byomugaso habwa:</p> <ul style="list-style-type: none"> <li>● Abeegi abaato vs. abegi abakuru?</li> <li>● Abaisiki vs Aboojo?</li> </ul>
1.10	<p>Haroho empinduka zoonza ezorozere oba abandi mukuhura nimugyamu mwisomero lyanyu?</p> <ul style="list-style-type: none"> <li>● Mpinduka ki ezorozere?</li> <li>● Kikamara bwire ki empinduka zinu kutandika kubaho?</li> </ul>	<p>-Abasomesa, abegi, rundi abakwirukanya isomero lyanyu nibahura nibesimisa isomero lyangu kusinga enyumaho?</p> <p>-Nohura noyesima kuba musomea kukira enyumaho?</p> <p>-Empinduka enu ekwasireho abegi aboojo vs abegi abaisiki mu mulingo ogutakusisana?</p>
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?
1.12	Biki ebikukorwa mu Good School ebyokutekereza ngu nibyo byali byomugaso habwe empinduka mu kuhura nimugyamu mwisomero lyanyu ozoroze? Habwaki emirimo enu y'omugaso?	<p>-Notekereza ekikorwa kinu kibeire kyomugaso muno ha basomesa, ha begi oba kyali nikyo kimu ha bona?</p> <p>-Empinduka enu ekwasireho abegi aboojo vs abegi abaisiki mu mulingo ogutakusisana?</p>

1.13	<p>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 yoona?</p>	<p>Biki ebikukorwa ebitali by'omugaso ha:</p> <ul style="list-style-type: none"> <li>● Kuhindura enkoragana hagati ya basomesa na begi</li> <li>● Kuhindura enkoragana mu begi abatali bamu</li> <li>● Kuhindura entekereza ha butabanguko neby'okuhana</li> <li>● Mukuhindura omulingo omuntu akuhura namugyamu mwisomero</li> </ul> <p>-Mirimoki kakuba yali eihirwemu mu toolkit, tiyakhindwire enkora enungi eya program enu?</p> <p>-Omulimo gunu nigutwarwa kuba gutali gw'omugaso habwokuba gugumire kuteekwa munkora?</p>
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## 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'obujunanzibwa 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 ekyali k'yomugaso muno ha bw'isomero lyawe.***

2.1	<p>Nitukimanya ngu haroho emisomo eyekukorwa nka emu ha biine kukorwa mu Good School Toolkit, halimu emisomo ha "kwetegereza kutuntuza abaana", "kuzura obujunanzibwa bwa basomesa" na "kwimukya emiringo eyokuhana abaana enungi".</p> <p>Haroho omusomo gwona nka gunu ogurabeirho ha isomero lyawe?</p>	
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2.2	<p>Hati nitwenda kukukaguza ha misomo enu, gumu hali gumu.</p> <p>Ekyokubanza kiri “kwetegereza kutuntuza abaana” ekikugendererwamu kuhindura entekereza ezitali zimu mu kutuntuza abaana.</p> <ul style="list-style-type: none"> <li>● Bichweka ki mu musomo gunu ebya yegesibwe?</li> <li>● Habwaki okakomamu ebyo ebichweka ha bindi?</li> <li>● Bichweka ki mu musomo (obubiraba biroho) eby’okutekereza ngu nibyo byali byenkizo muno mu kurora ngu ekigendererwa kyo kuhindura entekereza ha kutuntuza abaana kihikwaho?</li> </ul>	-Kiki ekyafaire ebichweka mu misomo enu birungi/kutambura kurungi?
2.3	<p>Ekikuhonderaho kiri: “Kuzora obujunanizibwa bw’abasomesa” ekikugendererwamu kwegesa ba memba mwi’somero ha mugaso gw’obujunanizibwa bw’omusomesa.</p> <ul style="list-style-type: none"> <li>● Bichweka ki mu musomo gunu ebya yegesibwe?</li> <li>● Habwaki okakomamu ebyo ebichweka ha bindi?</li> <li>● Bichweka ki mu musomo (obubiraba biroho) eby’okutekereza ngu nibyo byali byenkizo muno mu kurora ngu ekigendererwa kyo kwegesa abagwetabiremu ha mugaso gw’obujunanizibwa bwo musomesa kihikwaho?</li> </ul>	-Kiki ekyafaire ebichweka mu misomo enu birungi/kutambura kurungi?
2.4	<p>Ekyo’kumalira, twine omusomo gwo “Kwimukya emiringo eyo’kuhana abaana enungi” ogukugendererwamu kwongera kwimukya kukozeza emiringo enungi eyokuhanu mu masomero.</p> <ul style="list-style-type: none"> <li>● Bichweka ki mu musomo gunu ebya yegesibwe?</li> <li>● Habwaki okakomamu ebyo ebichweka ha bindi?</li> <li>● Bichweka ki mu musomo (obubiraba biroho) eby’okutekereza ngu nibyo byali byenkizo muno mu kurora ngu ekigendererwa kyo kwegesa abagwetabiremu ha kukozeza emiringo enungi eyokuhanu abaana kihikwaho?</li> </ul>	-Kiki ekyafaire ebichweka mu misomo enu birungi/kutambura kurungi?

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

#### Ebikaguzo 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?		
<p><b><i>Mu bikaguzo ebikugarukaho, nitulengaho kwegu ebikukiraho ha miringo etali emu eya abegi bakusobora kukozeza kubaza/kugarayo ebikubafaho/ebikubasasa mwisomero lyawe nka akasanduko kokutekamu ebitekerezo, enkurutaro z’omurwijwire hagati ya begi na basomesa, akatebe ka begi, foomu zokupima omulingo abasomesa bakukoramu, no’kutera obutabo/amabaruha agakumanyisa ebikufa haisomero.</i></b></p>		
3.1	<p>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 kukozeza kubagana ebitekerezo byabo hamulingo okusomesamu, oba nkwo ku isomero rundi kilasi/class yabo ekukora kutwaliza hamu.</p>	<p>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</p>
3.2	<p>Oratungireho obutumwa bwona ha bikukwata/kufa ha begi mu milingo enu? (obukiraba ego) Buka butumwa ki?</p>	<p>- Abasomesa abandi batungire obutumwa kuruga mubegi? Biki ebibakugambire?</p>
3.3	<p>Kiki ekyo’kutekereza ha butummwa ha bikukwata/kufa ha begi obuwatungire?</p>	<p>-Noikiriziganya nabwo?            -Bubeire bwo’ mugaso oba tibubeire bwo’ mugaso?            -Obutumwa ha bikukwata/kufa ha begi bunu bubeire bwo’ mugaso mu mulingo ki oba tibubeire bwo’ mugaso?</p>
3.4	<p>Obutumwa ha bikukwata/kufa ha begi bwine omulingo gwona nkwo ku buhindwiremu ebitekerezo byawe rundi ebikorwa byawe? Obweraba eri “ego”, mu mulingo ki?</p>	<p>-Okakitwara muburungi?            -Mubindi, obutumwa ha bikukwata/kufa ha begi bwine omulingo gwona nkwo ku buhindwiremu omulingo okusomesamu?</p>

#### 4. Kwetegera omugaso gwa “engenderwaho”/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 ngenderwaho/mateeka ki agatekerwe munkora ha isomero lyawe, nka omulingo gw’omuntu aine kwerabyamu, na kiki ekyo’kutekereza ha ngenderwaho/mateeka 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/okukwikirizibwa, engeso ezikwikirizibwa, kwenyumiririza mwisomero, oba ekintu kyona ekokusobora kutekerezah?o?	<p>Nka:</p> <ul style="list-style-type: none"> <li>-Engenderwaho/Iteeka erikutanga kutuntuza abandi</li> <li>-Engenderwaho/Iteeka erikutanga kutalibaniza abaana mu ngeso mbi nka kuterana nabo, kubahamba ne bindi</li> <li>-Engenderwaho/Iteeka erikutanga kuha abaana ebifubiro ebya maani</li> </ul>
4.2	Nosobora kutusobororra kiki kyeneyini engenderwaho/amateeka ganu ekigakugamba?	Biki ebikusobora kuruga mukuhenda amateeka ganu?
4.3	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?	
4.4	Haroho omuntu weena mwi’somero atarahondira iteeka linu enyumaho? Kiki ekyabeireho obuyahozere ekyo?	Bakabonerezebwa nkwoku iteeka likugamba?

#### 5. Kwongera kusemeza GST

##### Ebikaguzo ebikuserulilizibwaho:

1. Nitusobora tuta kuteka munkora omulingo gw’okwetegera 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 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 kokukozesa abantu babiri akamanyirwe nka "two protagonists" nikakora kata?

- Nikiyamba kuba na'abantu babiri? Obujunanizibwa bwa bilu omu nibwo buha? 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.**

5.1	<p>Tubalizeho enyumaho ha bwire obwotweire kwija kurora empinduka mwi'somero lyawe mu nkoragana, entekereza ha butabanguko n'okuhana, kandi nokuhura nimujamu mwi'somero lyanyu.</p> <p>Mu kutwaliza hamu, oine ekitekerezo kyona ha mulingo GST ekusobora kusemezebwamu nikwo empinduka erahuke?</p>	
5.2	Kulemesebwa ki okwi 'somero lyawe kurabiremu mu kuteka GST munkora?	- Haroho emirimo yoona eyebaire egumiire isomero lyawe kuteeka munkora? Okakora ota kuteka munkora emirimo enu (rundi bitateekwe munkora n'akake?)
5.3	<p>Nitukimanya ngu haroho abasomesa obubahindurwa bagenda mumasomero agandi.</p> <ul style="list-style-type: none"> <li>• Kinu kirabeireho Toolkit erimu netekebwa munkora?</li> <li>• Nosobora kugumizamu na Toolkit kinu obukikuhabo?</li> <li>• Kinu abasomesa na'bakwirukaniza isomero nibakimara bata kurora ngu Toolkit egumizamu?</li> </ul>	

5.4	Nkwoku okimanyire, Toolkit einemu emitendera mukaga (6). Emitendera enu mukaga notekereza neyamba eta obwokugerageranya no'butaba na mitendera yo'kuhondera?	<p>-Notekereza haroho emitendera eyekusobora kugeitwa? Haroho emitendera eyekusobora kwihirwamu kimu?</p> <p>-Emitendera enu mukagihondera nkwoku ekuhonderangana mwi'somero lanyu?</p> <p>-Amitendera enu bakagisengeka kurungi? Oba bagihindure nkoku ekuhondera ngana?</p>
5.5	Mukatunga obusagiki/obukonyezi bwona kuruga mu Raising Voices obumwali nimuteka munkora GST? Bukonyezi ki?  Kiki ekyokutekereza ha busagiki/bukonyezi isomero lyawe obulyatungire kuruga mu Raising Voices?	<p>-Nohura ngu isomero lyawe litungire obukonyezi/obusagiki obukumara kuruga mu Raising Voices kuteka munkora Toolkit?</p> <p>-Mwakugondeze obusagiki obundi? Oba babukesyeho?</p>
5.6	Notekereza Raising Voices nesobora kuyamba eta amasomero kurora ngu gateka munkora Toolkiy enu?	-Bukonyezi ki obwakubeire bwomugaso muno habwe isomero lyawe?
5.7	Abantu abutukweta protagonists mwine beingaha mwisomero lanyu? Nikiyamba kuba na protagonist omu? Habwaki?	<p>-Obujanizibwa bwa buli muntu nibwo buha?</p> <p>-Haroho obuzibu bwona mukukora na protagonist baingi babiri?</p> <p>-Nohura ngu ky'omugaso ba protagonist kuba b'obuhangwa butakusisana? Habwaki rundi habwaki nangwa?</p>
5.8	Haroho kuhinduramu kwona okwokutekereza ngu nikwo kukusobora kurahusyaho kuteeka Toolkit munkora?  Kakuba wali oliwokuhindura enkorwa 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.***

## INTERVIEW GUIDE – STUDENTS

English:

S.N.	Interview question	Probes
<p>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:</p> <ul style="list-style-type: none"> <li>-- which activities in the Toolkit have been most and least effective; and,</li> <li>-- how the Toolkit could be improved.</li> </ul> <p><b>Will you be able to speak with us about the Good School Toolkit now? This interview will take about an hour.</b></p>		
<p><b>1. GST activities most contributing to change</b></p>		
<p><b>Research Questions:</b></p> <p>1. According to stakeholders, which activities have been most/least important for contributing to (and why):</p> <ul style="list-style-type: none"> <li>● Changed perception of violence</li> <li>● Positive discipline practices</li> <li>● Changes in relationships between students &amp; teachers</li> <li>● Changes in relationships between students</li> <li>● Feelings of belonging &amp; connection to school</li> </ul> <p>2. How long did it take to understand key ideas?</p>		
<p>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. <b>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.</b></p>		
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?



<p>1.3</p>	<p>Thanks for sharing that. Up until now, which Good School activities have happened at your school so far?</p> <p>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.</p>	<p>For example:</p> <ul style="list-style-type: none"> <li>● seeking student feedback, for example in the form of a suggestion box;</li> <li>● establishing a student court;</li> <li>● workshops about violence against children, positive discipline, and the role of teachers;</li> <li>● teacher evaluation forms;</li> <li>● school-wide meetings between teachers and students; and,</li> <li>● drafting and updating rules, regulations, and policies including the whole school community.</li> </ul>
<p>1.4</p>	<p>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.</p> <p>Have you noticed changes in how you or your peers interact with your teachers?</p> <ul style="list-style-type: none"> <li>● Which changes have you noticed?</li> <li>● When did you start noticing these changes?</li> </ul>	<p>Have you noticed:</p> <ul style="list-style-type: none"> <li>● changes in how teachers talk to you and your peers?</li> <li>● changes in how teachers are teaching?</li> <li>● students being more willing to participate in class by sharing their thoughts and ideas in class?</li> <li>● changes in whether students approach their teachers and tell them about problems they have?</li> <li>● changes in how motivated students are to do well in school?</li> </ul>
<p>1.5</p>	<p>Are these changes in how students interact with teachers the same or different for male students vs. female students? How so?</p>	<p>- Do teachers communicate or interact with male students differently from female students?</p>
<p>1.6</p>	<p>What Good School activities do you think were most important for these changes in your relationship or your peers' interactions</p>	<p>- Do you think this activity was more important for teachers,</p>

	with your teachers? Why were these activities important?	more important for students, or the same for both?  - Do you think this activity was more important for male students or female students, or the same for both?
1.7	Have you noticed changes in how you and your peers interact with one another?  <ul style="list-style-type: none"> <li>• Which changes have you noticed?</li> <li>• When did you start noticing these changes?</li> </ul>	Have you noticed:  <ul style="list-style-type: none"> <li>• changes in how students talk to each other?</li> <li>• students being kinder to one another?</li> <li>• students being more encouraging of each other?</li> <li>• students working together more?</li> </ul>
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?	- Have boys experienced more of this change than girls or the opposite?
1.9	Which Good School activities do you think were most important for these changes in interactions between students? Why were these activities important?	Do you think these activities were more important for:  <ul style="list-style-type: none"> <li>• Younger students or older students or the same for both?</li> <li>• Girls or boys or the same for both?</li> </ul>
1.10	Have you noticed changes in feeling more respected at school or feeling more proud of your school for yourself or your classmates?  <ul style="list-style-type: none"> <li>• What changes have you noticed?</li> <li>• When did you start noticing these changes?</li> </ul>	- Are you more excited to come to school than you used to be?  - Do you feel safer at school?  - Do you do anything to try to make your school better or nicer, e.g. cleaning, organizing, decorating?
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?	- Have boys experienced more of this change than girls or the opposite?



1.12	Which Good School activities do you think were most important for making these changes happen? Why were these activities important?	<p>- Do you think this activity was more important for teachers, students, or administrators, or was it the same for everyone?</p> <p>-Has this activity been more important for male students or female students or has it been the same for both?</p>
	<p>Have you noticed changes in the community related to violence against children, positive discipline, or pride for the school?</p> <ul style="list-style-type: none"> <li>• What changes have you noticed?</li> <li>• How long did it take for these changes to occur?</li> </ul>	
	Which Good School activities were the most important for these changes?	
1.13	<p>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?</p>	<p>Which activities were the least important for:</p> <ul style="list-style-type: none"> <li>• Changing relationships between teachers and students</li> <li>• Changing relationships between different students</li> <li>• Changing what happens when a student does something they're not supposed to</li> <li>• Changing students feeling more respected at school and more proud of their school</li> </ul> <p>Which activities, if they were taken out of the Toolkit, would not change the overall program very much?</p>

**2. Understanding importance of workshops' content**

**Research Questions:**

1. In which sessions do students take away the most ideas? Which ideas?		
<b><i>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.</i></b>		
2.1	<p>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.”</p> <p>Did you attend any of these meetings?</p> <p>Which ones?</p>	<p>[If asked for a definition of “workshop/meeting”]</p> <p>- 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)</p>
2.2	<p>Now we want to ask you about each meeting one by one.</p> <p>First is “Understanding Violence Against Children,” which teaches about the effects of violence against children in schools</p> <ul style="list-style-type: none"> <li>• How long were the meetings? [only probe on those that were 40 mins or longer]</li> <li>• Which topics in this meeting do you remember talking about?</li> <li>• Did you learn anything from these meetings? (If yes) What did you learn?</li> <li>• Which of the topics do you remember learning the most about? Why do you think you learned so much about this topic?</li> </ul>	<p>- What about these meetings made them good/successful?</p> <p>-Was it about the activities? Which activities do you remember doing on this topic? Who led them?</p> <p>[Activities may include games, stories, reflections, talking about shared experiences, group work]</p>
2.3	<p>Next is “Exploring the Role of Teachers,” which talks about why being a teacher is such an important job.</p> <ul style="list-style-type: none"> <li>• How long were the meetings? [only probe on those that were 40 mins or longer]</li> <li>• Which topics in this meeting do you remember talking about?</li> <li>• Did you learn anything from these meetings? (If yes) What did you learn?</li> <li>• Which of the topics do you remember learning the most</li> </ul>	<p>- What about these meetings made them good/successful?</p> <p>-Was it about the activities? Which activities do you remember doing on this topic? Who led them?</p>



	about? Why do you think you learned so much about this topic?	
2.4	<p>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</p> <ul style="list-style-type: none"> <li>• How long were the meetings? [only probe on those that were 40 mins or longer]</li> <li>• Which topics in this meeting do you remember talking about?</li> <li>• Did you learn anything from these meetings? (If yes) What did you learn?</li> <li>• Which of the topics do you remember learning the most about? Why do you think you learned so much about this topic?</li> </ul>	<p>- What about these meetings made them good/successful?</p> <p>-Was it about the activities? Which activities do you remember doing on this topic? Who led them?</p>
<p><b>3. Understanding the importance of student feedback mechanisms</b></p>		
<p><b>Research Questions:</b></p> <p>1. For students that have used feedback mechanisms, have they observed feedback being acted on? How does that influence their experience in the classroom?</p>		
<p><b><i>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.</i></b></p>		
3.1	<p>What are the different ways at your school that students can give feedback to teachers or to the headmaster?</p> <p>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?</p>	<p>Such as:</p> <p>suggestion box,</p> <p>school-wide open meetings between students and teachers,</p> <p>student council,</p> <p>teacher evaluation forms, and</p> <p>student magazine or newsletter</p>
3.2	<p>Have you used any of these things to give feedback? Do other students in your class use them?</p>	<p>- Why or why not?</p> <p>- Do you prefer to give feedback in</p>

		<p>one way instead of another?</p> <p>- If you wanted to give feedback to your teacher, how would you do it?</p>
3.3	(If yes to 3.2) What feedback has been given to your teachers, either by you or by other students?	
3.4	Have you noticed any changes in your classroom or teacher after sharing this feedback? (If yes) What kinds of changes have you noticed?	<p>Has the feedback changed the way that your teachers:</p> <ul style="list-style-type: none"> <li>● talk to you or your peers?</li> <li>● teach?</li> <li>● respond when a student does something bad?</li> </ul>
3.5	(If yes to 3.4) Has this changed your experience in your classroom and in your school? How so?	<p>- Has it changed your relationship with your teacher?</p> <p>- Has it changed the rules of your classroom?</p> <p>- Has it changed how you feel about your class/school?</p>
<b>4. Understanding the importance of policies</b>		
<b>Research Questions:</b>		
<p>1. Are teachers/children aware of the existence of policies and their consequences? Which policies?</p> <p>2. What are the expectations around consequences of the zero tolerance policy? Are consequences implemented?</p>		
<b><i>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.</i></b>		
4.1	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.	<p>Such as: anti-bullying policy, anti-sexual violence policy, anti-corporal punishment policy</p> <p>- Did you or other students participate in creating any of these rules and regulations?</p>



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?
<b>5. Improving the GST</b>		
<b>Research Questions:</b> 1. How might the process for understanding key ideas be expedited? 2. What are suggestions for improving the GST?		
<i>Now, we would like to ask you about how you think the GST program could be improved.</i>		
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?	
<i>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.</i>		

## INTERVIEW GUIDE – STUDENTS

Luganda:

S.N.	Ekibuuzo	Okunonyereza
	<p>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 kino tugenda tubuuzo ku basomesa, abayizi, abakulira amasomero, n'abazadde mu ssomero lyo. Leero kyetwagala okumanya kyekyo ky'olwooza ku ngeri enkola zino gyezikwatiddwamu mu ssomero lyo tusobole okutegeera:</p> <p>-Nkola ki ezisinze n'ezo ezikwebedde mu kutuukiriza ebigendererwa,</p> <p>-N'engeri enkola zino gyeziyiza okwongerwamu amaanyi.</p> <p><b>Onasobola okwogerako naffe ku nkola zino kati? Kino kiyinza okututwalira obudde bwa sawa ng'emu.</b></p>	
<h3>1. Enkola za GST ezisinze okuleeta enkyukakyuka</h3>		
<p><b>Ebibuuzo:</b></p> <p>1. Okusinzira ku bakwatibwaako ensonga eno, nkola ki ezisinze nezi ezikwebedde mu kuleetawo ( era lwaaki):</p> <ul style="list-style-type: none"> <li>• Enkyukakyuka mu kutegeera okutulugunya</li> <li>• Empisa ennungi n'enyisa</li> <li>• Enkyukakyuka mu nkolagana wakati w'abayizi n'abasomesa</li> <li>• Enkyukakyuka mu nkolagana ya bayizi bokka na bokka.</li> <li>• Okuwulira ng'ebikolebwa mu ssomero bikukwatako butereevu.</li> </ul> <p>2. Kyakutwalira bbanga ki bino okubitegeera?</p>		
<p>Mu mbooji 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. <b>Okusooka tugenda kubuuzayo ebibuuzo ebikwaata ku GST n'engeri gy'olwooza enkola eno gyebadde etambulamu mu ssomero lyo. Twagala okumanya essomero lyo zerijjumbidde naziriwa z'olwooza ezinywedde mu zinaazo akendo.</b></p>		
1.1	<p>Omani ddi enkola za GST lwezatandikawo mu ssomero lyo?</p> <p>Kiki kyogimanyiko?</p>	<p>[Make sure this question doesn't go too long – 2-3 minutes max]</p>
1.2	<p>Oyina engeri yonna gyewenyigiddemu mu kutuukiriza enkola zino?</p> <p>Bweguba gutyo wenyigiddemu otya?</p>	<p>- Oli member ku kakiiko ka GST mu ssomero lyo? Lwaaki oba lwaaki nedda?</p>

1.3	<p>Webale kugabanako naffe. Okutuusa kati, nkola ki ezisobose okutuukirizibwa mu ssomero lyo?</p>	<p>Ebyokulabirako:</p> <ul style="list-style-type: none"> <li>• Okufuna ebirowoozo byabayizi, gamba nga mungeri y'okussawo akabokisi kebirowoozo</li> <li>• Okutandikawo kooti yabayizi</li> <li>• Emisomo ku kutulugunya abaana , empisa enningi, n'obuvunanyizibwa b'w'abasomesa</li> <li>• Foomu ezekenneenya enkola y'abasomesa</li> <li>• Entuula ezigatta abayizi n'abasomesa</li> <li>• n'okuteesa ku birina okugobererwa, amateeka n'enkola nga bigatta essomero lyonna</li> </ul>
1.4	<p>Kati twagala okumanya enkyukakyuka zolabye mu ssomero lyo nankola za GST ki zolowooza ezireese enkyukakyuka zino.</p> <p>Olabyewo enkyukakyuka mu ngeri ggwe kennyini oba bayizi banno gyebeyabizaamu abasomesa?</p> <ul style="list-style-type: none"> <li>• Nkyukakyuka ki zolabye?</li> <li>• Enkyukakyuka zino watandika ddi okuziraba?</li> </ul>	<p>Olabyewo:</p> <ul style="list-style-type: none"> <li>• Enkyukakyuka mu ngeri abasomesa gyebogeramu nawe oba eri abayizi abalala?</li> <li>• Enkyukakyuka mu ngeri abasomesa gyebasomesaamu?</li> <li>• Enkyukakyuka mu ngeri abayizi gyebenyigira mu kutta ebibuuzi n'okukubaganya ebirowoozo mu kibiina?</li> <li>• Enkyukakyuka mu ngeri abayizi gyebatuukiriramu abasomesa nebabategeeza ku bizibu byebalina?</li> <li>• Enkyukakyuka ku ngeri abayizi abategedde gyebakolamu obulungi mu ssomero?</li> </ul>
1.5	<p>Enkyukakyuka zino mungeri abayizi gyebakwataganamu nabasomesa zifanagana oba zawukana nengeri abayizi abalenzi oba abawala?</p>	<p>Engeri abasomesa gyebogeranyanya nabayizi</p>

		nabalenzi eyawukana neyabawala?
1.6	Nkola ki eza GST z'olwooza ezisinze okuleeta enkyukakyuka mu nkolaganayo oba abayizi abalala eri abasomesa ? Lwaaki?	-Olowooza enkola eno esinze kugasa basomesa, bayizi oba bonna kyenkanyi?
1.7	Olina enkyukakyuka gyolabye mu ngri bayizi banno gyebakolaganamu ne banabwe? <ul style="list-style-type: none"> <li>• Nkyukakyuka ki zolabye?</li> <li>• Watandika ddi okuziraba?</li> </ul>	Olina enkyukakyuka zolabye mu ngri: <ul style="list-style-type: none"> <li>• Abayizi gyebogereganya ne banabwe?</li> <li>• Abayizi okuba abekisa eri banabwe?</li> <li>• Abayizi okwezzaamu amaanyi bokka na bokka?</li> <li>• Abayizi okukolaganira awamu?</li> </ul>
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 zolwooza ezisinze mu kuleeta enkyukakyuka mu nkolagana ya bayizi? Lwaaki?	Olowooza enkola zino zisinga kuba za mugaso eri: <ul style="list-style-type: none"> <li>• Abayizi abato ddala mu mwaka, abakuzeemu oba bonna?</li> <li>• Bawala, balenzi oba bonna?</li> </ul>
1.10	Owuliddewo enjawulo yokussibwamu ekitibwa ngoli kussomero , oba okwenyumiriza mu ssomero lyo, ggwe kennyini oba bayizi banno? <ul style="list-style-type: none"> <li>• Nkyukakyuka ki zolabyeewo?</li> <li>• Enkyukakyuka zino watandika ddi okuzilaba?</li> </ul>	-Kikusanyusa okujja ku ssomero okusinga bwekyali luri? - Owulira nga oli mutebenkevu ngoli ku ssomero? - Olina kyokolawo okwongera okulungiya essomero lyo, gamba okuliyonja, okuliteekateeka n'okulitimba?

1.11	Enkyukakyuka zino mungeri gwe n’abayizi abalala gye mweyisamu yemu oba yanjawulo ku balenzi oba abawala? Mungeri ki?	Enkyukakyuka zino zirabise nyo mu balenzi oba mubawala?
1.12	Olowooza nkola ki ezisinze okuleeta enkyukakyuka zino?	- Olowooza enkola zino zisinze kuganyula basomesa, bayizi, abakulira essomero oba bonna wamu?
1.13	Ombulidde kunkola nyinji ezenjawulo z’olowooza nti ziyambyenno mu kuleetawo enkyukakyuka mu ssomero. Kati ziriwa zolowooza nti teziriiko nkyukakyuna yonna gyezireese? Mu ngeri endala bwoba olaba nkolaki ezitalina kyezikyusizza mu ssomero?	<p>Nkolaki ezitayambye mu kukyuusa:</p> <ul style="list-style-type: none"> <li>• Enkolagana wakati wabasomesa n’abayizi?</li> <li>• Enkolagana wakati mu bayizi?</li> <li>• Kiki ekibaawo singa omuyizi yenna akola ekyo kyatatekiddwa kukola?</li> <li>• Mu ngeri omuyizi gyawuliramu eri essomero lye n’okulyenyumirizaamu?</li> </ul>
<b>2. Okutegeera omugaso gw’ebyo ebibadde mu musomo</b>		
<b>Ebibuuzo:</b>		
1.Nkolaki abayizi mwebasinga okujjirayo endowooza zabwe? Ndownooza ki?		
<b><i>Kati twagala okwogera ku misomo egibaddewo ng’emu kunkola za GST. N’okusingira ddala twagala okumanya mbeera ki mu misomo gino mwewasinga okuyigira?</i></b>		
2.1	<p>Tukimanyi nga waliwo emisomoejenjawulo egibaawo ng’emu kunkola za GST omuli emisomo ku “kutegeera ebifa ku kukabasanya abaana,” “okwekeneenya obuvunanyizibwa bwabasomesa”, “n’okutumbula empisa ennungi.”</p> <p>Ku misomo gino olinako gyewali wetabyeemu? Gyegiriwa?</p>	<p>[Singa oba obuuziddwa okunyonyola omusomo kyekki]</p> <p>- Kino tutegeeza okukubaganya ebirowoozo nga kukulembeddwamu abasomesa naye nga kyanjawulo ku bisomwa bulijjo mu kibiina nga kikwaata ku nkola za GST gamba nga, okukabasanya abaana , obuvunanyizibwa</p>

		bwabasomesa , n’empisa ennungi.
2.2	<p>Kati twagala okukubuuza ku misomo, gumu ku gumu.</p> <p>Ogusooka “Okutegeera ebikwata ku kutulugunya mu baana,” kino kiyigiriza ebiva mu bikolwa ebyokutulugunya abaana mu masomere.</p> <ul style="list-style-type: none"> <li>• Mirundi emeka gyojjukira gyewetaba mu musomo guno?</li> <li>• Olina kyewayigamu? (bwekibaawo) wayigamu ki?</li> <li>• Mulundi ki gwojjukira gweyasinga okufunamu ku mulamwa guno?Olowooza kiki ekyafuula olusoma lwomulundi olwenjawulo nosobola okufunamum?</li> </ul>	<p>-Kiki ekyafuula olusoma luno olwenjawulo?</p> <p>-Kyava ku buzannyo bwemwakola? Ani yasomesa kwolwo?</p>
2.3	<p>Ekiddako “Okwekeneenya obuvunanyizibwa bwabasomesa,” ekiyigiriza lwaki okubeera omusomesa mulimu gwamuwendo nnyo.</p> <ul style="list-style-type: none"> <li>• Mirundi ki gyojjukira okwetaba mu ssomo lino?</li> <li>• Olina kyewayigamu? (bwekibaawo) Wayigamuki?</li> <li>• Mulundi ki gwosinga okujjukira lwewasinga okuyiga mu ssomo lino?Kiki ky’olowooza ekyenjawulo ekyakuletera okubitegeera ennyo ku mulundi guno?</li> </ul>	<p>-Kiki ekyaletera essomo lino okuba elyenjawulo?</p> <p>- Kyava ku buzannyo bwemwakola? Ani yasomesa kwolwo?</p>
2.4	<p>N’ekisembayo, tulina “okutumbula empisa ennungi”, omusomo guno gugenderera okulaga engeri endala abasomesa zebasobola okugunjulamu abayizi nga tebakoseddwa oba okwetamwa.</p> <ul style="list-style-type: none"> <li>• Mirundi emeka gyojjukira okwetaba mu ssomo lino?</li> <li>• Olina kyonna kyewayigamu? (bwekibaawo) Wayigamu ki?</li> <li>• Mulundi ki gwojjukira gwewasinga okufunamu ku ssomo lino? Kiki kyosuubira ekyafuula essomo lyomulundi guno elyenjawulo?</li> </ul>	<p>-Kiki ekyafuula essomo lino eryenjawulo?</p> <p>-Kyava ku buzannyo bwemwakola? Ani yasomesa essomo lino?</p>

### 3. Okutegeera omugaso gw’okufuna ebirowoozo byabayizi

#### Ebibuuzo:

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

***N’ebibuuzo ebirara bitonotono, tugenda kubabuuza kunkola ezenjawulo abayizi zebayinza okuyitamu okutuusa endowwoza zabwe eri abasomesa, gamba nga okweyambisa akabokisi akakunganya ebirowoozo, enkiiko wakati w’abayizi n’abasomesa, akakiiko k’abayizi, fomu ezekennenya enkola yabasomesa, obutabo bwabayizi obwa mawulire nengeri gyebikolamu.***

3.1	<p>Nkolaki ezenjawulo ku ssomero lyo abayizi zebayitamu okutuusa ebirowoozo byabwe eri abasomesa n’abakulira essomero?</p> <p>Mungeri endaala, bwoba olinayo ekirowoozo ku musomesa oba ku ssomero lyo ng’oyagala okukigabanako m’omusomesa oba omukulu w’essomero okikola otya?</p>	<p>Gamba nga:</p> <p>Akabokisi akakunganyizibwamu ebirowoozo, enkiiko wakati wabayizi n’abasomesa, akakiiko k’abayizi, foomu ezekenanya enkola y’abasomesa, n’empapula oba obutabo bwamawulire mu ma somero.</p>
3.2	<p>Wali okozesezza ku emu ku nkola zino okuwa ekirowoozo kyo? Abayizi abalala mu kibiina kyo bbo bazikozesa?</p>	<p>-Lwaki yye oba nedda?</p> <p>-Olina engeri eyenkizo gyoyagala okuwaamu ebirowoozo byo okukira ku ndala?</p> <p>-Bwoba oyagala okuwa omusomesawo ekirowoozo kyo okola otya?</p>
3.3	<p>(Bwekiba yye mu katundu 3.2) kirowoozo ki kyewali owadde abasomesa bo, ggwe kennyini oba bayizi banno?</p>	
3.4	<p>Wali olabwewo enkyukakyuka yonna mu kibiina oba ku musomesa wo oluvannyuma lwo kuwa ekirowoozo kyo? (bwekiba yye) nkyukakyuka ki gyolabyeewo?</p>	<p>Ekirowoozo kyo kiriko engeri gyekikyusizaamu mungeri abasomesa:</p> <ul style="list-style-type: none"> <li>• Gyebogeramu nawe oba nabayizi abalala?</li> <li>• Gy’ebanukulamu ng’omuyizi akoze ekisobyo?</li> </ul>
3.5	<p>(Bwekiba yye mu katundu 3.4) Kino kirina kyekikyusizza ku mbeera mu kibiina n’essomero lyonna? Mu ngeri ki?</p>	<p>-Kikyusizza enkolagana yo n’omusomesa?</p> <p>-kikyusizza amateega agafuga mu kibiina?</p> <p>-kikyusizza engeri gyowulira ku kibiina kyo n’essomero lyonna?</p>

#### 4. Okutegeera omugaso gwenkola ezigobereewa

<b>Ebibuuzo:</b>		
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?		
<b>Kakati, twagakla okumanya biki ebitereddwa mu nkola mu ssomero, gamba nga, omutindo n'ebigobererwa, na kki kyolowooza ku kola zino?</b>		
4.1	Okimanyiiko oba nga waliwo amateeka amaggya agaleteddwa mu ssomero lyo olwenkola ya GST? Ekyokulabirako waliwo amateeka gonna amaggya nga buli muntu mu ssomero atekwa 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 ebibonerezo ebirumya eri abayizi
4.2	Amateeka gano ogamanyi bulungi?	-Kiki ekibaawo ng'omuntu agamenye?
4.3	Omanyiiko oba nga essomero lyo lwasawo 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?
<b>5.Okutumbula enkola za GST</b>		
<b>Ebibuuzo:</b>		
1. Kiki ekiiyinda okukolebwa okulaba ng'enkola zino abantu bazitegeera bulungi?		
2. Birowoozo ki byowa ebiiyinda okuyamabako mu kutumula enkola za GST?		
<b>Kakati, twakagala okukubuuza, kiki kyolowooza ekiiyinda okutumbula entekateeka ya GST?</b>		
5.1	Olinayo ekirowoozo kyonna ku ngeri enkola eno gyeyinza okwongerera okulongosebwaamu?	- Biki byolowooza essomero byeririna okussako essira?

5.2

Olinayo ekirala kyonna kyoyagala okutugamba kunkola endala yonna mu ntekateka eno kyetutayogedeeko naye ng'osubira nti kiyinza okyamba?

***Embooji 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:

S.N. Enamba	Ekikaguzo	Ebikaguzo eby'okwongererezaho
	<p>Olyota. Ibara lyange ninye [IBARA]. Ndihanu kuruga mu IDinsight, ekitongole ekikukoragana na Raising Voices kumanya nkwo ku Good School Toolkit ebeire nekora mwi somero lyawe. Kwongera kumanya hakinu, nitwija kukaguzo ebikaguzo tulimu nitukaguzo ebikaguzo abegi, abasomesa, abakwirukaniza isomero, na bazeire mwi isomero lyawe. Nitwija kukaguzo omu hali omu nitwongera nitutungaho n'abandi bali hamu Kinu nitukikora tubatekere hamu ahandi omuntu omu wenka. Kiro kinu, nitwenda kumanya kiki iwe ekyokutekereza ha mulingo Good School Toolkit ebaire nekora mwisomero lyawe. Muno muno kumanya:</p> <p>--Biki ebikukolwa mu toolkit enu ebisingireyo kukora nebyo ebitakozere kurungi, kandi,</p> <p>--Toolkit enu nesobora kusemezebwa eta.</p> <p><b>Orasobora kubazaho neitwe ha Good School Toolkit enu hati? Kuhanura kunu nikwija kumara esaha nka emu.</b></p>	
	<p><b>1. Ebikukola mu GST ebikukirayo kuleta ho empingisa</b></p>	
	<p><b>Ebikaguzo ebikuserulirizibwaho:</b></p> <p>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):</p> <ul style="list-style-type: none"> <li>• Empinduka hantekereza hali obutabanguko mubaana Ebihindukire muntekereza ha butabanguko obutali bumu.</li> <li>• Emiringo eyokuhana abaana enungi.</li> <li>• Empinduka mu nkoragana ya begi n'abasomesa.</li> <li>• Empinduka mu nkoragana mu begi</li> <li>• Kwegondeza no kwesimisa kandi n'okutunga enkwatagana enungi nisomero Kuhura nimugyamu kandi nimwesimisa isomero lyanyu.</li> </ul> <p>2. Kikatwara bwire ki kwetegereza ebikuru ebiri muntekaniza enu?</p>	
	<p>Mu kuhanura kunu nitwenda oyeyijukyuemu amasomero gatakakingire, habwe-ekirwaire kya COVID-19, kandi otugambire nko ku Good School Toolkit yabaire netekwa munkora. <b><i>Kubanza nitugenda kukaguzo ebikaguzo ha Good School Toolkit n'omulingo nkwo ku ebaire nekora mwisomero lyawe. Nitwenda kumanya bintu ki eb'isomero lyawe likozere kandi muli ebi byona, biki ebyokutekereza ngu nibyo byakizireyo kuba by'omugaso.</i></b></p>	



1.1	<p>Nomanya ebikukwata ha Good School toolkit? Nokimanyaho ki?</p>	<p>[Make sure this question doesn't go too long – 2-3 minutes max]</p>
1.2	<p>Obaire noyeta mukuteka munkora toolkit enu mumulingo gwona?</p>	<p>-Oli memba wa'katebe ka Good School mwisomero lyawe? Habwaki rundi habwaki nangwa?</p>
1.3	<p>Webale kubaganaho ebi. Kuhika hati, bintu ki ebikukorwa mu Good School ebibaireho mwisomero lyawe?</p> <p>Nyine orukarra orwemiromo yoona eya GST, esengekerwe kukuwamba kwijukya. Nikisoboka kuba nti emirimo enu yoona etatebwe munkoro haisomero lyawe.</p>	<p>Eby'okuororaho:</p> <ul style="list-style-type: none"> <li>● Kuseera ebitekerezo bya begi, ekyokuroraho nka mumulingo gwo'kutekaho akasanduko kokutekamu ebitekerezo</li> <li>● Kutandikaho kooti za begi</li> <li>● Emisomo ha butabanguko ha abaana, emiringo eyokuhana enungi n'obujunanizibwa bw'abasomesa</li> <li>● Foomu z'okwecencura omulingo abasomesa bakukoramamu</li> <li>● Enkurato ezahamu ez'abasomesa n'abegi</li> <li>● Kutekaniza n'okwinganiza amateka n'ebigendererwaho obu nitwongeraho n'abaikazi abali haihi n'isomero</li> </ul>
1.4	<p>Hati nitwenda kwetegereza empinduka ezorozire ha isomero lyawe na biki ebikozirwe mu Good School ebiresireho empinduka ezo.</p> <p>Oine empinduka zoona ezorozire mu mulingo iwe rundi batahi bawe bakukoraganamu na basomesa?</p> <ul style="list-style-type: none"> <li>● Mpinduka ki ezorozire?</li> <li>● Okatandika di kurora empinduka ezo?</li> </ul>	<p>Orarozireho:</p> <ul style="list-style-type: none"> <li>● Empinduka mu mulingo abasomesa bakubazamu naiwe hanu na batahi bawe?</li> <li>● Empinduka mu mulingo abasomesa bakusomesa mu?</li> <li>● Abegi kugonza kubagana n'okukiraho, ebitekerezo byabo n'abandi mu kitebe?</li> <li>● Empinduka mu mulingo abegi bakhikirra abasomesa baabo kubagambira ebizibu ebi baina?</li> <li>● Empinduka mu mulingo abegi bagarurwamu amaani kukora</li> </ul>

		kurungi mwisomero? <ul style="list-style-type: none"> <li>Empinduka mumulingo abasomesa bakukoragana n'abegi aboojo n'abaisiki</li> </ul>
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 ebyakozirwe mukutekereza kwawe mu Good School ebyali bikuru muno mukuleetaho empinduka mu nkoragana yawe rundi eya batahi bawe na abasomesa banyu? Habwaki ?	-Notekereza ekikorwa kinu kyali ky'omugaso muno ha basomesa, ky'omugaso muno ha begi rundi nikyo kimu ha boona? -Notekereza ekikorwa kinu kikaba kikuru muno h'abegi aboojo, abaisiki rundi kikuru haboona?
1.7	Orarozireho empinduka mulingo iwe n'abatahi bawe mukukoraganamu? <ul style="list-style-type: none"> <li>Mpinduka ki ezorozire?</li> <li>Okatandika di kurora empinduka zinu?</li> </ul>	Orarozereho: <ul style="list-style-type: none"> <li>Empinduka mu mulingo abegi bakubaza na batahi babo?</li> <li>Abegi kugirra batahi babo embabazi nyingi</li> <li>Abegi kweyongera kwegaramu amaani?</li> <li>Abegi kweyongera kukora hamu?</li> <li>Empinduka ezitali zimu h'aboojo vs abaisiki?</li> </ul>
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 eziroho mu nkoragana mu begi? Habwaki?	Notekereza ebikorwa binu byali by'omugaso muno ha? <ul style="list-style-type: none"> <li>Abegi abaato rundi abakulu rundi kyali nikyo kimu ha boona?</li> <li>Abaisiki rundi aboojo <del>aba</del> rundi boona?</li> </ul>
1.10	Haroho empinduka ziona mukuhura nibakuha ekitinisa ha isomero rundi kuhura n'oyesimisa isomero lyawe rundi batahi	- Nohura noyesunga kwija heisomero kukira enyuma ho?

	<p>bawe mu kitebe?</p> <ul style="list-style-type: none"> <li>• Mpinduka ki ezorozere?</li> <li>• Okatandika di kurora empinduka zinu?</li> </ul>	<p>-Nohura oine obulinzi ha isomero?</p> <p>-Oine ekintu kyona ekyokukola kulengaho kufora isomero lyawe oly'omulembe nka kuyonja, kutegeka, kutimba?</p>
1.11	<p>Empinduka zinu ezokwegondeza mwisomero nizo zimu rundi zembaganiza hati y'abegi abooja n'abaisiki. Kiri kita?</p>	<p>Abegi aboojo arabire mumbinduka nyingi kukiraho abegi abaisiki rundi ky'embaganiza?</p>
1.12	<p>Biki ebikukorwa mu Good School ebyokutekereza ngu nibyo byali byomugaso muno kuletaho empinduka zinu? Habwaki?</p>	<p>-Notekereza ekikorwa kinu kyali kyomugaso muno ha basomesa, ha begi rundi kyali nikyo kimu ha bona?</p> <p>-Ekikorwa kinu kibaire ky'omugaso h'abegi aboojo rundi abaisiki rundi boona?</p>
1.13	<p>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 yoona ha isomero lyawe?</p>	<p>Biki ebikukorwa ebitali by'omugaso ha:</p> <ul style="list-style-type: none"> <li>• Kuhindura enkoragana hagati ya basomesa na begi</li> <li>• Kuhindura enkoragana mu begi abatali bamu</li> <li>• Kuhindura ekikusobora kubaho omwegi obwakukora ekintu ekyatasemerire kukora</li> <li>• Kuhindura omulingo abegi bakuhura nibahebwa ekitinisa ha isomero n'okwesimisa isomero lyabo</li> <li>• Bikorwaki kakuba bihwamu mu toolkit enu ebitakwiiija kuletaho empinduka eyamani hantekaniza enu?</li> </ul>

## 2. Kwetegera 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?**

<p>2.1</p>	<p>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’.</p> <p>Orabeireho mu musomo gwoona? Nka eha?</p>	<p>[Obubarakukaguza ngu emisomo nikyo ki?]</p> <p>Obutugamba ‘emisomo’ ntuba nitubazaho enkurato ezimwaikalire mu na basomesa banyu mu bwire obutali bw’okusoma mw’ahanura eha 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 kukiraho)</p>
<p>2.2</p>	<p>Hati nitwenda kukaguza ha misomo enu, gumu hali gumu.</p> <p>Ekyokubanza kiri “kwetegereza ha butabanguko h’abaana” ekikwegesa eburugwamu mu butabanguko h’abaana mu masomero.</p> <ul style="list-style-type: none"> <li>● Bicweka ki mu musomo gunu ebyokwijuka ebyabalizweho?</li> <li>● Okega ekintu kyona mu bichweka binu (obweraba eri ego) kiki ekiwayegereyo?</li> <li>● Mitwe ki eyokwijuka noyegaho? Habwaki wayegere bingi ha mutwe gunu?</li> </ul>	<p>- Kiki ekyafaire ebichweka mu misomo enu birungi/kutambura kurungi?</p> <p>Kikikaba kiri habikorwa?</p> <p>Bikorwaki ebyokwijuka ha mutwe gunu? Noha yabyebembire?</p> <p>(ebikorwa nibisobora kuba: emizano, enganikyo, kwecumitiriza, kubazaho ebyorabiremu, ebikorwa ebikozirwe ahamu)</p>
<p>2.3</p>	<p>Ekikugarukaho kiri “Kuzora obujunanizibwa bwa basomesa” ekikubaza ha habwaki kuba musomesa mulimu gwa mani”</p> <ul style="list-style-type: none"> <li>● Emisomo ekatwara bwireki?</li> <li>● Mitwe ki mu musomo gunu eyokwijuka nimubazaho?</li> <li>● Okega mu ekintu kyona mu bichweka binu (obweraba eri ego) kiki ekiwayegereyo?</li> <li>● Mitwe ki ekyokwijuka noyegaho muno? Kiki ekyokutekereza ngu nikyo kyaleterize kwegago muno ha kicheka kinu?</li> </ul>	<p>-Kiki ekyafaire ebichweka mu misomo enu Birungi kugenda kurungi?</p> <p>-kikaba kirugirire ha bikorwa? Bikorwaki ebyokwijuka ha mutwe gunu? Noha yayebeembire omutwe gunu?</p>

2.4	<p>Ekyokumaliriza, twine omusomo gwo “kwimukya emiringo eyokuhana abaana enungi” eyekulengaho kwoleka emilingo etali emu eya abasomesa bakusobora kuhanamu abaana kikaletaho embeera enungu ha bwa begi.</p> <ul style="list-style-type: none"> <li>• Emisomo ekatwara bwireki?</li> <li>• Mutweki mu musomo gunu ebyokwijuka nimubazaho?</li> <li>• Okega mu ekintu kyona mu musomo gunu?(obweraba eri ego) kiki ekiwayegereyo?</li> <li>• Mitweki eyokwijuka noyegaho mu musomo gunu? Kiki ekyokutekereza ngu nikyo kyaleterize kwegago muno ha kicheka kinu?</li> </ul>	<p>--Kiki ekyafaire ebichweka mu misomo enu Birungi-kugenda kurungi?</p> <p>-kikaba kirugirire ha bikorwa? Bikorwaki ebyokwijuka ha mutwe gunu? Noha yaye bembire omutwe gunu?</p>
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### 3. Kwetegereza omugaso gw’omulingo abegi bakusobora kubaza/kugarayo ebikufaho/ebikubasasa

#### Ebikaguzo ebikuserulirizibwaho:

1. Mu begi abalengeleho kukozeza emihanda eroho kubaza/kugarayo ebikubafaho/ebikubasasa, ebibakugarayo binu bikozeleweho? Kinu kihindwire kita ebibakurabamu obubakuba bali mu kilasi/class?

***Mu bikaguzo ebikugarukaho, nitugenda kukukaguzo emiringo etali emu eya abegi bakusobora kukozeza kubaza/kugarayo ebikubafaho/ebikubasasa mu ba somesa baabo nka akasanduko kokutekamu ebitekerezo, enkurutaro z’omurwijwire hagati ya begi na basomesa, akatebe ka begi, foomu z’okucencura omulingo abasomesa bakukoramamu, kutera obutabo/amabaruha agakumanyisa ebikufa haisomero nomulingo nkwoku bikukoramamu.***

3.1	<p>Miringo ki eyeroho mwisomero lyawe eya abegi bakusobora kubaza/kugarayo ebikubafaho/ebikubasasa mu basomesa babo rundi mu mukuru wi’somero?</p>	<p>nka:</p> <p>akasanduko kokutekamu ebitekerezo,</p> <p>enkurutaro z’omurwijwire hagati ya begi na basomesa,</p> <p>akatebe ka begi,</p> <p>foomu z’okucencura omulingo abasomesa bakukoramamu, n’okutera obutabo/amabaruha agakumanyisa ebikufa haisomero</p>
3.2	<p>Mubindi, kakuba oba oine okyokutekereza ha musomesa wawe rundi isomero lyawe ekiwakugondeze kubaganaho n’omusomesa wawe rundi n’omukureu wisomero, wakukozere ota?</p>	<p>-Habwaki rundi habwaki nangwa?</p> <p>-Oine omulingo gwona og’okwenda muno kukozeza kubaza/kugarayo ebikukufaho/ebikukusasa ogusingire</p>

	Orakozesezeho kimu ha bintu binu byona kubaza/kugarayo ebikukufaho/ebikukusasa? Abegi abandi mu kitebe kyawe babikozesa?	ha gundi? -Kasinga oba n'oyenda kubaza/kugarayo ebikukufaho/ebikukusasa mu musomesa wawe, wakukikozere ota?
3.3	(Obweraba eri ego mu 3.2) biki ebimugarwireyo mu basomesa bawe kikozerwe iwe rundi abegi abandi?	
3.4	Oine empinduka yoona eyorozere mu kitebe kyawe rundi mu musomesa wawe hanyuma y'okugarayo ebikukusasa/eby'okwenda bihinduke? (Obweraba eri ego) Mpinduka ki ezorozere?	Kugarayo ebikukusasa/eby'okwenda bihinduke kunu kwine omulingo nkwoku kihindwire engeri abasomesa: <ul style="list-style-type: none"> <li>● Bakubaza neiwe rundi batahi bawe?</li> <li>● Bakwegesa?</li> <li>● Bakugarukamu omwegi obwakuba akozere ekintu ekibi?</li> </ul>
3.5	(Obweraba eri ego mu 3.4) Kinu kine omulingo nkwoku kihindwiremu embera yawe mu kitebe/kilasi n'omwisomero? Kita?	-Kihindwire enkoragana yawe n'omusomesa? -Kihindwire amateeka mu kilasi yawe? -Kihindwire omulingo okuhuramu ha kilasi yawe/isomero lyawe?

#### 4. Kwetegera omugaso gwa amateka

##### Ebikaguzo ebikuserulizibwaho:

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 ebiteerwe 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, ebiragiyo byona buli omu mwisomwero ebyaine kuhondera ebirikukwataho obutabanguko mubaana, ebifubiro ebyamani, kuhabura kurungi , okutuntuza rundi ekindi kyona okyosobora kutekereza.	Nka:  -Iteeka agakutanga kutuntuza abandi.  -Iteeka erikutanga kutwaliliza abaana mu ngeso ezobusihani  -Iteeka erikutanga kuha abaana ebifubiro ebya maani.  Iwe rundi abegi abandi muketaba mukukora ebiragiyo binu?
4.2	Nomanya kiki ebiragiyo binu ekibirukugamba?	Kiki ekirukubaho kakuba omuntu acwa ebiragiyo?
4.3	Haroho omuntu weena ha isomero aracwire ebiragiyo binu? Kiki ekyabeireho obuyakikozeze?	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 kukukaguzo ebikaguzo ha kiki eky'okutekereza kukwora kurora GST program yasemezibwa.***

5.1	Oineyo ekitekerezo kyona ha mulingo GST ekusobora kusemezebwa?	-Bintu ki ebikukorwa eby'okutekereza ngu amasomero gaine kutekaho amaani?  Bikorwaki ebyokutekereza amasomero tigaine kutekaho amaani rundi tigaine kuteeka munkora (habwokuba tigakuyamba)
5.2	Haroho ekintu kyona ekindi ekiwakugondeze kutugambira ha bikukorwa muToolkit ekitutabalizeho baitu iwe notekereza nikisobora kusemezibwa?	

***Hanu niho twamaliriza kuhanura/orubazo rwaitu. Webale muno kurwetabamu kiro kinu. Ebyo'garukiremu nibigenda kuyamba muno IDinsight obweraba nekora na Raising Voices kurora ngu Good School Toolkit bagisemeza habwa isomero lyawe kandi namasomero agandi.***

## INTERVIEW GUIDE – ADMINISTRATORS

English:

S.N.	Interview question	Probes
	<p>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:</p> <ul style="list-style-type: none"> <li>-- which activities in the Toolkit have been most and least effective;</li> <li>-- the challenges with implementing the Toolkit; and,</li> <li>-- how the Toolkit could be improved.</li> </ul> <p><b>Will you be able to speak with us about the Good School Toolkit now? This interview will take about an hour.</b></p>	
	<p><b>1. GST activities most contributing to change</b></p> <p><b>Research Questions:</b></p> <p>1. According to stakeholders, which activities have been most/least important for contributing to (and why):</p> <ul style="list-style-type: none"> <li>● Changed perception of violence</li> <li>● Positive discipline practices</li> <li>● Changes in relationships between students &amp; teachers</li> <li>● Changes in relationships between students</li> <li>● Feelings of belonging &amp; connection to school</li> </ul> <p>2. How long did it take to understand key ideas?</p>	
	<p>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. <b><i>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.</i></b></p>	
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?



1.2	How have you been involved with implementing the Toolkit? What exactly has your role been in implementation?	Are you part of the Good School Committee?
1.3	<p>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?:</p> <p>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.</p>	<p>For example:</p> <ul style="list-style-type: none"> <li>● seeking student feedback, for example in the form of a suggestion box;</li> <li>● establishing a student court;</li> <li>● workshops about violence against children, positive discipline, and the role of teachers;</li> <li>● teacher evaluation forms;</li> <li>● school-wide meetings between teachers and students; and,</li> <li>● drafting and updating rules, regulations, and policies including the whole school community.</li> </ul>
1.4	<p>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.</p> <p>Have you noticed changes in how students and teachers interact with each other?</p> <ul style="list-style-type: none"> <li>● Which changes have you noticed?</li> <li>● How long did it take for these changes to occur?</li> </ul>	<p>Have you noticed:</p> <ul style="list-style-type: none"> <li>● changes in how students/teachers communicate with one another?</li> <li>● changes in how teachers run their classrooms?</li> <li>● changes in perspectives and practices of discipline?</li> <li>● teachers being more understanding of students?</li> </ul>
1.5	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?
1.6	What Good School activities do you think were most important for these changes that you observed in how students and	- Do you think this activity has been particularly important for teachers or students, or has it

	teachers interact? Why were these activities important?	been the same for both groups?
1.7	<p>Have you noticed changes in how students interact with one another?</p> <ul style="list-style-type: none"> <li>• Which changes have you noticed?</li> <li>• How long did it take for these changes to occur?</li> </ul>	<p>Have you noticed:</p> <ul style="list-style-type: none"> <li>• changes in how students communicate with one another?</li> <li>• changes in how students handle conflicts with each other?</li> <li>• students being more empathetic to one another?</li> <li>• students being more cooperative/collaborative with one another?</li> </ul>
1.8	Are these changes in relationships among students the same or different for male students vs. female students? How so?	- Have male students experienced more of this change than female students or vice-versa?
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?	<p>Do you think these activities were more important for:</p> <ul style="list-style-type: none"> <li>• Younger students vs. older students?</li> <li>• Girls vs. boys?</li> </ul>
1.10	<p>Have you noticed changes in feelings of belonging at the school that you or others have?</p> <ul style="list-style-type: none"> <li>• What changes have you noticed?</li> <li>• How long did it take for these changes to occur?</li> </ul>	<p>- Do teachers, students, or administrators feel more connected to their school than they did previously?</p> <p>- Do you feel more proud to be a school administrator than you did previously?</p>
1.11	Are these changes in feelings of belonging the same or different for male students vs. female students? How so?	- Have male students experienced more of this change than female students or vice-versa?
1.12	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?	- Do you think this activity has been particularly important for teachers, students, or administrators, or has it been the



		<p>same for all of these groups?</p> <p>-Has this activity affected male students vs. female students differently?</p>
	<p>Have you noticed changes in the community related to violence against children, positive discipline, or pride for the school?</p> <ul style="list-style-type: none"> <li>• What changes have you noticed?</li> <li>• How long did it take for these changes to occur?</li> </ul>	<p>- Have your own discipline practices changed?</p> <p>- Have your neighbors' discipline practices changed?</p> <p>- Is the community more attracted to the school than before?</p>
	<p>Which Good School activities were the most important for these changes?</p>	
<p>1.13</p>	<p>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?</p>	<p>-Which activities were the least important for:</p> <ul style="list-style-type: none"> <li>• Changing relationships between teachers and students</li> <li>• Changing relationships between students</li> <li>• Changing perspectives around violence and discipline</li> <li>• Changing feelings of belonging</li> </ul> <p>-Which activities, if they were removed from the Toolkit, would not change the overall effectiveness of the program?</p> <p>-Is this activity considered least important because it was difficult to implement?</p>

**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	<p>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.”</p> <p>Have any of these workshops been conducted at your school?</p>	
2.2	<p>Now we want to ask you about each workshop individually.</p> <p>First is “Understanding Violence Against Children,” which aims to change perceptions of violence against children.</p> <ul style="list-style-type: none"> <li>● Which sessions in this workshop were conducted?</li> <li>● Why did you choose these sessions and not others?</li> <li>● 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?</li> </ul>	<p>- What about these sessions made them successful?</p>
2.3	<p>Next is “Exploring the Role of Teachers,” which aims to educate school members about the importance of the role of the teacher.</p> <ul style="list-style-type: none"> <li>● Which sessions in this workshop were conducted?</li> <li>● Why did you choose these sessions and not others?</li> <li>● 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?</li> </ul>	<p>- What about these sessions made them successful?</p>
2.4	<p>Finally, we have the “Developing Positive Discipline” workshop, which aims to encourage positive discipline methods in schools.</p> <ul style="list-style-type: none"> <li>● Which sessions in this workshop were conducted?</li> <li>● Why did you choose these sessions and not others?</li> <li>● Which sessions in this workshop (if any) do you think</li> </ul>	<p>- What about these sessions made them successful?</p>

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

3.6	Has the feedback changed your thoughts or actions in any way? If yes, in what way?	
<b>4. Understanding the importance of policies</b>		
<p><b>Research Questions:</b></p> <p>1. Are teachers/children aware of the existence of policies and their consequences? Which policies?</p> <p>2. What are the expectations around consequences of the zero tolerance policy? Are consequences implemented?</p>		
<p><b><i>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.</i></b></p>		
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?	<ul style="list-style-type: none"> <li>● Is your sense that students / teachers are aware of these policies?</li> <li>● Are consequences for breaking these policies</li> </ul>



		<p>regularly enforced?</p> <ul style="list-style-type: none"> <li>• Is the policy referred to as a reason to not engage in violent behaviour?</li> </ul>
<p><b>5. Improving the GST</b></p>		
<p><b>Research Questions:</b></p> <ol style="list-style-type: none"> <li>1. How might the process for understanding key ideas be expedited?</li> <li>2. What are the key challenges with implementing the GST? <ul style="list-style-type: none"> <li>• How do teachers &amp; administrators adapt to other teachers transitioning out of school?</li> </ul> </li> <li>3. What modifications would make the GST easier to implement?</li> <li>4. What are suggestions for improving the GST? <ul style="list-style-type: none"> <li>• How useful is the six steps structure?</li> <li>• How was the level of support from Raising Voices?</li> <li>• Is Raising Voices building capacity efficiently / effectively?</li> </ul> </li> <li>5. How is the model of two protagonists working? <ul style="list-style-type: none"> <li>• 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?</li> </ul> </li> </ol>		
<p><b><i>Now, we would like to ask you about how the GST program could be improved.</i></b></p>		
<p>5.1</p>	<p>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.</p> <p>Overall, do you have any ideas for how the GST could be adjusted so that change happens faster?</p>	
<p>5.2</p>	<p>What challenges has your school had in implementing the GST?</p>	<p>- 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)?</p>

5.3	<p>We understand that sometimes teachers transfer to other schools.</p> <ul style="list-style-type: none"> <li>• Has this happened at your school while the Toolkit was being implemented?</li> <li>• Are you able to continue with the Toolkit when this happens?</li> <li>• How do teachers and administrators handle this situation in order to continue implementing the Toolkit?</li> </ul>	
5.4	<p>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?</p>	<p>- Do you think there are any steps that could be combined? Could any of the steps be omitted entirely?</p> <p>- Were the steps followed sequentially at your school?</p> <p>- Was the ordering of the steps useful? Should the order of any of the steps be changed?</p>
5.5	<p>Did you receive support from Raising Voices while implementing the GST? What kind of support?</p> <p>What do you think about the level of support your school received from Raising Voices?</p>	<p>- Do you feel that your school has received enough support from Raising Voices in implementing the Toolkit?</p> <p>-Would you have wanted more support? Less support?</p>
5.6	<p>How do you think Raising Voices could better support schools in implementing the Toolkit?</p>	<p>- What kind of support would be most helpful for your school?</p>
5.7	<p>How many protagonists do you have at your school? Is it helpful to have more than one protagonist? Why?</p>	<p>- What are the different roles of each of the protagonists?</p> <p>- Are there challenges in working with more than one person?</p> <p>- Do you feel that it's important for the protagonists to be of different genders? Why or why not?</p>
5.8	<p>Are there any other modifications that would make the Toolkit easier to implement?</p>	<p>- What advice would you give to another school that is interested in implementing the Toolkit, but</p>



	If you could change the design of the Toolkit, what would you change?	would like an easier and faster process?
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?	
<p><b><i>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.</i></b></p>		

## INTERVIEW GUIDE – ADMINISTRATORS

Luganda:

S.N.	Ekibuuzo	Okunonyereza
	<p>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.</p> <p>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:</p> <ul style="list-style-type: none"> <li>- Biki ebiri mu nkola eno ebisinze okuba eby’omugaso n’ebyo byolaba ng’omugaso gwabyo mutono.</li> <li>-Okusomozebwa kwemusanze mu kuteeka ebintu bino mu nkola</li> <li>-N’engeri enkola eno gyeyinza okwongera okulongooka</li> </ul> <p><b>Osobola okwogerako naffe kunkola eno kati? Kiyinza okututwakira obudde bwa sawa ng’emu.</b></p>	
<b>1.Ebisinze okuleeta enkyukakyuka mu nkola ya GST</b>		
<p><b>Ebibuuzo:</b></p> <p>1. Okusenziira ku bakwatibwako ensonga, nkola ki ezisinze okuleeta enkyukakyuka n’ezo ezitalina nkyukakyuka yamaanyi gyeziireese ku bino wamanga (era lwaki):</p> <ul style="list-style-type: none"> <li>• Enkyukakyuka mu ntegeera y’okutulugunya</li> <li>• Okukyuusa mu neyisa neba nnungi</li> <li>• Enkyukakyuka mu nkolagana y’abasomesa n’abayizi</li> <li>• Enkyukakyuka mu nkolagana ya bayizi bokka na bokka</li> <li>• Okuwulira ng’oli kitundu ku ssomero era nga nebi kolebwa bikukwatako butereevu</li> </ul> <p>2. Kyatwaala kiseera ki okutegeera ebikulu mu nkola eno?</p>		
<p>Mu kukubaganya ebiwoozo kuno twagadde tutunuleko mu biseera ebyemabega nga COVID-19 tanatulumba n’engeri GST gyeyali etekebwa mu nkolamu kiseera ekyo. <b><i>Tugenda kutandika n’ebibuuzo ebyawamu kunkola ya Good School Toolkit nengeri ki gy’olwooza gyekolamu mu ssomero lyo. Twagala okumanya biki essomero lyo byerikoze era ku bino biriwa ebisinze okuyamba mu kuleetawo enkyukakyuka gyomulaba mu ssomero.</i></b></p>		
1.1	Enkola ya GST yatandika ddi mu ssomero lyo? essomero lyo lituuse wa mu kuteeka bino mu nkola?	Omanyi mitendera emeka egisobodde okutuukibwaako?
1.2	Wenyigidde otya mu kussaawo enkola zino?	Oli kitundu ku kakiiko akali mu mulimu guno?

<p>1.3</p>	<p>Webale okugabana naffe. Mmanyi ng’essomero lyo lituuse ku mutendera [X] mu kutuukiriza enkola zino. Okutuusa kakaano nkola ki ezituukiriziddwa mu ssomero?</p> <p>Nina olukalara lwenkola ya GST, okusobola okutujjukiza. Kisoboka nti ezitakebwa munkola ku somelo lyo?</p>	<p>Ekyokulabirako:</p> <ul style="list-style-type: none"> <li>• Okufuna ebirowoozo bya bayizi, kino kisobola okukolebwa okuyita mu kussawo akabokisi k’ebirowoozo;</li> <li>• Okuteekawo kooti yabayizi;</li> <li>• Emisomo egikwaata ku kutulugunya abaana, empisa ennungi, n’emirimu gy’abasomesa</li> <li>• Foomu ezekenneenya engeri abasomesa gyebakolamu emirimu;</li> <li>• Enkiiko wakati w’abasomesa n’abayizi,</li> <li>• Nokuteekawo enkola n’ebigoberewa n’amateeka nga bizingira wamu essomero lyonna.</li> </ul>
<p>1.4</p>	<p>Kati twagala okumanya enkyukakyuka zolabye mu ssomero na nkola ki zolowooza ezisinze okuleeta enkyukakyuka eno.</p> <p>Olina enkyukakyuka zolabye ku ngeri abayizi gyebeyabizaamu abasomesa?</p> <ul style="list-style-type: none"> <li>• Nkyukakyuka ki zolabyewo?</li> <li>• Enkyukakyuka ezo zatwala bbanga ki okulabika?</li> </ul>	<p>Olinawo enkyukakyuka zolabyewo mu:</p> <ul style="list-style-type: none"> <li>• Ngeri abasomesa n’abayizi gyebogereganyamu?</li> <li>• Mu ngeri abasomesa gyebatambuzaamu emirimu mu kibiina?</li> <li>• Mu neeyisa nempisa?</li> <li>• Abasomesa okuba nga banguyira abayizi?</li> </ul>
<p>1.5</p>	<p>Enkyukakyuka zino wakati wa basomesa n’abayizi zirabikira nyo mubayiz abalenzi oba abawala? Mungeri ki?</p>	<p>Waliwo enjawulo mungeri abasomesa gyebwogeraganyamu nabayizi abawala oba abalenzi?</p>
<p>1.6</p>	<p>Nkola ki z’olowooza ezisinze okuleeta enkyukakyuka enkyukakyuka zolabye mu ngeri abayizi gyebatabaganamu n’abasomesa? Lwaki enkola zino zamugaso?</p>	<p>-Olowooza enkola zino zisinze kuganyula basomesa oba bayizi oba bombi?</p>
<p>1.7</p>	<p>Olina enkyukakyuka zolabye mu ngeri abayizi gyebatabaganamu ne bannabwe?</p> <ul style="list-style-type: none"> <li>• Nkyukakyuka ki zolabye?</li> <li>• Kyatwala kiseera ki enkyukakyuka zino okulabika?</li> </ul>	<p>Olina enkyukakyuka zolabye mu:</p> <ul style="list-style-type: none"> <li>• Ngeri abayizi gyebatabaganamu bokka na bokka?</li> <li>• Mu ngeri abayizi gyebagonjoolamu</li> </ul>

		<p>obutakkanya obuba bubaluseewo mu bbo?</p> <ul style="list-style-type: none"> <li>• Abayizi okukwatirwagana ekisa?</li> <li>• Abayizi okukolera wamu?</li> <li>• Enjawulo mu nkyukakyuka mu bayizi abawala oba abalenzi?</li> </ul>
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'olwooza nti zezisinze okugasa mu kuleeta enkyukakyuka ezo zolabye mu ngeri abayizi gyebatabaganamu ne bannabwe? Era lwaki?	<p>Olowooza enkola zino zisinze kugasa:</p> <ul style="list-style-type: none"> <li>• Bayizi abato mu myaka bwogerageranya ku bakuzeemu?</li> <li>• Bawala oba balenzi?</li> </ul>
1.10	<p>Olina enkyukakyuka zolabyewo mu ngeri ggwe oba abalala bonna gyebawuliramu mu kuba ekitundu ku ssomero?</p> <ul style="list-style-type: none"> <li>• Nkyukakyuka ki zolabye?</li> <li>• Enkyukakyuka zino zitutte kiseera ki okulabika?</li> </ul>	<p>- Abasomesa, abayizi oba abaddukanya essomero beyondedde okwenyumiriza mu ssomero lyabwe okusinga bwe kyali olubereberye?</p> <p>-Wenyumiriza mu kuba omukulu w'essomero okusinga bwegwaaki luri?</p>
1.11	Ekyukakyuka zinno mu ngerigyebawulilamu nga bali kitunddu kushomero yemu mubalenzioba mubawala? Mungeri kyi?	Enkyukakyuka zinno zisinze kulabikila mu balenzi oba abawala? Vice-versa?
1.12	Nkolaki zolwooza ezisinze okuleetawo enkyukakyuka mu kwenyumiriza mu ssomero zolabye?	<p>-Olowooza enkola zino zisinze kuganyula basomesa, bayizi, oba bakulu ba masomero, oba bonna kyenkanyi?</p> <p>-Enkyukakyuka eno esinze kuyamba abalenzi oba abawala?</p>
1.13	Otubulidde enkola nyingi zolwooza nti zamugaso nnyo mu kuleeta enkyukakyuka mu ssomero. Naye nkola ki eza GST zolwooza nti tezibadde zamugaso nnyo mu zonna? Mungeri endala gwe nga bwolaba nkola ki ezitalina nkyukakyuka zezireese?	<p>Nkola ki ezitabadde nnyo na mugaso mu:</p> <ul style="list-style-type: none"> <li>• Kukyuusa enkolagana wakati w'abasomesa n'abayizi</li> <li>• Enkolagana y'abayizi bokka na bokka.</li> </ul>

		<ul style="list-style-type: none"> <li>• Okukyusa endowooza ku kutulugunya n’ennyisa</li> <li>• Okuwulira obwa nannyini ku ssomero lyo</li> </ul> <p>-Nkola kki zetusbola kujja mu GST nezitakyusa ekigendelelwa kya GST?</p>
<b>2.Okutegeera omugaso gwomusomo</b>		
<b>Ebibuuzo:</b>		
<p>1. Nkolaki ezisinze okutekebawo essira kwezo ezitafiriddwako nnyo? Lwaaki?</p> <p>2. Nkola ki (bwezibaawo) ezikoze ekinene mu kukuusa endowooza ku (a) kutulugunya abaana, (b) omugaso gwemirimu gy’omusomesa, ne (c) okukuusa mu mpisa.</p> <p>3. Nkola ki (bwezibaawo)ezisinze okugasa mu kukuusa (a) empisa (b) ensomesa mu kibiina, (c) empuliziganya n’abayizi?</p>		
<p><b><i>Kati twagala okwogera kku misomo egitereddawo nga emu kungeri zokussa mu nkola GST. Okusinga twagala okumanya, mu misomo gino biki ebyasinga okuba ebyomugaso eri essomero?</i></b></p>		
2.1	<p>Tukimanyi bulungi nti emisomo mingi egibaddewo ngemu kunkola za GST omuli egikwata ku “Okutegeera ebikwata ku kutulugunya abaana,” “Okwekenenya emirimu gy’abasomesa ,” “N’okunyuusa mu mpisa.”</p> <p>Emisomo egyengeri nga zino gibaddewo mu ssomero lyo?</p>	
2.2	<p>Kati twagala okukubuuza ebikwaata ku buli musomo kinnakimu.</p> <p>Ekisooka” okutegeera ebikwata ku kutulugunya abaana “ogugenderera okukuusa endowooza ku kutulugunya abaana.</p> <ul style="list-style-type: none"> <li>• Nkolaki ezatuukibwaako mu musomo guno?</li> <li>• Lwaki walondawo enkola zino noleka endala zonna?</li> <li>• Nkola ki mu musomo (bwezibaawo) z’olowooza nti zezisinze okuyamba mu kuytuukiriza ebigendererwa mu kukuusa endowooza ku kutulugunya abaana</li> </ul>	<p>- Ate nkola ki ezakusobozesa okutuuka ku kiruubirirwa?</p>
2.3	<p>Ekiddako “Okwekenenya omulimu gw’abasomesa,” ekigenderera okusomesa abali mu ssomero obukulu bw’omulimu gw’omusomesa.</p> <ul style="list-style-type: none"> <li>• Biki byosobodde okutuukako mu musomo guno?</li> <li>• Lwaki bino byewalondayo ku birala byonna?</li> </ul>	<p>- Nkolaki ezabasobozesa okutuuka ku kiruubirirwa?</p>

	<ul style="list-style-type: none"> <li>Biki mu musomo (bwebibaawo) ebisizze okuyamba mu kutuukiriza ebigendererwa byokusomesa abetabyeemu ku mugaso gwomulimu gw'omusomesa?</li> </ul>	
2.4	<p>N'ekisembayo, tulina "Okutumbula empisa ennungi," omusomo guno gugenderera okutumbula enkola z'empisa ennungi mu masomero.</p> <ul style="list-style-type: none"> <li>Nkola ki ezituukiddawako mu musomo guno?</li> <li>Lwaki zino zolonzeewo noleka endala zonna?</li> <li>Nkolaki mu musomo guno (bwezibaayo) zolowooza nti zezisizze okuyamba mu kutuukiriza ebigendererwa byomulimu guno ogw'okutumbula empisa ennungi?</li> </ul>	- Biki ebikusobozesezza okutuuka ku kiruubirirwa?
<b>3. Okutegeera omugaso gwenkola y'okufuna endowooza z'abayizi</b>		
<b>Ebibuuzo:</b>		
1. Abasomesa balabyewo enjawulo mu ngeri jebakolamu omulimu gwabwe? Ate abaddukanya essomero? Nkyukakyuka ki zino?		
<i><b>Ne bibuuzo ebitonotono tugezaako okwongera okutegeera ku ngeri abayizi gyebaanukula oba okuwa endowooza babw,e nkola ki ezitekeddwawo okutuukiriza kino, gamba ngokussawo akabokisi kebiriwoozo, enkungaana ezizingiramu bonna abali mu ssomero wakati w'abayizi n'abasomesa , akakiiko kabayizi, foomu ezekennenya enkola y'abasomesa, nobutabo bwabayizi obwamawulire.</b></i>		
3.1	Nkolaki etereddawo mu ssomero okusobola okufuna endowooza zabayizi?	Gamba nga: Akabokisi k'ebirowoozo, enkiiko wakati w'abasomesa n'abayizi, akakiiko kabayizi, foomu ezekennenya enkola y'abasomesa, n'obutabo bwamawulire obwa bayizi
3.2	Ggwe nga bwolaba, abayizi enkola zino bazeyambisizza mu kutuusa endowooza zabwe eri abasomesa?	-Nkola ki ezisizze okweyambisibwa?
3.3	Mawulire ki abayizi gebasinga okuzza eri abasomesa?	
3.4	Olinawo enkyukakyuka z'olabye mu neyisa yabasomesa nga bamaze okufuna endowooza za bayizi? Bwezibaawo zeziriwa?	-Katugambe, amawulire gano abayizi gebazza eri abasomesa gakyusizza ku ngeri abasomesa gyebasomesaamu?

		-Kino kirina kyekikyusizza ku nkolagana wakati w'abasomesa n'abayizi?
3.5	Ggwe keniyini wali ofunye ku ndowooza z'abayizi okuyita mu nkola zino?	-(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?	
<b>4. Okutegeera omugaso gwenkola zino</b>		
<b>Ebibuuzo:</b>		
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?		
<b><i>Kakati, twagakla okumanya biki ebitereddwa mu nkola mu ssomero, gamba nga, omutindo n'ebigobererwa, na kki kyolowooza ku kola zino?</i></b>		
4.1	Nkola ki ezitereddwawo 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.	Gamba nga: Abayizi obutakyokooza banabwe Okulwanyisa okutulugunya mu ngeri yekyaama oba okwegatta Okulwanyisa ebibonerezo ebirumya
4.2	Osobola okutunonyola kunkola zino?	-Kiki ekibaawo ng'omuntu amenye ebiragi bino?
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 akyamakolebwaako?	-Kiki akyabakolwaako?

4.5	Mu byonna, olaba ' zino zibadde zamugaso eri essomero okutuukiriza ebigendererwa bya GST?	<ul style="list-style-type: none"> <li>• Olowooza abasomesa n'abayisi enkola zino bazimanyi bulungi?</li> <li>• Ebiboneezo eri abatagoberedde nkola zino nabyo bitekeddwa mu nkola?</li> <li>• Enkola eno y'etangidde ebikolwa byokwenyigira mu kutulugunya?</li> </ul>
<b>5.Okutumbula enkola za GST</b>		
<p><b>Ebibuuzo:</b></p> <ol style="list-style-type: none"> <li>1. Kiki ekiyinza okukolebwa okulaba ng'ebikulu mu nkola eno bitegezebwa?</li> <li>2. Kusomoza ki kwosanze mu kuteeka bino munkola? <ul style="list-style-type: none"> <li>• Abasomesa n'abakulira essomero nkola ki zebataddewo ezigobererwa singa omusomesa aba ava mu ssomero?</li> </ul> </li> <li>3. Ngeri ki eziyinza okukyusibwaamu okufuula enkola za GST ennyangu okussa mu nkola?</li> <li>4. Birowoozo ki byotuwa ebiyinza okutumbula GST? <ul style="list-style-type: none"> <li>• Enkola yemitendera omukaaga : six steps structure" eyambye etya?</li> <li>• Raising Voices ebayambye kwenkana ki?</li> <li>• Omulimu gw'okutumbula enkola zino Raising Voices egukutte bulungi?</li> <li>• Okukolagana nabantu ababiri okisanze etya?</li> <li>• Kiyamba okukola n'abantu ababiri?Buli omu aina mugaso ki? Olina okusomozebwa kwosanze mu kukola n'abantu ababiri? Babe ba kikula kimu oba babere mukyala na mwami?</li> </ul> </li> </ol>		
<b>Kakati,tubulireko engeri enkola ya GST gyeyinza okutumbulwaamu.</b>		
5.1	<p>Mu kusooka twayogedde ku kiseera ki kyewatwaala okutuuka okulaba enkyukakyuka mu ssomero lyo mu kukuusa enkolagana , endowooza ku kutulugunya nempisa., nokuwulira nti oli kitundu ku ssomero lyo.</p> <p>Mu byonna olinayo ekirowoozo kungeri enkola zino gyeziyinza okukyusibwaamu enkyukakyuka nesobola okulabibwa amangu?</p>	
5.2	Kusomozebwaki essomero lyo kwerisanze mu kussa GST mu nkola?	- Waliwo enkola zonna esomelo gyelisanze nga zibu mukuteka munkola oba okukiriza? Kiki kyemwakola kwekye?
5.3	Tukimanyi nti oluusi abasomesa bakyuusa amasomero.	

	<ul style="list-style-type: none"> <li>• Kino okifunyeeko ngenkola ya GST egenda mu maaso mu ssomero lyo?</li> <li>• Enkola za GST osobola okuzitwala mu maaso nebwekiba nga kino kibaddewo?</li> <li>• Embeera eno abasomesa n’abakulira essomero bagikutte batya okusobola okutwala enkola za GST mu maaso?</li> </ul>	
5.4	Nga bwomanyi, enkola ya GST erina emitendera mukaaga. Olowooza emitendera gino gyamugaso okusinga bwewatandibaddewo mitendera gyonna gigibererwa?	
5.5	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?	<p>-Olowooza essomero lyo lifunye obuyambi obumala okuva mu Raising Voices mu kutekesa Toolkit mu nkola?</p> <p>-Mwandyagadde obuyambi bweyongere oba bukendezebweeko?</p>
5.6	Olowooza Raising Voices eyinza etya okwongera okuwagira enkola wa Toolkit?	-Buyambi bwangeri ki bwemusinga okwetaaga mu ssomero lyo?
5.7	Ababuuza ebibuuzo mulina bameka mu ssomero lyamwe? Kiyamba okuba nababiri okusinga omu? Lwaki?	<p>- Ababuuza ebibuuzo buli omu alina buvunanyizibwa ki?</p> <p>- Olina okusomozebwa kwosanze mu kukola n’abantu abasuka kwomu?</p> <p>- Olowooza kiyamba ababiri bano okuba abekikulka ekimu? Laaki?</p>
5.8	Waliwo enkola endala ezisobola okufuula Toolkit eno ennyangu okussa mu nkola? Singa osonola okubawo kyokusamu munkola ya GST wandikuyisizamu kki?	-Magezi ki goyinza okuwa essomero eddala eryandyagadde okutekesa Toolkit mu nkola, naye nga baagala kibanguyire okusinga bwekiri kati?
5.9	Olinayo ekintu ekirala kyonna kyoyagala okutugamba kyetutayogeddeeko ku nkola eno, oba ku ngeri enkola gyeyinza okutumbulwaamu?	
<p><b>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.</b></p>		

## INTERVIEW GUIDE – ADMINISTRATORS

**Rutooro:**

S.N.	Interview question	Probes
	<p>Olyota. Ibara lyange ninye [IBARA]. Ndihanu kuruga mu IDinsight, ekitongole ekikukoragana na Raising Voices kumanya nkwo ku 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:</p> <p>--Ebikozoirwe mu Toolkit kurungi muno n’okutali kurungi;</p> <p>--Okulemesibwa mukuteeka Toolkit munkora; na</p> <p>--Nengeri yokwengera amaani mu Toolkit.</p> <p><b>Orasobora kubaza naitwe habya Good School Toolkit hati? Kubaza kunu kwija kutwara nk’ekicweka kyesaaha.</b></p>	
<p><b>1. Ebikukolebwa mu GST ebikusinga kuletaho empinduka</b></p>		
<p><b>Ebikaguzo ebyokuserulizaho:</b></p> <p>1. Kusigikirra mu abo abetabire mu kintu kinu, mwebi ebikozirwe nibiha ebikizire kuba byomugaso/ byomugaso gutaito mukuletaho (na habwaki):</p> <ul style="list-style-type: none"> <li>● Kuhindura endora mubikorwa ebitali birungi</li> <li>● Engeso enungi</li> <li>● Empindahinduka munkoragaana hagati ya’beegi na basomesa</li> <li>● Empindahinduka munkoragana hagati yabaana</li> <li>● Kuhurra otekaine n’okukwatagana nisomero</li> </ul> <p>2. Kikakutwarra bwire ki kurora wayetegereza ebigendererwa ebikuru?</p>		
<p>Mu rubazo/kuhanura kunu nitwenda otekereze nogaruka enyuma amasomero gatakakingire habwe ekirweire kya COVID-19 kandi otugambire Good School Toolkit yatekebwa eta munkoramu bwire obu. <b><i>Kubanza nitugenda kukukaguza ebikaguzo ha Good School Toolkit n’omulingo nkwo ku 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 lyaawe.</i></b></p>		
1.1	<p>Kinu ekya Good School Toolkit kikatandika di haisomero lyaawe? Isomero lyaawe liri nkaha murugendo rwokuteeka munkora Toolkit?</p>	<p>Omanyira madaara aingaha agahoire?</p>

1.2	Iwe oyetabiremu ota mukuteka munkora Toolkit? Obujunanizibwa bwaawe bubaire ki mukugiteeka munkora?	Oli omu haba katebe ka Good School?
1.3	<p>Webale kubaganaho ebyo. Nkimanyire ngu isomero lyawe lihkire ha [IDARA X] mu mitenderea. Kuhika hati, biki ebikukorwa mu Good School ebikozerwe mwisomero lyaawe?</p> <p>Nyine orukarra orwemiromo yoona eya GST, esengekerwe kukuwamba kwijukya. Nikisoboka kuba nti emirimo enu yoona etatebwe munkoro haisomero lyawe.</p>	<p>Ekyokuroraho:</p> <ul style="list-style-type: none"> <li>• Kwenda kuhurra kuruga mu beegi, nkokutekaho akasanduuko kebitekerezo;</li> <li>• Kutaho court za abeegi;</li> <li>• Emisomo ha kutuntuza abaana, Emiringo eyokuhana enungi n’obujunanizibwa bwa’ basomesa;</li> <li>• foomu zokupima omulingo abasomesa bakukoramu;</li> <li>• enkurato zisomero ezikugeita abegi na basomesa; na,</li> <li>• Kubaga n’okusemeza amateeka n’ebyokugenderaho mwisomero lyoona nebichweka ebihereineho.</li> </ul>
1.4	<p>Hati nitwenda kumanya mpinduka ki ezorozere ha isomero lyawe na biki ebikukorwa mu Good School ebyo’kutekereza ngu nibyo biresere empinduka zinu.</p> <p>Oine empinduka yoona oyozozire mu mulingo abeegi na’ basomesa bakukoraganamu?</p> <ul style="list-style-type: none"> <li>• Mpinduka ki ezorozire?</li> <li>• Kikamara bwire ki empinduka zinu kutandika kubaho?</li> </ul>	<p>Ororozereho:</p> <ul style="list-style-type: none"> <li>• Empinduka mu mulingo abeegi/abasomesa bakubazamu?</li> <li>• Empinduka mu mulingo abasomesa bakwegesamu?</li> <li>• Empinduka mu ntekereza ne’ miringo yo’kuhanamu.</li> <li>• Abasomesa kwongera kwetegereza abegi?</li> <li>• Empinduka mu kubaza/enkoragana y’abasomesa n’abaana aboojo vs abaisiki?</li> </ul>
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? <ul style="list-style-type: none"> <li>● Mpinduka ki ezorozere?</li> <li>● Kikamara bwire ki empinduka zinu kutandika kubaho?</li> </ul>	Orarozereho: <ul style="list-style-type: none"> <li>● Empinduka mu mulingo abegi bakubazamu na batahi babo?</li> <li>● Empinduka mu mulingo abegi bakumaraho obutakwatagana?</li> <li>● Abeegi kukwatirwangana ekisa?</li> <li>● Abegi nibongera kukoragana?</li> <li>● Embaganiza mu mpinduka mu beegi aboojo ha ya abaisiki?</li> </ul>
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 ebyakoziwe bikaba byomugaso habwa: <ul style="list-style-type: none"> <li>● Abeegi abaato vs. abeegi abakuru?</li> <li>● Abaisiki vs Aboojo?</li> </ul>
1.10	Haroho empinduka zoonza ezorose oba abandi mukuhura nimugyamu mwisomero lyanyu? <ul style="list-style-type: none"> <li>● Mpinduka ki ezorozere?</li> <li>● Kikamara bwire ki empinduka zinu kutandika kubaho?</li> </ul>	-Abasomesa, abegi, rundi abakuru bisomero nibahura nibakwatagaana nisomero lyabu kukira kukyali enyumaho? -Nohurra noyesimisa kuba mukuru wisomero kukira nkoku okaba oli enyumaho? - Empinduka enu ekwasireho aboojo vs abaisiki mungeri etakusisana?
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?

1.12	<p>Biki ebikukorwa mu Good School ebyokutekereza ngu nibyo byali byomugaso habwe empinduka mu kuhurra nimugyamu mwisomero lyanyu ozoroze?</p> <p>Habwaki emirimo enu ekaba y'omugaso?</p>	<p>- Notekereza ekikorwa kinu kibeire kyomugaso muno ha basomesa, ha begi oba kyali nikyo kimu ha bona?</p> <p>- Empinduka enu ekwasireho aboojo vs abaisiki mungeri etakusisana?</p>
1.13	<p>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 kwaawe, biki ebikukorwa abitalaresire empinduka yoona?</p>	<p>Biki ebikukorwa ebitali by'omugaso ha:</p> <ul style="list-style-type: none"> <li>● Kuhindura enkoragana hagati ya basomesa n'abeegi.</li> <li>● Kuhindura enkoragana mu beegi</li> <li>● Kuhindura entekereza ha butabanguko neby'okuhana</li> <li>● Empinduka mukuba nabandi</li> </ul> <p>-Mirimoki kakuba yali eihirwemu mu toolkit, tiyakhindwire enkora enungi eya program enu?</p> <p>-Omulimo gunu nigutwarwa kuba gutali gw'omugaso habwokuba gugumire kuteekwa munkora?</p>

## 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 bumu mu baana, (b) omugaso gw'obujanizibwa 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 lyawe***

2.1	<p>Nitukimanya ngu haroho emisomo eyekukorwa nka emu ha biine kukorwa mu Good School Toolkit, halimu emisomo ha</p>	
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	<p>“kwetegereza kutuntuza abaana”, “kuzura obujunanizibwa bwa basomesa” na “kwimukya emiringo eyokuhana abaana enungi”.</p> <p>Haroho omusomo gwoona nka gunu ogurabeirho ha isomero lyaawe?</p>	
2.2	<p>Hati nitwenda kukukaguza ha misomo enu, gumu hali gumu.</p> <p>Ogwokubanza guli “kwetegereza kutuntuza abaana” ogukugendererwamu kuhindura entekereza ezitali zimu mu kutuntuza abaana.</p> <ul style="list-style-type: none"> <li>● Bichweka ki mu musomo gunu ebya yegesibwe?</li> <li>● Habwaki okakomamu ebyo ebichweka ha bindi?</li> <li>● Bichweka ki mu musomo (obubiraba biroho) eby’okutekereza ngu nibyo byali byenkizo muno mu kurora ngu ekigendererwa kyo kuhindura entekereza ha kutuntuza abaana kihikwaho?</li> </ul>	- Kiki ekyafaire ebichweka byemisomo enu byobusinguzi?
2.3	<p>Ekikuhonderaho kiri: “Kuzora obujunanizibwa bw’abasomesa” ekikugendererwamu kwegesa ba memba mwi’somero ha mugaso gw’obujunanizibwa bw’omusomesa.</p> <ul style="list-style-type: none"> <li>● Bichweka ki mu musomo gunu ebya yegesibwe?</li> <li>● Habwaki okakomamu ebyo ebichweka ha bindi?</li> <li>● Bichweka ki mu musomo (obubiraba biroho) eby’okutekereza ngu nibyo byali byenkizo muno mu kurora ngu ekigendererwa kyo kwegesa abagwetabiremu ha mugaso gw’obujunanizibwa bwo musomesa kihikwaho?</li> </ul>	-Kiki ekyafaire ebichweka byemisomo binu byobusinguzi?
2.4	<p>Ekyo’kumalira, twine omusomo gwo “Kwimukya emiringo eyo’kuhana abaana enungi” ogukugendererwamu kwongera kwimukya kukozeza emiringo enungi eyokuhana mu masomero.</p> <ul style="list-style-type: none"> <li>● Bichweka ki mu musomo gunu ebya yegesibwe?</li> <li>● Habwaki okakomamu ebyo ebichweka ha bindi?</li> <li>● Bichweka ki mu musomo (obubiraba biroho) eby’okutekereza ngu nibyo byali byenkizo muno mu kurora ngu ekigendererwa kyo kwegesa abagwetabiremu ha mugaso gw’obujunanizibwa bwo musomesa kihikwaho?</li> </ul>	-Kiki ekyafaire ebichweka binu byobusinguzi?

### 3. Kwetegereza omugaso gw’omulingo abeegi bakusobora kubazaho ebikubakwataho


**Ebikaguzo ebikuserulirizibwaho:**

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

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

3.1	Miringo ki eyokwoleka ebirukukwata habeegi eyi mutekere mu nkora mwisomero lyawe?	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
3.2	Kuruga mundora yaawe y’ebintu, nikisisana nti abaana nibakozesa emiringo egi kuha ebikubakwataha abasomesa babo?	-Nibiha ebibakira kukozeza?
3.3	Abeegi nibakira kuha butumwa ki abasomesa babu?	
3.4	Haroho empinduuka yoona eyoroziye munyetwara yabasomesa hanyima yokutunga obutumwa? Obukiraba ego, mpinduuka ki?	-Mukuktwaliza hamu bindi, obutumwa ha bikukwata/kufa ha begi bwine omulingo gwona nkwo buhindwiremu omulingo okusomesamu?  - Obutumwa bunu buhindwireho enkoragana hagaati yabeegi na basomesa?
3.5	Iwe nk’omuntu oratungireho obutumwa bwona ha bikukwata/kufa ha begi mu milingo enu?	-(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?	
<b>4. Kwetegereza omugaso gwa engenderwaho/amateka</b>		
<b>Ebikaguzo ebikuserulilizibwaho:</b> 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?		
<b><i>Hati, nitwenda kumanya ngenderwaho/mateeka ki agatekerwe munkora ha isomero lyawe, nka omulingo gw’omuntu aine kwerabyamu, na kiki ekyo’kutekereza ha ngenderwaho/mateeka ganu.</i></b>		
4.1	Ngenderwaho/mateeka ki agatekerwe mu nkora mwi’somero lyawe nka emu ha milingo yo’kurora ngu Good School Toolkit ehora? Ekyokuroraho,iteeka lyona erine akakwate n’okutuntuza abaana, kuhana abaana okurungi/okukwikirizibwa, engeso ezikwikirizibwa, kwenyumiririza mwisomero, oba ekintu kyona ekikwatiraine nebigendererwa bya Toolkit?	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.
4.2	Nosobora kutosobororra kiki kyeneyini 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 liiso mu kutuntunza abaana 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?	<p>- Did they face the consequences of the policy?</p> <p>- Bakakorwaho nkoku iteeka likugamba?</p>
4.5	Mukutwaliza hamu, nohurra nti amateeka gayambireho isomer kuhikiriza ebyetaago bya GST?	<ul style="list-style-type: none"> <li>● Nokirora nti abeege/ abasomesa bamanyire amateeka ago?</li> <li>● Ekisemerire kukorwa obu amateeka ganu gacwibwa kikorwa?</li> <li>● Iteeka lyolekwa kuba nsonga kutetaba mubkorwa ebibi?</li> </ul>
<p><b>5. Kwongera kusemeza GST</b></p>		
<p><b>Ebikaguzo ebikuserulilizibwaho:</b></p> <ol style="list-style-type: none"> <li>1. Nitusobora tuta kuteka munkora omulingo gw'okwetegereza ensonga enkuru?</li> <li>2. Buzibu ki obwamani obuli mukuteeka GST mu nkora <ul style="list-style-type: none"> <li>● Abasomesa na'bakwirukaniza isomero nibakora ki kurora ngu tibatalibanizibwa kuruga mwisomero kwa basomesa bandi?</li> </ul> </li> <li>3. Biki ebikusobora kuhindurwa bikasobozesa kuteeka GST munkora</li> <li>4. Ebitekerezo eby'okusemeza GST nibyo biha? <ul style="list-style-type: none"> <li>● Emitendera mukaga emanyirwe nka "Six step structure" neyamba eta?</li> <li>● Obusagiki/obukonyezi obumwaturungire kuruga Raising Voices bukaba buli buta?</li> <li>● Raising Voice erimu netendeka kurungi kurora ngu ebigendererwa byoona bihikwaho?</li> </ul> </li> <li>5. Omulingo gw'okokukozesa abantu babiri akamanyirwe nka "two protagonists" nikakora kata? <ul style="list-style-type: none"> <li>● Nikiyamba kuba na'abantu babiri? Obujunanizibwa bwa bilu omu nibwo buha? Kulemesebwa ki okuli mu kukora n'abantu babiri? Buli muntu eine kuba wekikura kye?</li> </ul> </li> </ol>		
<p><b><i>Hati nitwenda kukukaguzo ebikaguzo ha kiki ekyo'kutekereza nikyo kikusoborwa kukwora kurora GST program nesemezebwa.</i></b></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>Iyanyu.</p> <p>Mu kutwaliza hamu, oine ekitekerezo kyona ha mulingo GST ekusobora kusemezebwamu nikwo empinduka erahuke?</p>	
5.2	<p>Kulemesebwa ki okwi 'somero lyawe kurabiremu mu kuteka GST munkora?</p>	<p>-Haroho emirimo yoona eyebaire egumiire isomero lyawe kuteeka munkora? Okakora ota kuteka munkora emirimo enu (rundi bitateekwe munkora n'akake?)</p>
5.3	<p>Nitukimanya ngu haroho abasomesa obubahindurwa bagenda mumasomero agandi.</p> <ul style="list-style-type: none"> <li>● Kinu kirabeireho Toolkit erimu netekebwa munkora?</li> <li>● Nosobora kugumizamu na Toolkit kinu obukikuhabo?</li> <li>● Kinu abasomesa na'bakwirukaniza isomero nibakimara bata kurora ngu Toolkit egumizamu?</li> </ul>	
5.4	<p>Nkoku okimanyire, Toolkit einemu emitendera mukaga (6). Emitendera enu mukaga notekereza neyamba eta obwokugerageranya no'butaba na mitendera yo'kuhondera?</p>	<p>- Notekereza haroho emitendera eyekusobora kugeitwa? Haroho emitendera eyekusobora kwihirwamu kimu?</p> <p>- Emitendera enu mukagihondera nkwo ekuhonderangana mwi'somero lyanyu?</p> <p>-Amitendera enu bakagisengeka kurungi? Oba bagihindulemu nkoku ekuhonderangana?</p>
5.5	<p>Mukatunga obusagiki bwona kuruga mu Raising Voices obumwali nimuteka munkora GST? Bukonyezi ki?</p> <p>Kiki ekyokutekereza ha busagiki/bukonyezi isomero lyawe obulyatungire kuruga mu Raising Voices?</p>	<p>- Nohurra ngu isomero lyaawe litungire obusagiki obukumara kuruga mu Raising Voices kuteeka munkora Toolkit?</p> <p>- Mwakugondeze obusagiki obundi? Oba babukesyeho?</p>
5.6	<p>Notekereza Raising Voices nesobora kuyamba eta amasomero kurora ngu gateka munkora Toolkit enu?</p>	<p>- Bukonyezi ki obwakubeire bwomugaso muno habwe isomero lyawe?</p>
5.7	<p>Abantu abutukweta protagonists mwine beingaha mwisomero lyanyu? Nikiyamba kuba na protagonist omu? Habwaki?</p>	<p>- Obujunanizibwa bwa buli muntu nibwo buha?</p>

		<p>- Haroho obuzibu bwona mukukora na n’omuntu ahingwire hali omu?</p> <p>- Nohura ngu ky’omugaso aba protagonists kuba b’obuhangwa obutakwisana? Habwaki rundi habwaki nangwa?</p>
5.8	<p>Haroho kuhinduramu kwona okwokutekereza ngu nikwo kukusobora kurahusyaho kuteeka Toolkit munkora?</p> <p>Kakuba wali oliwokuhindura enkora ya toolkit, kiki ekiwakuhindwiremu?</p>	<p>- Magezi ki aguwakuheire isomero erindi erikwenda kuteeka Toolkit munkora beitu nilyenda omulingo ogu’rahukire/ogwa bwangu?</p>
5.9	<p>Haroho ekintu kyona ekindi ekiwakugondeze kutugambira ha bikukorwa muToolkit ekitutabalizeho oba nkwo Toolkit ekusobora kusemezebwa?</p>	
<p><b><i>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.</i></b></p>		

## INTERVIEW GUIDE – PARENTS

English:

S.N.	Interview question	Probes
	<p>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:</p> <ul style="list-style-type: none"> <li>-- the role of the Parents-Community Committee;</li> <li>-- your involvement with the Committee and the Toolkit overall; and,</li> <li>-- what you've learned from being involved in Good School activities.</li> </ul> <p><b>Will you be able to speak with us about the Good School Toolkit now? This interview will take about half an hour.</b></p>	
<p><b>1. Parents' involvement in the GST and Parents-Community Committee</b></p>		
<p><b>Research Questions:</b></p> <ol style="list-style-type: none"> <li>1. What activities do parents/community participate in? How often?</li> <li>2. Why do parents/community participate in certain activities?</li> <li>3. What are barriers to participating?</li> <li>4. How can involvement be increased?</li> </ol>		
<p>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. <b><i>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.</i></b></p>		
1.1	<p>We understand that you are a member of the Parents-Community Committee and we would like to learn from you more about this committee.</p> <p>First, how long have you been part of the committee for?</p>	
1.2	<p>Why did you decide to join the Parents-Community Committee?</p>	
1.3	<p>In your perspective, what exactly is the role of the Parents-</p>	<p>- Are you supposed to lead certain</p>



	Community Committee in the Good School Toolkit?	activities? - How does it interact with the Students Committee and Teachers Committee?
1.4	What has your specific involvement with the Parents-Community Committee been since you joined?	- 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 <b>not</b> 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?	
1.10	<p>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?</p> <p>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?</p>	<p>- How do you think the Parents-Community Committee can best contribute to GST promotion/implementation at your school?</p> <p>(If money is mentioned): Is there anything beyond money that could be helpful?</p>
<b>2. Learnings from the GST and Improving the GST</b>		
<b>Research Questions:</b>		
1. What do parents/communities learn from the GST? Which activities contribute most to these learnings?		
<b><i>Now we want to talk about what, if anything, you have learned from the activities of the Good School Toolkit.</i></b>		
2.1	<p>You mentioned earlier that you've participated in [LIST ACTIVITIES FROM 1.5].</p> <p>Did you learn anything from participating in these activities? (If yes) What did you learn?</p>	<p>Such as, related to:</p> <ul style="list-style-type: none"> <li>-violence against children</li> <li>-positive discipline</li> <li>-the role of teachers</li> <li>-feelings of belonging</li> </ul>
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?	<p>- Have your own discipline practices changed? Have your neighbors' discipline practices changed?</p> <p>- Is the community more attracted to the school than before?</p>
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?



2.4	What challenges has your school had in implementing the GST?	
2.5	Are there any 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 would like an easier and faster process?
2.6	Is there anything else you would like to tell us about any of the Toolkit activities that we haven't discussed yet?	

***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:

S.N.	Ebibuuzo	Okunonyereza
	<p>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 tubuuzza 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</p> <p>-Omulumu gwakakiiko akataba abazadde n’abantu b’ekitundu</p> <p>-Engeri gyewenyigidde mu nkolagana eno n’enkola ya GST yonna,</p> <p>-N’ebyoyize mu kwenyigira mu nkola ya GST.</p> <p><b>Onasobola okwogerako naffe, kino kiyinza okututwalira edakiika nga 30.</b></p>	
<p><b>1. Engeri abazadde gyebenyigidde mu nkola za GST, nakakiiko akataba abasomesa n’ekitundu.</b></p>		
<p><b>Ebibuuzo:</b></p> <p>1. Nkolaki abazadde n’abantu b’ekitundu zemwenyigiddemu? Mutera kukikola buli ddi?</p> <p>2. Lwaki mwenyigira mu zimu kunkola zino?</p> <p>3. Biki ebibalemesa okwenyigiramu?</p> <p>4. Biki ebiyinza okukolebwa, mmwe okwongera okwenyigira mu nkola zino?</p>		
<p>Mu mbooji eno, twagala ofumitirize ng’odayo e mabega mu biseera nga ekirwadde kya covid-19 tekinaba kutulumba n’engeri enkola zino gyezajjumbirwamu mu kiseera ekyo. <b><i>Tugenda kutandika n’ebibuuzo ebyawamu 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 ze benyigiddemu era lwaki?</i></b></p>		
1.1	<p>Tukimanyi bulungi ng’oli member ku kakiiko akataba abazadde n’ekitundu era tulina binji byetwagala otubuulire ku kakiiko kano.</p> <p>Ekisooka, bangaki lyomaze ngoli member ku kakiiko kano?</p>	
1.2	<p>Lwaki wasalawo okwegatta ku kakiiko kano?</p>	
1.3	<p>Mundabayo, ddala akakiiko kano kakola mulimu ki mu nkola za GST?</p>	<p>-Olinamu obukulembeze bwonna?</p> <p>-Akakiiko kano kakwatagana katya n’ akabayizi ate era n’aka basomesa?</p>

1.4	Okuva lwewegatta ku kakiiko kano enetabayo ebadde etya?	<p>-Olina omulimu ogwenjawulo gw'okola mu kakiiko kano?</p> <p>- Owaayo budde ki? Entuula mwazikola buli luvannyuma lwa bbanga ki nga omugallo gwa Covid tegunajja?</p> <p>- Waliwo ebintu ebirala eby'obuvunanyizibwa byokola mu kakiiko kano?</p>
1.5	Tukimanyi bulungi nti waliwo enkola nyingi ezenjawulo eziri wansi wa GST. Nkolaki ggwe z'omanyi oba abazadde abalala zemwenyigiddemu?	<p>- Buvunanyizibwa ki bwotwala (tugambe, okuteekateeka, okussa mu nkola, okubeerawo)?</p> <p>-Mirundi emeka nga wenyigiramu?</p> <p>Owaayo budde ki? Mwatwala nga banga ki munkola eno?</p>
1.6	Lwaki ggwe n'abazadde abalala oba abantu b'ekitundu musalawo okwenyigira mu nkola zino?	
1.7	Ku nkola ezitereddawo mu ssomero ziiriwa ggwe n'abazadde abalala oba abantu b'omukitundu zemutenyigiddemu?	-Mulina ensonga lwaki ezimu temuzenyigiddemu nga bwemukoze kunkola endala?
1.8	Mwandyagadde okwetaba ne mu nkola endala oba okwongera okwenyigira mu ziriwo?	<p>-(Bweguba gutyo) Kiki ekibagaana okwetabamu munkolazino nga bwemwandyagadde?</p> <p>-Nkola ki zemwandyagadde okwongera okwenyigiramu.</p> <p>-(era bwekitaba kityo) lwaaki?</p>
1.9	<p>Waliwo ekyenjawulo essomero kyerisobola okukola okubasikiriza okwongera okwenyigira mu nkola zino?</p> <p>Waliwo ekyenjawulo Raising Voices kyesobola okukola okubasikiriza okwongera okwenyigira mu nkola zino?</p>	Olowoza akakiiko k'abazadde mukitundukyo kayinza katya okutumbula enkola ya GST musomero ly'omwana wo?

		(Bwekiba kikwata ku nsimbi): eriyo ekirala ekitali kya nsimbi ekiyinza okuyamba?
<b>2. Ebyokuyiga mu GST n'engeri y'okuyitimusa enkola eno.</b>		
<b>Ebibuuzos:</b>		
1. Biki abazadde n'abantu b'ekintu byebayiga mu GST? Era nkola ki ezisinga okubawa ekyokuyiga?		
<b>Kati twagala okwogera ku ki, bwekibaawo, kyemuyize mu nkola za GST.</b>		
2.1	Watutegezezza 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 zezisinze 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 kyoyagala okutugamba kunkola eno kyetutakonyeeko?	
<b>Ensisinkano waffe ekomye wano. Mwebale nnyo okwetabamu leero. Byemutuwadde bigenda kuba byamugaso nnyo eri IDinsight ne Raising Voices okufuula enkola za GST ennyangu okutuukiriza mu masomero.</b>		

## INTERVIEW GUIDE – PARENTS

### Rutooro:

S.N.	Interview question	Probes
	<p>Olyota. Ibara lyange ninye [IBARA]. Ninduga mu IDinsight, ekitongole ekikukoragana na Raising Voices kumanya nkwo ku Good School Toolkit ebaire nekora mwi somero ly’omwana wawe, kukiramuno ekirwaire kya Corona-19 kitakatandikire. Kwongera kumanya muno hakinu, tulimu nitukaguza ebikaguzo abantu abaamu nkabasomesa, abeegi, abakuru bisomero, na bazaire mwi isomero ly’omwana wawe. Kiro kinu, nitwenda kumanya kiki iwe ekyokutekereza ha mulingo Good School Toolkit ebaire nekoramu mwisomero lyawe ly’omwana wawe. Kukira muno kumanya:</p> <ul style="list-style-type: none"> <li>- Obujunanizibwa bw’a nkatebe k’abazaire</li> <li>-Kwetaba kwawe h’akatebe kandi na toolkit yoona kutwaliza hamu; na,</li> <li>--Biki ebyoyegere kuruga mukwetaba mumirimo ya good school</li> </ul> <p><b>Orasobora kubaza naitwe habya Good School Toolkit hati? Kubaza kunu kwija kutwara nk’ekicweka kyesaaha.</b></p>	
<b>1. Parents’ involvement in the GST and Parents-Community Committee</b>		
<p><b>Ebikaguzo ebyokuserulizaho:</b></p> <ol style="list-style-type: none"> <li>1. Byokukora ki abazaire ebi betabamu? Buli ddi?</li> <li>2. Habwaki abazaire/ abantu bekikaro betaba mu ebyokukora bimu na bimu?</li> <li>3. Biki ebikulemesa kwetabamu?</li> <li>4. Kwetabamu kwabo kusobora kuta kwoyongera?</li> </ol>		
<p>Mu rubazo rwaitu runu, nitwenda otekereze noagaruka enyuma COVID-19 etakaizire nengeri Good Schhol Toolkit ekaba netekebwa munkora mubwire obu. <b><i>Nitugenda kutandiika no’kukukaguza ebikaguzo nkoku wayetabiremu mubyokukora bya Good School Toolkit nkomu habantu ali ha katebe kabazaire-ekyaaro. Nitwenda kumanya bintu ki abazire ne kyaaro ebimwayetabiremu kandi habwaki.</i></b></p>		
1.1	<p>Tukyetegerize nti oli omu habakatebe kabazaire abaikazi b’ekicweka kinu kandi twakwenzire kwega kuruga hali iwe ebingi ebikukwata ha katebe kanu.</p> <p>Ekyokubanza, omazire obwire bukwinganaki oli ha katebe kanu?</p>	
1.2	<p>Habwaki wacwiremu kuba omu hakatebe kabazaire abaikazi b’ekicweka kinu?</p>	

1.3	Mukurora kwaawe, obujunanizibwa bwa akateebe kanu akabazire-ekyaaro nibuha mu Good School Toolkit?	<ul style="list-style-type: none"> <li>- Mwine kwebembera ebimu ebikorwa?</li> <li>- Enkoragana yanyu nobutebe obw'abeegi nab'asomesa eri eta?</li> </ul>
1.4	Kiiki kyenyni ekyokozire kuruga ofooka omu habakatebe kabazaire-nekyaaro?	<ul style="list-style-type: none"> <li>- Oine omulimu gwaawe ogwokora hakatebe kanu?</li> <li>- Okaha bwire ki, mukira kuba nenkurato buli di amasomero gatakakingirwe ha bya COVID-19?</li> <li>- Haroho ebintu ebindi ebyokora mubujunanizibwa bwaawe mu katebe kanu?</li> </ul>
1.5	Nkoku tukumanya, haroho ebyokukora bingi omukuteka munkora GST. Omuli ebi iwe oba abazaire abandi nibiha ebimumanyire rundi ebimubaire omu hali byo?	<ul style="list-style-type: none"> <li>- Mulingo ki uguwayetabiremu (e.g kutekaniza, kukora, kubaho)?</li> <li>- Mirundi ingaha eyoyetabiremu mubyokukora binu? Okatekamu obwire bukwinganaki mumulimo gunu, katugambe esaaha zingaha buli wiki eziwamazire nokora omulimo gunu?</li> </ul>
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?	<ul style="list-style-type: none"> <li>- Haroho ensonga habwaki iwe n'abazaire abandi mwetabamu kataito kukira ebi ebimubalizeho?</li> </ul>
1.8	Wakwenzire kwetaba muno mubyokukora ebya Good School rundi kwetabamu emirundi nyingi?	<ul style="list-style-type: none"> <li>- (Obukiraba ego) kiiki ekikutanga kwetabamu nkoku wakwenzire?</li> <li>- Nibiha ebi ebyokukora ebi wakwenzire kwetabamu muno?</li> <li>- (Obukiraba nangwa) Habwaki nangwa?</li> </ul>
1.9	Haroho Abazaire abatakwetaba mumirimo ya GST yoona? (obukiraba ego) Notekereza ensonga zabo niziha?	

1.10	<p>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?</p> <p>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?</p>	<p>Notekereza akatebe kabazaire nikasobora kata kwongeraho ha kwimukya/ kuteka munkora ya GST haisomero linu?</p> <p>(Singa sente zibazibwa): Haroho ekintu kyoona kusinga ha sente ekisobora kuyamba?</p>
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## 2. Learnings from the GST and Improving the GST

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

2.1	<p>Otugambirege nti oketaba mu [handika ebi ebiyayetabiremu 1.5].</p> <p>Haroho ekintu kyoona ekiwasomere kurabira mu kwetabamu oku? (obukiraba ego) kiiki ekiwayegere?</p>	<p>Nka, ebikukwata:</p> <ul style="list-style-type: none"> <li>-Okuhahaza abaana</li> <li>-Engeso enungi</li> <li>- Omulimo gwabasomesa</li> <li>-kuhurra oine abaawe</li> </ul>
2.2	Biki ebimwakozi ebyabaire byomugaaso muno mukukwegesa ebitekerezo ebi?	-Kiiki ekyafaire ebyakozire ebyo kuba byomugaaso muno?
2.3	Haroho ebiwayetabiremu nohurra tibiine ebiwayegeremu byoona oba bitaito? (obukiraba ego) nibiha ebi?	- Biiki habyakozirwe ebi ebyabifoire bitali byobusinguzi?
2.4	Kulemesibwa ki isomero lyanyu okuliboine mukuteka munkora GST?	
2.5	Haroho ebisobora kuhindurwamu kufoora Toolkit enu nyangu yokuteeka munkora?	- Kuhabura ki okwosobora kuha isomer erindi erikwenda kuteeka munkora Toolkit enu, baitu lyakwenzire kukokora mu bwangu
2.6	Haroho ekintu kyoona ekindi eky'okwenzire kutugambira habikwatagaine nebya Toolkit ebitutakabalizeho?	

***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.***

## 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 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).

*[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.

#	Questions and probes
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### 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):

- Changes in relationships between students & teachers
- Changes in relationships between students
- Feelings of belonging & pride for school

	<p><b>[INTRO]</b> In this discussion we would like you to talk about your experiences with the Good School Toolkit. <i>[TIME ANCHOR HERE]</i></p> <p>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.</p>
1.1	<p><b>[WARM-UP QUESTION]</b> 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.</p> <p><b>What are some new activities that have been introduced in the school since that time as part of the Good School Toolkit?</b> 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.</p> <p><i>[MODERATOR TO GIVE A SHORT PAUSE]</i></p> <p><i>[MODERATOR TO GIVE EXAMPLES OF ACTIVITIES, IF ASKED]</i> 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.</p> <p>Please list anything that comes to your mind. <b>Who will volunteer to share an activity first?</b></p> <p><i>[MODERATOR HAVE THE GROUP LIST SOME ACTIVITIES, IDEALLY ONE SUGGESTION FROM EACH PERSON]</i></p> <p>Thank you so much for that information. <b>Before we move on, are there other activities the group would like to mention?</b> Does anyone have any questions before we proceed?</p> <p><i>[MODERATOR TO PAUSE HERE TO ALLOW FOR ANY QUESTIONS AFTER THE WARM-UP]</i></p>

- 1.2 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.

*[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 one another.** 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?
- For these activities, do you think they have been particularly important for students, for teachers, or has it been equally important for both groups?

*[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 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.

1.3

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

	<p>changes you've seen in how students interact with each other.</p> <p><i>[MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]</i></p> <p>Thank you so much for all of your ideas. <b>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.</b> You can work to come to an agreement in whatever way you see fit.</p> <p><i>[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:</i></p> <ul style="list-style-type: none"> <li>● Why do you think these activities were important?</li> <li>● Was it activities in a particular step?</li> <li>● Were any workshop sessions particularly important?</li> <li>● Were students particularly engaged during this activity?</li> </ul> <p><i>[MODERATOR PAUSE FOR DISCUSSION]</i></p> <p>Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were deliberating, but <b>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.</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF X ACTIVITY]</i></p> <p>Great, thank you for that explanation. <b>Now let's move on to Y – why was this activity was particularly important for changing interactions among students?</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF Y ACTIVITY]</i></p> <p>Thank you. <b>Now we'll move to Z – can someone please explain why this activity was particularly important for changing interactions among students?</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF Z ACTIVITY]</i></p> <p>Thank you very much for your contributions.</p>
1.4	<p>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. <b>Who has noticed changes in feelings of belonging or pride for one's school since before the GST was implemented?</b> 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.</p> <p><i>[GIVE GROUP A MINUTE TO MOVE, MODERATOR TO NOTE WHO IS IN EACH AREA]</i></p> <p>Thank you for sharing. <i>[MODERATOR TO SUMMARIZE # OF PEOPLE IN YES VS. NO AREAS]</i> Let's all return to our seats now.</p>

*[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?

	<p><i>[MODERATOR PAUSE FOR DISCUSSION]</i></p> <p>Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were deliberating, but <b>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.</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF X ACTIVITY]</i></p> <p>Great, thank you for that explanation. <b>Now let’s move on to Y – why was this activity was particularly important for changing feelings of belonging and pride for one’s school?</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF Y ACTIVITY]</i></p> <p>Thank you. <b>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?</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF Z ACTIVITY]</i></p> <p>Thank you very much for sharing your thoughts.</p>
1.5	<p>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, <b>which of the activities that have been implemented at your school did not contribute to any of the changes we discussed?</b></p> <p><i>[FACILITATE LISTING OF ACTIVITIES; MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]</i></p> <p>Thank you so much for all of your ideas. <b>Now, as a group, we would like you to agree on the top three activities that have been the least important overall.</b> You can work to come to an agreement in whatever way you see fit.</p> <p><i>[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:</i></p> <ul style="list-style-type: none"> <li>● Why do you think these activities were the least important?</li> <li>● Were any workshop sessions particularly unimportant?</li> <li>● Were these activities/sessions engaging?</li> <li>● Did these activities/sessions present new information to members of the school community?</li> <li>● Were these activities well attended/utilized?</li> <li>● Did the school choose not to implement certain Good School activities? If so, why?</li> </ul> <p>Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were deliberating, but <b>can someone clarify why the group feels that these activities were</b></p>

	<p><b>the least important overall? Please start with X and explain why it was not important.</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF X ACTIVITY]</i></p> <p>Great, thank you for that explanation. <b>Now let's move on to Y – why was this activity was one of the least important?</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF Y ACTIVITY]</i></p> <p>Thank you. <b>Now we'll move to Z – can someone please explain why this activity was one of the least important?</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF Z ACTIVITY]</i></p> <p>Thank you for sharing.</p>
<p><b>2. Improving the GST</b></p>	
<p><b>Research Questions:</b></p> <ol style="list-style-type: none"> <li>1. What are the key challenges with implementing the GST?</li> <li>2. How useful is the six steps structure?</li> <li>3. What modifications would make the GST easier to implement?</li> </ol>	
<p>2.1</p>	<p>In this last section, I want to hear your ideas about how the Good School Toolkit might be improved.</p> <p>Let's first talk about the challenges your school has had in implementing the GST. <b>Please raise your hand if you can think of a specific challenge.</b></p> <p><i>[GIVE GROUP A MINUTE TO RAISE HANDS]</i></p> <p>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. <b>Can someone please start us off by sharing a challenge that came to their mind?</b></p> <p><i>[FACILITATE LISTING OF CHANGES. TRY TO GET AT LEAST ONE IDEA FROM EACH PERSON WHO RAISED THEIR HAND.]</i></p> <p><i>[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:</i></p> <ul style="list-style-type: none"> <li>● 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?</li> </ul> <p><i>[MODERATOR PAUSE FOR DISCUSSION]</i></p>

	<p>Thank you so much for all of your ideas <i>[NOTETAKER OR MODERATOR TO REPEAT BACK THE LIST OF IDEAS, SKIPPING DUPLICATES]</i>. It sounds like there have been challenges in <i>[SUMMARIZE KEY IDEAS FROM GROUP]</i>.</p> <p><b>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.</b> You can work to come to an agreement in whatever way you see fit.</p> <p><i>[MODERATOR PAUSE FOR DISCUSSION]</i></p> <p>Thank you all for sharing. <b>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.</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION]</i></p> <p>Great, thank you for sharing your ideas. <b>Now let’s discuss some solutions to challenge Y.</b></p> <p><i>[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY FOR X AND Y]:</i></p> <ul style="list-style-type: none"> <li>● What role could various members of the school community (teachers, students, administrators, parents) play in helping to address this challenge?</li> <li>● Is there any support that Raising Voices could offer to help your school address this challenge?</li> <li>● <i>[If teacher transition is a challenge]:</i> 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?</li> </ul> <p>Thank you so much for sharing your ideas.</p>
2.2	<p>Continuing on this theme of improving the GST, I want to ask about the Toolkit’s six steps structure. <b>Are you all broadly familiar with the six steps structure of the Toolkit?</b></p> <p><i>[MODERATOR PAUSE FOR RESPONSE]</i></p> <p>Okay, thank you. <b>How useful do you think the steps structure is, versus not having the steps to follow?</b></p> <p><i>[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:</i></p> <ul style="list-style-type: none"> <li>● Why are steps useful / not useful?</li> <li>● Do you think there are any steps that could be combined?</li> <li>● Could any of the steps be omitted entirely?</li> <li>● Should the order of any of the steps be changed?</li> </ul>
2.3	<p><b>Are there any other modifications that would make the Toolkit easier to implement? Put</b></p>

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, omukubiriza 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 tetwandiyagadde 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'omukubiriza w'olukiiko omulimu gange omukulu kujjakuba kuggulawo n'okuwumbawumbako ebirowoozo ebiba bireteddwa n'okulaba ngokukubaganya ebirowoozo kugenda bulungi mu maaso.

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

Ekigendererwa kyaffe kwekuwulira okuva eri buli ssekinoomu mu kibinja kino, n'olwekyo nyinza okusaba oyo anaaba 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]*

Kati mwenna nga bwemutedgedde ebigenda okugobererwa mu lukiiko luno, eriyo alina kyonna kyayagala tugatteko? Bwabaayo ekirowoozo kyo kituwe. Kyetwagala kwekulaba nga buli muntu awulira emirembe nga tuteesa.

#	Ebibuuzo
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## 1. Enkola za GST ezisinze okuleeta enkyukakyuka

### Ebibuuzo:

1. Okusenziira 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

**[JENNYANJULA]** 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 okusomozebwa essomero lyammwe kwerisanze nga muteeka engeri zino mu nkola n'okuwa ebirowoozo ku ngeri kino gyekiyinza okulongosebwaamu.

1.1 **[EKIBUUZU 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, omwaka 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 ebitaliwo 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 ezekenennya enkola y'abasomesa, akabokisi k'ebirowoozo, amateeka n'enkola empya ezireteddwa, wayinza okubaayo nebirala.

Yogera kyonna ekikusala mu birowoozo. Ani alinayo kyatuwa?

**[BAKUBIRIZE OKUWANDIIKA EZIMU KU NKOLA ZINO, NGA BULI MUNTU ABAAKO EKIROWOOZO KYALEETAA]**

Mwebale nnyo. Nga tetuneyongerayo, waliwo ebirala byemwandyagadde twongerezeeko? Eriyo alina ekibuuzo kyonna nga tetunaba kweyongerayo?

**[WANO YIMIRIRAMU OSOBOZESE ABALINA EBIBUUZU OKUBIBUZA]**

- 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. jjukira okwewa ebbanga lya mitta 2 okuva ku muntu omulala.
- [BAWE KASEERA BULI MUNTU OKUDDA KU LUDDA LWE ERA WETEGEREZE BULI UNTU LUDDA KI KWAZZE]*
- Mwebale nnyo. [OMUKUBIRIZA WEKENENYE OMUWENDO GW'ABANTU ABAZZE KU LUDDA X NABO ABAZZE KU LUDDA Y] Kati fenna tuddeyo mu bifo byaffe.
- [BAWEEMU AKASEERA BULI MUNTU OKUDDAYO MU KIFO KYE]*
- [YANBAKO MU KUWANDIKA ENKYUKAKYUKA ZINO. FUBA OKULABA NGA BULI MUNTU ABADDE MU KIBINJA X ABAAKO EKIROWOOZO KYAKUWA].*
- [OMUKUBIRIZA WEKENENYE NNYO BINO NGA BWEKYETAAGISA]*
- Waliwo alabye enkyukakyuka yonna mu ngeri abayizi n'abasomesa gyebogereganyaamu? Empuliziganya wakati wabasomesa nabayizi ekyuuse etya?
  - Waliwo alabyeewo enkyukakyuka mu ngeri abasomesa gyebaddukanyaamu emirimu mu bibiina? Kino kisobola okuba kuggwe oba ku musomesa omulala yenna gwomanyi.Kino abasomesa bakikoze batya?
  - Waliwo alabyewo enkyukakyuka mu mpisa n'enedyisa? Kino kikyuuuse kitya?
  - Waliwo alabye enkyukakyuka nga abasomesa bawuliriza era nebategeera bulungi abayizi babwe? Osobola okukiwaako eky'okulabirako na ddi lwekyabaawo?
- [YIMIRIZAAMU KATONO OLW'OKUKUBAGANYA EBIROWOOZO]*
- Mwebale nnyo mwenna olw'ebirowooza eburungi [OMUWANDIISI OBA OMUKUBIRIZA DDAMU OKUSOMA OLUKALALA LW'EBILOWOOZO, BUUKAMU EBYEDDINGANYE]. Kirabika wabaddewo ebikyuseemu mu [WUMBAWUMBAKO ENSONGA ENKULU EZIVUDE MU BITEESO].
- Kati twagala okumanya nkolaki zemulowooza ezisinze okuba ez'omugaso mu kuleeta enkyukakyuka mu ngeri abayizi n'abasomesa gyebakwataganamu 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 zemulowooza ezisinze okuletawo enkyukakyuka ku ngeri abayizi gyebatabaganamu n'abasomesa.
- [OMUKUBIRIZA FUBA OKULABA NGOFUNA EKIROWOOZO KU BULI SSEKINOOMU]*

	<p>Mwebale nnyo olw'ebirowooza byonna. Kati fenna wamu twagala tukkiriziganye ku nkola essatu ezisingidde ddala okuleeta enkyukakyuka ku ngeri abayizi n'abasomesa gyebatabaganamu. Musobola okulaba engeri gyemuzikiriziganyaako.</p> <p><i>[OMUKUBIRIZA WEKENNEENYE BINO]</i></p> <ul style="list-style-type: none"> <li>• Lwaki musuubira nti enkola zino zezisinze okugasa?</li> <li>• Zibadde nkola ku mutendera ogumu?</li> <li>• Mukukubaganya ebirowoozo waliwo engeri ekize ku zinaayo?</li> <li>• Enkola ezo mulwooza zisinze kugasa bayizi? Basomesa oba bonna kyenkanyi?</li> </ul> <p><i>[OMUKUBIRIZA YIMIRIZAAMU KATONO OLW'OKUKUBAGANYA EBIROWOOZO]</i></p> <p>Mwebale nnyo olw'enkola zino essatu zemunokoddeyo X, Y, ne Z. Tuliko ebirowoozo byetufunyeemu nga muteesa, naye waliwo ayinza okunyonyola lwaaki mulwooza nti enkola zino zezisinze zinaazo mu kuleeta enkyukakyuka mu nkolagana yabayizi n'abasomesa? Katusooke n'enkola X onyonyole lwaki yamugaso nnyo.</p> <p><i>[OMUKUBIRIZA SIBAMU KATONO OLW'OKUKUBAGANYA EBIROWOOZO KU NKOLA X]</i></p> <p>Kirungi, Webale nnyo olwokunyonyola okwo. Kati katweyongereyo ku nkola Y – lwaki enkola eno ebadde yamugaso nnyo mu kukyuusa enkolagana y'abayizi nabasomesa?</p> <p><i>[OMUKUBURIZA YIMIRIZAAMU OLW'OKUKUBAGANYA EBIROWOOZO KU NKOLA Y]</i></p> <p>Webale nnyo Katugende ku nkola Z – wabewo atunyonyola lwaki enkola eno eyambye nnyo mukukyuusa enkolagana y'abayizi n'abasomesa?</p> <p><i>[OMUKUBIRIZA YIMIRIRAMU OLW'OKUKUBAGANYA EBIROWOOZO KU NKOLA Z]</i></p> <p>Mwebale nnyo olw'ebirowooza ebyo.</p>
<p>1.3</p>	<p>Kati ate katweyongereyo tutunulire enkyukakyuka endala: engeri abayizi gyebatabaganamu bokka na bokka. Wanika ku mukono gwo bwoba ng'olina enkyukakyuka gyolaba ku ngeri abayizi gyebeyisaamu eri banabwe kasokedde nkola za GST zitandikibwaawo mu ssomero.</p> <p><i>[BAWEEYO AKASEERA OKUWANIKA EMIKO]</i></p> <p>Mwebale kugabanako naffe. Eri mmwe abagamba nti enkyukakyuka ebaddewo mutuwe ku zimu ku nkyukakyuka ezo nga bwetwakoze ku mulundi guli.</p> <p>N'oluvannyuma tujakubaganya ebirowoozo wamu. Waliwo asobola okutukoleeza ngatuwa ebimu kwebyo byalowozezaako?</p> <p><i>[YAMBAKO MU KUWANDIKA EBIROWOOZO BINO ERA OFUBE OKULABA NG'OFUNA EKIROWOOZO OKUVA ERI BULI MUNTU EYAWANISE OMUKONO]</i></p> <p><i>[OMUKUBIRIZA WEKKAANYE BINO NGA BWEKYETAAGISA]</i></p>

- Waliwo albye enkyukakyuka ku nger abyizi gyebogeramu ne banabwe?Kino kikyuse kitya?
- Mulabyewo enkyukakyuka mu ngeri abayizi gyebagonjoolamu obutakkaanya obuba bugudde mu masekati gaabwe? Kino kikyuse 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 lweklyaliwo.

*[YIMIRIRAMU OWE AKADDE OKUKUBAGANYA EBIROWOOZO]*

Mwebale nnyo mwenna olw'ebirowooza byammwe [OMUWANDIISI OBA OMUKUBIRIZA DDAMU OLUKALALA LW'EBIROWOOZO NGA BWOJJAMU EBYO EBYEDDINGANYE]. Kirabika waliwo ebikyusemu 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 gyebeyisaamu eri bannaabwe.

*[WANO FUBA OKULABA NGA BULI MUNTU OMUJJAMU EKIROWOOZO]*

Mwebale nnyo olw'ebirowooza 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 mulwooza 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 musubira nti enkola zino zezisinze mu kukuusa enkolagana wakati mu bayizi? Tandika nenkola X otubuulire lwaai yamugaso nnyo.

*[OMUKUBIRIZA YIMIRIRAMU OLW'OKUKUBAGANYA EBIROWOOZO KU NKOLA X]*

	<p>Kirungi, webale nnyo olwokunyoyola okwo. Katweyongereyo ku nkola Y – lwaki enkola eno mulowooza nti ebaddde yamugaso nnyo mu kukuusa embeera zabayizi?</p> <p><i>[OMUKUBIRIKA YIMIRIZAAMU OLW’OKUKUBAGANYA EBIROWOOZO KU NKOLA Y]</i></p> <p>Webale nnyo katugende ku nkola Z – eriyo ayinza okutubuulira lwaaki enkola eno yamugaso nnyo mu kukuusa embeera zabayizi?</p> <p><i>[OMUKUBIRIZA YIMIRIZAAMU OLWOKUKUBAGANYA EBIROWOOZO KU NKOLA Z]</i></p> <p>Mwebale nnyo mwenna olw’ebirowooza ebyo.</p>
<p>1.4</p>	<p>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.</p> <p><i>[BAWEEMU EDDAKIKA OKUWANIKA EMIKONO]</i></p> <p>Kale. Abagamba nti enkyukakyuka eno ebaddewo, mutuweeyo ku byokulabirako nga bwetwakoze ku mulundi guli. awo tujakukubaganya ebirowoozo wamu ngekibiina. Waliwo ayinza okutandika ngatuwa ekyo yye kyalowoozezza?</p> <p><i>[YAMBAKO MU KUWANDIKA ENKYUKAKYUKA ZINO: LABA NG’OFUNA EKIROWOOZO OKUVA KU BULI MUNTU EYAWANISE OMUKONO]</i></p> <p><i>[OMUKUBIRIZA WEKKAANYE BINO]:</i></p> <ul style="list-style-type: none"> <li>• Waliwo alabyeewo enkyukakyuka mu ngeri abasomesa, abayizi, n’abakulira essomero gyebenyumiriza mu ssomero lyabwe? Kino kikyuuuse kitya?</li> <li>• Abasomesa benyumiriza mu kubeera abasomesa okusinga bwekyali olubelyeberye?</li> </ul> <p><i>[ OMUKUBIRIZA YIMIRIZAAMU OLW’OKUKUBAGANYA EBIROWOOZO]</i></p> <p>Mwebale nnyo olw’ebirowooza byammwe <i>[OMUWANDIISI OBA OMUKUBIRIZA DDAMU OSOME OLUKALALA LW’EBIROWOOZO NGOJJAMU EBYO EBYEDDINGANYE]</i>. Kirabika waliwo enkyukakyuka mu <i>[WUMBABUMBAKO ENSONGA ENKULU]</i>.</p> <p>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 zeritaddewo ziriwa ezinywedde mu zinaazo akendo mu kuleeta enkyukakyuka zino? Twala akadde ofumiitirize ku nkola zino.</p> <p><i>[OMUKUBIRIZA WANO YIMIRIZAAMU KATONO]</i></p>

Kirungi, kati katuwulire okuva ggemuli nkola ki ezisinze okuleetawo enkyukakyuka zemulabye mu ngeri y'okwenyumiriza.

*[FUBA OKULABA NGA BULI MUNTU AKUWA EKIROWOOZO]*

Mwebale nnyo olw'ebirowooza ebyo. Kati fenna wamu tukkiriziganye ku nkola ssatu ezisukkulumye mu kuleetawo enkyukakyuka eyokwenyumiriza mu ssomero. Musobola okukolera awamu mu kulondobamu enkola zino.

*[OMUKUBIRIZA WEKENNEENYE BINO]:*

- Zibadde nkola ku mutendeera ogumu?
- Waliwo enkola ezisukkulumye ku zinaazo?
- Lwaaki mulwooza nti enkola zino zamugaso nnyo?
- Mulwooza enkola zino zamugaso eri bayizi, abasomesa, abaddukanya essomero oba bonna wamu?

*[OMUKUBIRIZA YIMIRIZAAMU OLW'OKUKUBAGANYA EBIROWOOZO]*

Mwebale nnyo olw'enkola essatu zemulondobyeyo: X, Y, ne Z. Tulina ebirowooza ebirungi byetuwalidde nga muteesa, naye waliwo ayinza okutunyonyola lwai mulwooza ngenkola zino zezisinze mu kukuusa engeri omuntu gyawuliramu eri essomero lye? Tandika n'enkola X onnyonnyole lwaki yamugaso.

*[OMUKUBIRIZA YIMIRIZAAMU OLWOKUKUBAGANYA EBIROWOOZO KU NKOLA X]*

Kirungi webale olwokunyonyola okwo. Kati katugende ku nkola Y – lwaki enkola eno mulwooza ngebadde yankizo mu kukuusa engeri omuntu gyawuliramu eri essomero lye?

*[OMUKUBURIZA YIMIRIRAMU OLW'OKUKUBAGANYA EBIROWOOZO KU NKOLA Y]*

Webale nnyo. Kati katweyongereyo ku nkola Z – waliwo ayinza okutunyoyola lwaki enkola eno ebadde yamugaso nnyo mukukuusa omuntu engeri gyawuliramu eri essomero lye n'okulyenyumirizaamu?

*[OMUKUBIRIZA SIBAMU OLW'OKUKUBAGANYA EBIROWOOZO KUNKOLA Z]*

Mwebale olw'ebirowooza ebyo.

1.5 Mwenna mukubaganyizza ebirowoozo kunsonga eziwerako zemulowoozezza nti zibadde za mugaso mukuleetawo enkyukakyuka mu ssomero. Kati njagala mulwooze 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]*

Mwebale nnyo olw'ebirowoozo byammwe. Kati fenna wamu tikkiriziganye ku nkola ssatu ezisinze obutabaako kyeziyamba mu kuleeta enkyukakyuka eno. Musobola okukolera awamu okuzirondobamu.

*[OMUKUBIRIZA WEKKAANYE BINO]:*

- Lwaki mulwooza ngenkola zino zezisinze butaba na mugaso?
- Mu kukubaganya ebirowoozo mubaddemu enkola ezitalina mugaso?
- Enkola zino fenna tuzetabyemu?
- Enkola zino zirina amawulire gezireese eri essomero?
- Enkola zino zijjumbiddwa?
- 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 okuunyonyola lwaki mulwooza ng'enkola zino zezisinze obutabaako kyezigasa mu zonna? Tandika ne X otubuulire lwaki mulwooza nga tegasa nnyo.

*[OMUKUBIRIZA YIMIRIRIMU OLW'OKUKUBAGANYA EBIROWOOZO KU NKOLA X]*

Kirungi, webale olwokunyoyola okwo. Kati katugende ku nkola Y – lwaaki 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 okwamanya 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	<p>Mu kitundu kino ekisembayo,njagala okuwulira ku birowoozo byammwe ku ngeri enkola ya GST gyeyinza okwongerwamu amaanyi?</p> <p>Katusooke tumanye okusomozebwa essomero lyammwe kwerisanze mu kuteeka GST mu nkola? Wanika ku mukoo gwo bwobayo n’ensonga yonna.</p> <p><i>[BAWEEMU AKADDE OKUWANIKA EMIKONO]</i></p> <p>Kale, eri mmwe abaliko okusomozebwa kwemusanze, ebirowoozo ebyo mubiwandiike wansi. Oluvannyuma tubikubaganyeeko ebirowoozo wamu. Waliwo atuggulirwo ng’otuwa ekyo ggwe kyolowooza?</p> <p><i>[YAMBAKO MU KUWANDIIKA ENKYUKAKYUKA ZINO. FUBA OKULABA NG’OFUNA EKIROWOOZO OKUVA KU BULI MUNTU EYAWANISE OMUKONO]</i></p> <p><i>[OMUKUBIRIZA WEKKAANYE BINO]:</i></p> <ul style="list-style-type: none"> <li>• Tukimanyi ng’ebiseera ebimu, abasomesa bakyusa amasomero, era nga twagala okufuna endowooza zammwe ku kino. Kino kibaddewo kko ngenkola ya GST egenda maaso mu ssomero?</li> </ul> <p><i>[OMUKUBIRIZA YIMIRIZAAMI OLW’OKUKUBAGANYA EBIROWOOZ]</i></p> <p>Mwebale nnyo olw’ebirowoozo ebyo <i>[OMUKUBIRIZA OBA AWANDIIKA DDAMU OYITE MU LUKALALA LW’EBITSEDDWA NG’OJJAMU EBYO EBYEDDINGANYE]</i>. Kirabika nga wabaddewo okusomozebwa mu <i>[LONDOBAMU ENSONGA ENKULU]</i>.</p> <p>Kati, mwenna wamu, mukkiriziganye ku nsonga bbir iezikulembede mu kusoomooza essomero lyo kwerisanze mu kuteeka GST mu nkola. Musobola okukolera awamu mu kuzirondobamu.</p> <p><i>[OMUKUBIRIZA YIMIRIRAMU OLW’OKUKUBAGANYA EBIROWOOZO]</i></p> <p>Mwebale okugabana naffe. Kati nga bwetunokoddeyo ensonga zino ebbiri, X ne Y, eriyo alina ekirowoozo ku ngeri gyetuyinza okuvuunuka okusoomooza kuno? Katutandike ne X ekizibu kino tukinogere eddagala.</p> <p><i>[OMUKUBIRIZA SIBAMU OLW’OKUKUBAGANYA EBIROWOOZO]</i></p> <p>Kirungi, webale olw’ebirowoozo ebyo, kati katunogere eddagala ekizibu Y.</p> <p><i>[OMUKUBIRIZA WEKKANYE BINO]:</i></p> <ul style="list-style-type: none"> <li>• Biki abo abali mu ssomero( abasomesa, abayizi,abaddukanya essomero, abazadde)byebalina okukola okuvuunuka obuzibu bunu?</li> <li>• Waliwo obuyambi bwonna Raising Voices bweyinza okuwa okuyamba essomero okuvvunuka okusomozebwa kuno?</li> <li>• <i>[Oba okukyuusa abasomesa nakyo kyakusomooza]</i> Muli betegefu okugenda mu maaso n’enkola zino singa kino kiba kibaddewo? Abasomesa</li> </ul>
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	<p>n’abaddukanya essomero kino bagenda kukikwaata batya okusobola okutwaala enkol eno mu maaso?</p> <p>Mwebale nnyo.</p>
2.2	<p>Okweyongerayo ku mulamwa guno ogwokutumbula GST, njagala mbabuuze ku nkola y’emitendera omukaaga. Mwenna enkola eno mugimanyi bulungi?</p> <p><i>[OMUKUBIRIZA YIMIRIZAAMU OFUNE OKUDDIBWAAMU]</i></p> <p>Kale, mwebale nnyo. Emitendera gino giyambagitya bwogerageranya nenkola singa tewabadde mitendera gyonna gigobererwa?</p> <p><i>[OMUKUBIRIZA WEKKAANYE BINO]:</i></p> <ul style="list-style-type: none"> <li>• Emitendera gigasa gitya/ oba tegigasa?</li> <li>• Olowooza waliwo emitendera eginyinza okugattibwa?</li> <li>• Eriyo omutendera ogusobola okujjibwaamu?</li> <li>• Ensengeka y’emitendera esobola okukyusibwaamu?</li> </ul>
2.3	<p>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?</p> <p><i>[OMUKUBIRIZA YAMBAKO MU KUKUBAGANYA EBIROWOOZO]</i></p> <p>Kirungi, mwebale nnyo, eriyo ekirala kyonna omuntu yenna kyeyandyagadde okwogera ku nkola eno gyetutoogedeeko, oba engeri enkola yonna gyeyinza okwongera okulongosebwaamu?</p> <p><i>[OMUKUBIRIZA YIMIRIRAMU OFUNE OKUDDIBWAAMU; TEKAWO NOKUKUBAGANYA EBIROWOOZO BWEKIBA KYETAAGISA]</i></p> <p><b>[EKISEMBAYO]</b> Ekyo kyekikomekkerezza olukungaana lwaffe olw’okukubaganya ebirowoozo leero. Mwebale kulwetabamu. Ebirowoozo byammwe byamuwendo nnyo eri IDinsight nga tukolaganira wamu ne Raising Voices okusobola okutumbula enkola ya GST nokugifuula ennyangu.</p>

## FGD GUIDE - TEACHERS

### Rutooro:

*[EBYOKUHONDERA KUTUNGA KWECWERAMU KWA BAKWETABAMU]: Abantu obu baratandika kwija kubaza hakukugya kuba, omukuru wokubaza aija kusomera buli omu eby'okwesarramu atunge okwikiriza kwe mubhandiki. Okwikiriza kurakwatwa kuraba mu kutaaho omukono oba ekinkumu.*

[OWARAKAGUZA EBKAGUZO NEIJA KUBAGANAHO AMATEEKA AGARAHONDERWA N'EBIKUNIHIRWA KUTUNGWA HABWA ORUBAZO/KUHANURA KUNU – HUMURAMU OBUHARABA HAROHO EBKAGUZO BYONA]. Inywena muralizibwe kwija mukubaza kunu habwokuba nitwenda kusoma/ kumanya kuruga mulinywe ebikwatiraine na Good School Toolkit, kukira muno COVID-19 etakaizire. Inywena mwine ebimumanyire. Twija kukuaguzaayo ebikaguzo ebiratuyamba mukubaza kwaitu kunu, tutukwenda mugarukemu nk'abeegi abali mu kitebe baitu nitwenda tubibazeho itwena nabagenzi baitu abandi abali hanu. Ebikaguzo ebiturakaguzo tibina ekiharukwamu ekihikire, baitu ekigendererwa kyaitu nikwo kutunga ebiketekererezo byanyu nekimurukumanya ebisobora kuba bitakusisana habwabuli omu. Nahabweki nitubasaba okubaza habirukusisana ne'bikwahukaana omulinywe hatali kugarukamu buli omu ebiturukuba tukagwize. Nitwija kuba nitubahabura kuguma hansonga eyiturukubazaaho. Nitukira kwenda ebitekerezo byanyu nobu muraba mutahikire ha kwikiraniza.

Nk'omukuru wokubaza kunu, omulimo gwange nikwo kutandikisa okubaza kunu nokuhondera ebimuraba mubalize okwongerayo okubaza kwaitu omumaiso. Mugenzi wange ogu aija kuba nahandiika ebitukubaza. Ekikuru nitwenda kuhurra kuruga mu buli omu 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 buli omu aine obusinge bwe kutabaza mu kibiina muno).

Hati noku inywena mwayetegereza noku tugenda kukora haroho anyakwine ekindi ekitwakhondire tukayongeraho? Obukiraba kiriyo kigamba, kirungi hali itwe kurora buli omu ali kurungi omukubaza kunu.

Enam  
ba

Ebikaguzo ebikuru n'ebiyokwongerezaho

### 1. Ebikukolebwa mu GST ebikusinga kuletaho empinduka

#### Ebikaguzo ebikuserulirizibwaho:

1. Kusigikirra haba kikukwataho, byakukora ki ebibaire byomugaso muno/byo'mugaso kake mukuletaaho (kandi habwaki):

- Empindukahinduka munkoragana hagaati ya beegi and basomesa
- Empindukahinduka munkoragana hagaati ya beegi
- Kuhurra bisomero eri n'okulyepankisa

	<p><b>[Enyanjura]</b> Mukubaza kunu twakwenzire mubazeeho nkoku musangire Good School Toolkit.</p> <p>Kukiramuno, twakwenzire tubazeho ebikira kukorwa mu Toolkit na biki ebimusangire ebikizire kuba rundi kutaba byomugaso mukuletaho empingisaniza haisomero lyanyu. Twija kukaguza ekibina okubaza hampindukahinduka enyakubaireho haisomero lyanyu nobumuraba nimutekereza ngu ekyo kibaireho habwa ebimu ebikorwa mu Toolkit. Twakwenzire kumanya okulemesebwa isomero lyanyu eri kutaingaine mukuteeka munkora ebya Toolkit nokuhurra ebitekerezo byanyu nkoku Toolkit esobora kwongerwamu amaani.</p>
<p>1.1</p>	<p><b>[EKIKAGUZO EKIKUBANZA]</b> Twakwenzire kutandika nekikaguzo hakiiki/ bika ebibaireho haisomero hanyima [yokutandika GST] omwezi/ n’omwaka, niturora ha biki ebyabahoga isomero lyanyu batakalingireho habwa COVID-19. Ijuka enyima [obwire kuruga GST etandikaho] omwezi/ emyaka egirabireho, omwaka obu Good School Toolkit yatandikire kutekwa munkora omwisomero.</p> <p>Byokukoraki ebihyaka ebitandikirweho haisomero kuruga obu obwire ebiri kimu ha Good School Toolkit? Bintu ki ebihyaka ebyabasomesa, abeegi, abakuru bisomero, na bazaire ebibakwetabamu haisomero ebyali bitaroho. Twarayo edakiika ojjuke ebyakorwaaga.</p> <p><b>[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO]</b></p> <p><b>[OWAKUKAGUZA EBIKAGUZO NAHA EBY’OKURORAHO HA BINTU BINU, OBUBARABA BAMUKAGWIZE]</b> Hanu nitumanyisa ekintu kyoona ekisyaka eki’somero lyanyu likukora kiri kimu ha Good School Toolkit. Munu nimusobora 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.</p> <p>Ebyokukora 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 ebiragiro ebihyaka nebindi.</p> <p>Baza ekintu kyoona ekiraija mumutwe gwaawe. Nooha agenda kutuuha ekyokubanza?</p> <p><b>[OWAKUKAGUZA EBIKAGUZO IKIRIZA BULI MUNTU WEENA AHEYO KIMU HA BINTU BINU]</b></p> <p>Mwebale muno habwebyo ebimwatugambira. Tutakeyongireyo, haliyo ebindi ebyakozirwe ebimwakwenzire kugamba? Haroho aine ebikaguzo tutakeyongireyo?</p> <p><b>[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE HANU KWIKIRIZA EBIKAGUZO BYONA]</b></p>
<p>1.2</p>	<p>Hati, twakwenzire kumanya mpindukahinduka ki eyimurozire haisomero na biki ebikorwa ebirungi ebisomero ebimukutekereza nti byali byomugaso muno mu kuletaaho empinduka egi.</p> <p>Leka tutandiike n’empindukahinduka nkoku abasomesa na beegi babaza hamu. Nooha arozi remu embaganiza yona mungeri nkoku abasomesa nabeegi babaza hamu kuruga enu</p>

enkora eya GST yatandikire kutekwa munkora? Caali ija rubaju runu obworaba oine empigisaniza yoona eyiwarozire rundi genda rubaju ruli obworaba otaine empinduka yoona eyiwarozire. Ijuka kusigaho omwanya ogwa metre ibiri kuruga ha buli muntu.

*[BAHE EDAKIKA KUGENDA MU GROUP, OWAKUKAGUZA EBIKAGUZO WETEGEREZE BAHA ABALI MU GROUP EHA]*

Mwebale kutugambira [Owakulembire okubaza kunu abale obwingi bwabo abagenzire ha rubaju rwa ego nabo abali harubaju rwa nangwa. Leka itweena tugaruke mubikaro byaitu.

*[GROUP JIHE EDAKIKA KUGARUKAYO MU BUTEBE/BIKARO BYABO]*

Habwabo abakutekereza ngu hakabaho empindahinduka, nitubasaba mutugambire empinduka ezo. Hanyima turazibazaho itweena hamu. Nooha aratutandikisa obu natugambira empindahinduka eyemwizire mumutwe?

*[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWABEIRE HARUBAJU LWA "EGO"]*

*[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:*

- Haroho anyakurozire empinduka yoona mungeri ya abeegi babazamu na basomesa. Embaza hagaati yabasomesa na beegi ehindikire eta?
- Haroho anyakurozire empindahinduka noku abasomesa bsomesa omubitebe? Kinu kisobora kuba kyabaireho iwe rundi abasomesa abandi abokumanya. Abasomesa bahindwiremu bata omungeri batwaramu ebitebe byaabu?
- Haroho anyakurozire empindahinduka bakwetwaramu omungeso zaabu? Ebyenyetwara n'engeso z'abaana bihindukire bita?
- Haroho anyakurozire ngu hati abegesa nibahuliriza muno abaana? Osobora kutuha ekyokuroraho obu warozire kinu?

*[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]*

Mwebale muno habwebitekerezo byanyu byoona *[OWAKUHANDIKA EBITEKEREZO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBITEKEREZO EBYOHANDIKIRE OTAKUBIGARUKAMU]*. Nihulikira ngu habaireho empindahinduka mu *[GARUKAMU MU BUGUFU EBITEKEREZO BYA GROUP]*.

Hati nitwenda kumanya biki ebirungi ebikorwa haisomero ebi mutekereza bibaire byomugaaso muno mukuletaho empindahinduka mu ngeri ya abeegi bakoragaana nabasomesa ebimurozire. Kwiha mubikorwa ebirungi ebikorwa haisomero isomero lanyu ebiryakakora, nibiha mwebi ebibaire byomugaso muno mukuletaaho empindahinduka 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 EBIKAGUZO LENGAHO KURORA NGU BULI MUNTU WEENA NAHAYO EKITEKEREZO]*

Mwebale muno habwebitekerezo byanyu byoona. Hati itweena hamu twakwenzire twikirranize ha bisaatu ebikusingayo mu kuba byomugaso mukuletaaho empindukahinduka mungeri ya abeegi bakoraganamu nabasomesa. Eki mukihikeho nimuraba mungeri yona eyimurarora esemerire.

*[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO 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 EBIKAGUZO HUMURAMU HA BWOKUHANURA]*

Mwebale muno habwebyakozirwe bisaatu ebi: X,Y na Z. Haroho ebitekerezo ebihuhulire obu mubaire nimubaza, baitu 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 EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]*

Kirungi, webale okusoborra oku. Hati katugende hali Y – habwaki kinu ekyakozirwe kyaali kyomugaso mu kuletaaho empindukahinduka munkoragana hagaati y’abeegi n’abasomesa?

*[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]*

Mwebale. Hati katugende hali Z – omuntu omu atusobororre habwaki kinu ekyakozirwe kyaali kyomugaso mu kuletaaho empindukahinduka munkoragana hagaati y’abeegi n’abasomesa?

*[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]*

Mwebale muno ebitekerezo byanyu.

<p>1.3</p>	<p>Hati katugende kubazaho empindahinduka endi: nko ku abee gi bakoragana. Imukya omukono gwaawe obworaba orozireho empinduka yoona nko ku abee gi bakoraganaga enu enkora eya GST etakatandikireho.</p> <p><i>[GROUP GIHE EDAKIKA KUHANIKA EMIKONO]</i></p> <p>Webale kugabana. Habwabo abakutekereza ngu habaireho empindahinduka, twakwenzire mutugambire empindahinduka ezo, nko ku tukozirege buli. Hanyima twija kubibazaaho itweena hamu. Nooha araturandikisa obu nagabaana naitwe empindahinduka emwizire mumutwe?</p> <p><i>[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWAHANIKIREGE OMUKONO GWE]</i></p> <p><i>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAAHO HA BIKAGUZO NKWOKU KISEMERIRE]:</i></p> <ul style="list-style-type: none"> <li>● Haroho arozi re empindahinduka nko ku abee gi babaza hamu? Embaza hagaati y'abee gi ehindukire eta?</li> <li>● Murozi re empinduka yoona nko ku abee gi bamaraho obutakengangana hagaati yabo? Kinu kihindukire kita?</li> <li>● Murozi re ngu hati abee gi nibafaahongana muno? Haayo ekyokuroraho di obu warozire kinu.</li> <li>● Murozi re abee gi nibakira kuyambangana oba kukoragaana nabandi? Haayo ekyokuroraho di obu warozire kinu.</li> </ul> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]</i></p> <p>Mwebale muno habwebitekerezo byanyu byoona <i>[OWAKUHANDIKA EBITEKEREZO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBITEKEREZO EBYOHANDIKIRE OTAKUBIGARUKAMU]</i>. Nihulikika ngu habaireho empindahinduka mu <i>[GARUKAMU MU BUGUFU EBITEKEREZO BYA GROUP]</i>.</p> <p>Hati nitwenda kumanya biki ebirungi ebikorwa haisomero ebi mutekereza bibaire byomugaaso muno mukuletaho empindahinduka mu ngeri ya abee gi bakoragaana nabee gi batahi babo ebimurozi re. Kwiha mubikorwa ebirungi ebikorwa haisomero isomero lanyu ebiryakakora, nibiha mwebi ebibaire byomugasaso muno mukuletaaho empindahinduka ezo? Twara edakiika kutekereza ebikorwa ebi.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO]</i></p> <p>Kirungi, katuhurre kuruga mulinywe ha biki ebyakozirwe ebimukutekereza ngu nibyo byakizire kuletaaho empindahinduka ezimurozi re mungeri abee gi bakoraganamu na abee gi batahi babo.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO LENGAHO KURORA NGU BULI MUNTU WEENA NAHAYO]</i></p>
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	<p><i>[EKITEKEREZO]</i></p> <p>Mwebale muno habwebitekerezo byanyu byoona. Hati itweena hamu twakwenzire twikirranize habintu bisaatu ebikusingayo mu kuba byomugaso mukuletaaho empindukahinduka mungeri ya abeegi bakoraganamu n’abeegi batahi babo. Eki mukihikeho nimuraba mungeri yoona eyimurarora esemerire.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:</i></p> <ul style="list-style-type: none"> <li>● Habwaki nimutekereza nti ebi ebyakozirwe byali byomugaso?</li> <li>● Byali ebyakozirwe haidara limu?</li> <li>● Haroho kusomesibwa kwoona okwabaire kwomugaso?</li> <li>● Abeegi bali bakyetabiremu?</li> </ul> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]</i></p> <p>Mwebale muno habwebyakozirwe bisaatu ebi: X, Y na Z. Haroho ebitekerezo ebituhulire obu mubaire nimubaza, baitu 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.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]</i></p> <p>Kirungi, webale okusoborra oku. Hati katugende hali Y- habwaki kinu ekyakozirwe kyaali kyomugaso mu kuletaho empindukahinduka munkoragana hagaati y’abeegi?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]</i></p> <p>Mwebale. Hati katugende hali Z – omuntu omu atusoborre habwaki kinu ekyakozirwe kyaali kyomugaso mu kuletaho empindukahinduka munkoragana hagaati y’abeegi?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]</i></p> <p>Mwebale muno habwebi ebimwatugambira.</p>
1.4	<p>Hati habwempinduka ey’okumalirra: Katubazeho empinduka mukuhurra nti oli wisomero eri, nokulyesimisa rundi kulyepankisa mu basomesa, nabakuru bisomero rundi abeegi basobora kuba nabyo. Caali hanika omukono obworaba oine ekiwarozire kihindikireho kuruga enu enkora etekebwa munkora.</p> <p><i>[GROUP GIHE EDAKIIKA KUHANIKA EMIKONO]</i></p> <p>Kale. Habwabo abakutekereza ngu hakabaho empindukahinduka, nitubasaba mutugambire empinduuka ezo nkoku tukozirege enyima. Hanyima turazibazaho itweena hamu. Nooha araturandikisa obu natugambira empindukahinduka eyemwizire mumutwe?</p>

*[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWAHANIKIREGE OMUKONO GWE]*

*[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:*

- Haroho anyakurozire empindahinduka mungeri y’okwesimisa abasomesa, abeezi nabakuru bisomero okubaine haisomero lyabo? Orulengo rw’okwempakisa isomero ruhindukire ruta?
- Abasomesa hati nibesimisa kuba basomesa kukira nkozi bakyesimisaga?

*[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]*

Mwebale muno habwebitekerezo byanyu byoona *[OWAKUHANDIKA EBITEKEREZO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBITEKEREZO EBYOHANDIKIRE OTAKUBIGARUKAMU]*. Nihulikira ngo habaireho empindahinduka mu *[GARUKAMU MU BUGUFU EBITEKEREZO BYA GROUP]*.

Hati nitwenda kumanya biki ebikorwa haisomero ebirungi ebimuketekereza bibaire byomugaso kukirayo mukuletaho kurora omuntu ahurra ali nabandi kandi navesimisa isomerolye ebimurozire. Muli ebi byoona ebikozirwe isomero lanyu, nibiha muli ebi ebikizire kuba byomugaso mukuletaho empindahinduka ezo? Twara edakika kubitekerezaho.

*[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO]*

Kale katuhurre kuruga muli inywe ha biki ebimuketekereza nibyo byakizire kuletaho empindahinduka ezimurozire mukuhurra oli nabandi nokwesimisa isomerolye.

*[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 empindahinduka mungeri ya abeezi bakoraganamu n’abeezi batahi babo. Eki mukihikeho nimuraba mungeri yoona eyimurarora esemerire.

*[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:*

- 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?

	<p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]</i></p> <p>Mwebale muno habwebyakozirwe bisaatu ebi: X, Y na Z. Haroho ebitekerezo ebituhulire obu mubaire nimubaza, baitu 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.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]</i></p> <p>Kirungi, webale okusoborra oku. Hati katugende hali Y- habwaki kinu ekyakozirwe kyaali kyomugaso mu kuletaho empindukahinduka munkoragana hagaati y’abeegi n’okwesimisa isomero lyabu?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]</i></p> <p>Mwebale. Hati katugende hali Z – omuntu omu atusobororre habwaki kinu ekyakozirwe kyaali kyomugaso mu kuletaho kuhurra oli n’abandi n’okwesimisa isomero lye?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]</i></p> <p>Mwebale muno kugabana ebitekerezo byanyu.</p>
1.5	<p>Hati tubalize habintu bingi ebimutekereza byomugaso mukuletaho empindukahinduka haisomero lanyu. Hati ninyenda mutekereze hali ebyo ebikorwa ebimukuhurra byali byomugaso gutaito. Rundi biki ebyakozirwe haisomero baitu bitaletaho empindukahinduka ezitubalizeho?</p> <p><i>[KONYERA ABAANA KUHANDIKA EBIKUKOLWA; OWAKUKAGUZA EBIKAGUZO LENGHAO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA]</i></p> <p>Mwebale muno habwebitekerezo byanyu byoona. Hati itweena hamu twakwenzire twikirranize habintu bisaatu ebikusingayo mu kuba byomugaso mukuletaaho empindukahinduka mungeri ya abeegi bakoraganamu n’abeegi batahi babo. Eki mukihikeho nimuraba mungeri yoona eyimurarora esemerire.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:</i></p> <ul style="list-style-type: none"> <li>● Habwaki nimutekereza ngu ebi bikaba bitali byomugaso?</li> <li>● Haroho omusomo gwoona ogutabaire gw’omugaso?</li> <li>● Abantu bakaba basombora kwetabamu?</li> <li>● Ebyakozirwe rundi kusomesebwa oku kukabamu ebintu ebihyaka byoona habwabantu abakora isomero?</li> <li>● Abantu bakabijumbira oba kubikozesa?</li> <li>● Isomero likacwamu obutateka munkora ebimu habya Good School activities? Obukiraba kiri ekyo, habwaki?</li> </ul>

	<p>Mwebale muno habwebyakozirwe bisaatu ebi: X, Y na Z. Haroho ebitekerezo ebituhulire obu mubaire nimubaza, baitu haroho asobora kutukengesa habwaki inywe nimuhurra nti ebi ebyakozirwe nibyo byakizire kuba byomugaso gutaito? Caali katutandike na X tusoborre habwaki tikyaali kyomugaso.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]</i></p> <p>Kirungi, webale okusoborra oku. Hati katugende hali Y – habwaki kinu ekyakozirwe kyaali kyomugaso gutaito?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]</i></p> <p>Webale. Katugende ha Z – nooha asobora kutusobororra habwaki kinu ekyakozirwe kyali kyomugaso gutaito?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]</i></p> <p>Mwebale kugabana.</p>
<p><b>2. Kwongera kusemeza GST</b></p>	
<p><b>Ebikaguzo ebikuserulirizibwaho:</b></p> <ol style="list-style-type: none"> <li>1. Kulemesibwa ki okumukizire kutangatangana mu kukora GST?</li> <li>2. Ganu amadara mukaaga ga mugaso?</li> <li>3. Biki ebisobora kuhindurwamu kurora GST yatekebwa munkora bwangu?</li> </ol>	
<p>2.1</p>	<p>Mukinu ekicweka ekyokumalirra, ninyenda kuhurra ebitekerezo byanyu nkoku Good School Toolkit esobora kwongerwamu amaani?</p> <p>Leka tubanze tubazeho okulemesibwa okwisomero lyanyu litangataingaine mukuteeka munkora GST. Caali imukya omukono gwaawe bworaba notekerezayo ekyalemezeze kimu.</p> <p><i>[GROUP GIHE EDAKIIKA KUHANIKA EMIKONO]</i></p> <p>Kale. Habwabo abarozire okulemesibwa, twakwenzire mutugambire okulemesibwa oku. Hanyima turabibazaho itweena hamu. Haroho asobora kututandikisa natugambira okulemesibwa okumwizire mumutwe?</p> <p><i>[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWAHANIKIREGE OMUKONO GWE]</i></p> <p><i>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:</i></p>

	<ul style="list-style-type: none"> <li>• Tukimanyire nti obundi abasomesa babahindura bagenda mumasomero agandi, kando twakwenzire kuhurra bingi kuruga mulinywe hakintu kinu. Kinu kirabaireho haisomero lyanyu obu Toolkit erimu netekebwa munkora?</li> </ul> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]</i></p> <p>Mwebale muno habwebitekerezo byanyu byoona <i>[OWAKUHANDIKA EBITEKEREZO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBITEKEREZO EBYOHANDIKIRE OTAKUBIGARUKAMU]</i>. Nikihulikika ngu habaireho okulemesibwa mu <i>[GARUKAMU MU BUGUFU EBITEKEREZO BYA GROUP]</i>.</p> <p>Hati, itweena hamu, twakwenzire mwikiranize habintu bibiri ebikusingayo kulemesa ebi isomero lyanyu litangaine mukuteka munkora GST. Eki mukihikeho nimuraba mungeri yoona eyimurarora esemerire.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]</i></p> <p>Mwebale inyweena kugabana. Hati nkoku tumazire kurora ensonga ibiri ezakizire kulemesa, X na Y, haroho omuntu weena aine ekitekerezo nkoku tusobora kuzimaraho? Katutandike na X tubazeho nkoku tusobora kugimaraho.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]</i></p> <p>Kirungi, mwebale kugabana ebitekerezo byanyu. Hati katubazeho ekitusobora kukora ha Y.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE FOR X NA Y]:</i></p> <ul style="list-style-type: none"> <li>• Kiiki ekyabantu abakora isomero (Abasomesa, Abeegi, Abakuru bisomero, Abazaire) basobora kukora kumaraho kulemesibwa oku?</li> <li>• Haroho obusagiki bwona obwa Raising Voices esobora kuha kuyamba isomero okumaraho okulemesibwa oku?</li> <li>• Nimusobora kugumizamu na Toolkit kuba eki kibaho? Abasomesa nabakuru bisomero kinu bakikora bata kurora nti bagumizamu kuteeka munkora Toolkit?</li> </ul> <p>Mwebale muno kugabana ebitekerezo byanyu.</p>
2.2	<p>Kugumizamu nengeri yokwongera amaani mu GST, ninyenda kukaguza ha madaara mukaaga aga Toolkit. Inyweena nimugamanya kurungi amadara ago mukaaga aga Toolkit?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUKUGARUKAMU]</i></p> <p>Kale, mwebale. Nimutekereza amadaara ago mukaaga gamugaaso gata, nokutaba n'amadaara gokuhondera?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU]</i></p>

	<p><b><i>KISEMERIRE</i></b>]:</p> <ul style="list-style-type: none"> <li>● Habwaki amadaara gomugaaso/ tigali gamugaa?</li> <li>● Nimutekereza haroho amadaara agasobora kugaitwa/ kuteranizibwa?</li> <li>● Haroho idaara erisobora kwihirwamu kiimu?</li> <li>● Amadaara ganu nkoku gakuhonderangana gasobora kukyusibwamu?</li> </ul>
2.3	<p>Haroho kukyusamu kwoona okusobora kufoora Toolkit nyangu yokuteeka munkora? Oba mumulingo ogundi, kakuba haroho isomero erindi eririkwenda kuteeka munkora Toolkit baitu niryenda omulingo ogwabwango n’ogukwanguha, buhabuzi ki obumusobora kubaha?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUKUGARUKAMU; KAGUZA EBIKAGUZO NKWOKU KISEMERIIRE]</i></p> <p>Kirungi, mwebale. Haliyo ekintu kyoona omuntu ekiyakwenzire kubazaho ha Toolkit enu ekitutabalizeho rundi engeri yoona nkoku Toolkit esobora kwongerwamu amaani?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUKUGARUKAMU; KAGUZA EBIKAGUZO NKWOKU KISEMERIIRE]</i></p> <p><b><i>[KUMALIRIZA]</i></b> Eki kyamalirra kubaza kwaitu kiro kinu. Mwebale muno kukwetabamu. Ebigarukwamu byanyu byomugaaso muno hbwa IDinsight obu nitukora na Raising Voices okufoora Good School Toolkit nungi, eyanguhire habwa amasomero kugiteka munkora.</p>

## FGD GUIDE – STUDENTS

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 (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	
<p><b>Research Questions:</b></p> <p>1. According to stakeholders, which activities have been most/least important for contributing to (and why):</p> <ul style="list-style-type: none"> <li>• Changes in relationships between students &amp; teachers</li> <li>• Changes in relationships between students</li> <li>• Feelings of belonging &amp; connection to school</li> </ul>	
	<p><b>[INTRO]</b> In this discussion we would like you to talk about your experiences with the Good School Toolkit. <i>[TIME ANCHOR HERE]</i></p> <p>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.</p>
1.1	<p><b>[WARM-UP QUESTION]</b> First, we just want to know what you think about your school. <b>Do you like your school? What do you like about it?</b></p> <p><i>[MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]</i></p> <p>What have you been learning in school this week?</p> <p><i>[MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]</i></p>
1.2	<p>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.</p> <p><b>What are some new activities that have been introduced in the school since that time as part of the Good School Toolkit?</b> 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.</p> <p><i>[MODERATOR TO GIVE A SHORT PAUSE]</i></p> <p><i>[MODERATOR TO GIVE EXAMPLES OF ACTIVITIES, IF ASKED]</i> By activities, I mean anything new that your school is doing as part of the Good School Toolkit. These may include</p>

	<p>workshops, a student court, teacher evaluation forms, a suggestion box, or new rules and policies, but there may be others as well.</p> <p>Please list anything that comes to your mind. Who will volunteer to share an activity first?</p> <p><i>[MODERATOR HAVE THE GROUP LIST SOME ACTIVITIES, IDEALLY ONE SUGGESTION FROM EACH PERSON]</i></p> <p>Thank you so much for that information. <b>Before we move on, are there other activities the group would like to mention?</b> Does anyone have any questions before we proceed?</p> <p><i>[MODERATOR TO PAUSE HERE TO ALLOW FOR ANY QUESTIONS AFTER THE WARM-UP]</i></p>
1.3	<p>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.</p> <p>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. <b>Who has noticed changes in how teachers and students interact with each other since before the GST started at your school?</b> 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.</p> <p><i>[GIVE GROUP A MINUTE TO MOVE, MODERATOR TO NOTE WHO IS IN EACH AREA]</i></p> <p>Thank you for sharing. <i>[MODERATOR TO SUMMARIZE # OF PEOPLE IN YES VS. NO AREAS]</i> Let's all return to our seats now.</p> <p><i>[GIVE GROUP A MINUTE TO RETURN TO SEATS]</i></p> <p>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. <b>Can someone please start us off by sharing the changes that came to their mind?</b></p> <p><i>[FACILITATE LISTING OF CHANGES. TRY TO GET AT LEAST ONE IDEA FROM EACH PERSON WHO WAS IN THE "YES" AREA]</i></p> <p><i>[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:</i></p> <ul style="list-style-type: none"> <li>● 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?</li> <li>● Has anyone noticed changes in how teachers are teaching? How has the way teachers are teaching changed?</li> <li>● 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</li> </ul>

	<p>this?</p> <ul style="list-style-type: none"> <li>● Has anyone noticed teachers being more understanding of students? Without naming names, can you give an example of a time when you noticed this?</li> <li>● 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?</li> </ul> <p><i>[MODERATOR PAUSE FOR DISCUSSION]</i></p> <p>Thank you so much for all of your ideas <i>[NOTETAKER OR MODERATOR TO REPEAT BACK THE LIST OF IDEAS, SKIPPING DUPLICATES]</i>. It sounds like there have been changes in <i>[SUMMARIZE KEY IDEAS FROM GROUP]</i>.</p> <p>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. <b>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?</b> Take one minute to think back about these activities.</p> <p><i>[MODERATOR TO GIVE A SHORT PAUSE]</i></p> <p>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.</p> <p><i>[MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]</i></p> <p>Thank you so much for all of your ideas. <b>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.</b> You can discuss with each other to come to an agreement however you want.</p> <p><i>[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:</i></p> <ul style="list-style-type: none"> <li>● Was it activities in a particular step of the GST?</li> <li>● Were any workshop sessions particularly important?</li> <li>● Why do you think these activities were important?</li> <li>● For these activities, do you think they have been more important for students, for teachers, or has it been the same for both?</li> </ul> <p><i>[MODERATOR PAUSE FOR DISCUSSION]</i></p> <p>Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were talking, but <b>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.</b></p>
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	<p><i>[MODERATOR PAUSE FOR DISCUSSION OF X ACTIVITY]</i></p> <p>Great, thank you for that explanation. <b>Now let’s move on to Y – why was this activity was particularly important for changing interactions between students and teachers?</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF Y ACTIVITY]</i></p> <p>Thank you. <b>Now we’ll move to Z – can someone please explain why this activity was particularly important for changing interactions between students and teachers?</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF Z ACTIVITY]</i></p> <p>Thank you very much for sharing.</p>
1.4	<p>Now let’s move on to talking about a different change that may have happened at your school: <b>how students interact with each other</b>. For example, this might involve changes in how students talk to each other or resolve problems amongst each other. <b>Please move to [X AREA] if you have noticed changes and move to [Y AREA] if you have not noticed changes.</b> Remember to not get too close to any other students.</p> <p><i>[GIVE GROUP A MINUTE TO MOVE, MODERATOR TO NOTE WHO IS IN EACH AREA]</i></p> <p>Thank you for sharing. <i>[MODERATOR TO SUMMARIZE # OF PEOPLE IN YES VS. NO AREAS]</i> Let’s all return to our seats now.</p> <p><i>[GIVE GROUP A MINUTE TO RETURN TO SEATS]</i></p> <p>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. <b>Can someone please start us off by sharing the changes that came to their mind?</b></p> <p><i>[FACILITATE LISTING OF CHANGES. TRY TO GET AT LEAST ONE IDEA FROM EACH PERSON WHO RAISED THEIR HAND.]</i></p> <p><i>[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:</i></p> <ul style="list-style-type: none"> <li>● Has anyone noticed changes in how students talk to each other? How has the way students talk to each other changed?</li> <li>● Have you noticed changes in how students resolve problems amongst each other? How has this changed?</li> <li>● Have you noticed students being kinder to each other? Without naming names, can you give an example of a time when you noticed this?</li> <li>● Have you noticed students working together more? Without naming names, can you give an example of a time when you noticed this?</li> </ul> <p><i>[MODERATOR PAUSE FOR DISCUSSION]</i></p>

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 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 ones (if any) have been the most important?** 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 one another.** 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?
- 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?

*[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 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 was 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?**

	<p><i>[MODERATOR PAUSE FOR DISCUSSION OF Z ACTIVITY]</i></p> <p>Thank you very much for your contributions.</p>
1.5	<p>Now for the last type of change: <b>let's talk about changes in feeling like you belong at your school or feeling proud of your school.</b> For example, this could involve changes in being more excited to come to school or being happier at school. <b>Please move to [X AREA] if you have noticed changes and move to [Y AREA] if you have not noticed changes.</b> Remember to not get too close to any other students.</p> <p><i>[GIVE GROUP A MINUTE TO MOVE, MODERATOR TO NOTE WHO IS IN EACH AREA]</i></p> <p>Thank you for sharing. <i>[MODERATOR TO SUMMARIZE # OF PEOPLE IN YES VS. NO AREAS]</i> Let's all return to our seats now.</p> <p><i>[GIVE GROUP A MINUTE TO RETURN TO SEATS]</i></p> <p>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. <b>Can someone please start us off by sharing the changes that came to their mind?</b></p> <p><i>[FACILITATE LISTING OF CHANGES. TRY TO GET AT LEAST ONE IDEA FROM EACH PERSON WHO RAISED THEIR HAND.]</i></p> <p><i>[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:</i></p> <ul style="list-style-type: none"> <li>● Are you more excited to come to school than you used to be?</li> <li>● Do you feel happier at school than you used to?</li> <li>● Do you do anything to try to make your school better or nicer, e.g. cleaning, organizing, decorating?</li> </ul> <p><i>[MODERATOR PAUSE FOR DISCUSSION]</i></p> <p>Thank you so much for all of your ideas <i>[NOTETAKER OR MODERATOR TO REPEAT BACK THE LIST OF IDEAS, SKIPPING DUPLICATES]</i>. It sounds like there have been changes in <i>[SUMMARIZE KEY IDEAS FROM GROUP]</i>.</p> <p>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. <b>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?</b> Take one minute to think back about these activities.</p> <p><i>[MODERATOR TO GIVE A SHORT PAUSE]</i></p> <p>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.</p>

*[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 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	<p>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, <b>which of the activities did not change anything at your school?</b></p> <p><i>[FACILITATE LISTING OF ACTIVITIES; MODERATOR TRY TO GET AT LEAST ONE CONTRIBUTION FROM EACH PERSON]</i></p> <p>Thank you so much for all of your ideas. Now, as a group, <b>we would like you to agree on the top three activities that have been the least important overall.</b> You can work to come to an agreement however you want.</p> <p><i>[MODERATOR TO PROBE ON THE FOLLOWING AS NECESSARY]:</i></p> <ul style="list-style-type: none"> <li>● Why do you think these activities were the least important?</li> <li>● Were any workshop sessions particularly unimportant?</li> <li>● Were these activities/sessions engaging?</li> <li>● Did these activities/sessions teach you any new information?</li> <li>● Did you or other students attend/use these activities often?</li> </ul> <p>Thank you so much for these three activities: X, Y, and Z. We heard some ideas while you were talking, but <b>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.</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF X ACTIVITY]</i></p> <p>Great, thank you for that explanation. <b>Now let's move on to Y – why was this activity not important for changing anything at your school?</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF Y ACTIVITY]</i></p> <p>Thank you. <b>Now we'll move to Z – can someone please explain why this activity not important for changing anything at your school?</b></p> <p><i>[MODERATOR PAUSE FOR DISCUSSION OF Z ACTIVITY]</i></p> <p>Thank you for sharing.</p>
<b>2. Improving the GST</b>	
<p><b>Research Questions:</b></p> <p>1. What are suggestions for improving the GST?</p>	

2.1 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:

*EBINAGOBERERWA MU KUFUNA EMPAPULA Z'ABANETABA MU KUNONYEREZA.*

*Abagenda okwetaba mu musomo nga bamaze okutuuka mu kifo, omukwanaganya ajakubasomera form eno eri buli ssekinnoomu era afune okuddibwaamu okuwandiike okuva eri buli muntu. (Form omuzadde kwaweera omwanawe olukusa bateekwa okuba nga baazifuna dda)*

*OMUKWANAGANYA ALINA OKUTEGEEZA ABETABYE MU KUNONYEREZA EBYO EBIKUSUUBIRWAAMU N'EBINAGOBERERWA MU KUKUBAGANYA EBIROOWO (SIRIKAMU SINGA WABAAWO EKIBUUZO KYONNA)*

Muyitiddwa mu lukungaana luno olw'okukubaganya ebirowoozo 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.

Tujakubaako ebibuuzo byetubabuza bibayambeko mu kukubaganyiza awamu ebirowoozo: tetwandyagadde mwanukule ngabali mu kibiina. Naye buli omu waddembe okwanukula nga bwawulira. Twagala buli omu agabane ku ndowooza ye ne munne .

Ebibuuzo byetugenda okubabuza tebirina kiddibwaamu kya nkalakkalira era tebirina answer nfu oba ntuufu- kino ssi kigezo era teri agenda kukigabako bubonero.

Twagala kutegeera kiki kyemulowooza nebyemuyize, era nga tubisuubira okuba ebyenjwulo eri buli muntu.

Twagala mwogere kw'ebyo byemukkiriziganyaako ne byemutakkiriziganya buli omu eri munne.

Tujja kukubiriza omusomo guno wamu n'okulunganya okulaba nga gutambula bulungi.

Kyetusinga okwetaaga kwekukubaganya ebirowoozo na buli muntu okuwa endowooza yye ssinsonga oba mukkanyizza oba nedda.

Nze ng'omukubiriza w'olukiiko luno, omulimu gwange kuggulawo lukiiko n'okuwumbawumbako ebinaaba biruvuddemu, n'okubuuza ebibuuzo wekiba kyetagisizza.

Munnange bwetukola omulimu guno ajakunyambako okukubiriza olukiiko era ajakuba awandiika byonna ebitesebwa.

Twetaaga okuwulira okuva ku buli muntu eyetabyeemu , mungeri eyo njakusaba oyo anaaba atesezza ennyo okuwa abalala omukisa nabo bateese ate n'oyo anaaba tajjumbidde 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 ekibuuzo kyotandyagadde kwanukula ba waddembe okuntegeeza.

Oli wa ddembe okwabilira olukungaana luno akadde konna bwoba owulira nga tokyetaaga kulubeeramu.

Tekijja kutuyisa bubi era tekikosa byansomayo mu ssomero wadde marks zofuna mu kibiina.

*[OMUKUBIRIZA W'OLUKIIKO ALINA OKUKAKASA NTI ABAKIISE BONNA BATEGEDDE BULUNGI EBINAGOBERERWA N'OKUBAWA OMUKISA OKUBUUBA EBIBUZO]*

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.

#	Ebibuuzo
<p><b>1. Ebikolebwa mu nkola ya GST nga bitaddewo enkyukakyuuka.</b></p>	
<p><b>Ebibuuzo ebiyamba mu kunonyereza:</b></p> <p>1.Okusenziira ku bakwatibwako ensonga , biki ebikolebwa nga byamugaso oba nga tebyetagisa nnyo ebiviiriddeko (era mu ngeri ki?)</p> <ul style="list-style-type: none"> <li>• Enkyukakyuka mu nkolagana yabayizi n'abasomesa.</li> <li>• Enkyukakyuka mu nkolagana ya bayizi bokka na bokka.</li> <li>• Okuwulira ng'essomero, lyabwe era nga ebikolebwa bibakwatako.</li> </ul>	
	<p><b>[ENYANJULA]</b> Mu kukubaganya ebirowoozo tukusaba oyogere ku ngeri ki gyosanzeemu enkola eno eya GST. [WAAWO AKASEERA]</p> <p>Okusingira ddala tandyagadde okwogera ku bintu ebyenjawulo ebikolebwa mu nkola eno mu ssomero lyo n'ebyo byolowooza nti byebisinze ko n'ebyo byolowooza nti sibyamugaso nnyo mu kukuusa essomero mu ngeri ezenjawulo.</p> <p>Tujakubasaba okukubaganya ebirowoozo ku nkyukakyuka ezireteddwa mu ssomero n'okumanya oba ng'enkyukakyuka zino zajja lwa zimu ku nkola za GST.</p> <p>N'oluvannyuma mujakutuwa endowooza zammwe ku ngeri zemulaba eziyinza okuyitimusa enkola eno.</p>
1.1	<p><b>[EKIBUZO EKISISIMULA]</b> Okusokera ddala twagala okumanya kiki ky'olowooza ku ssomero lyo. Lyo olyagala?. Era olyagalako ki?</p> <p><b>[OMUKUBIRIZA FUBA NNYO OKULABA NGA WAKIRI BULI MUNTU ABAKO KYADDAMU KU NSOONGA ENO]</b></p> <p>Biki byemuyize mu ssomero mu wiiki eno?</p>

	<p><i>[OMUKUBIRIZA FUBA OKULABA NGA BULI MUNTU ABAAKO KYADDAMU KU NSOONGA ENO]</i></p>
1.2	<p>Kirungi, kati njagala okumanya, biki ebibadde mu ssomero okuva [ekiseera enkola ya GST lweyatongozebwa mu ssomero lino] mu mwaka/ mweezi, ngessira olitadde ku byaliwo ng'essomero terinaggalwa olw'ekirwadde ki COVID-19. Jjukiramu ekiseera okuva enkola ya GST lweyatandikibwaawo mu ssomero.</p> <p>Bwoba wali tonaba kweyunga ku ssomero lino mu kiseera ekyo, tewali buzibu- gezaako okujjukira okuva mu kiseera kyeweyungira ku ssomero lino ngomuyizi.</p> <p>Bipyaki ebyeyongedde mu ssomero lino okuva mu kiseera ekyo nga biva ku nkola ya GST?</p> <p>Era bipyaki ebiriwo kati mu ssomero ebitaliwo luri? Twalayo edakiika obirowoozeeko.</p> <p><i>[OMUKUBIRIZA SIMBAWOAKATI/SIRIKAMU]</i></p> <p><i>[OMUKUBIRIZA WWA EBYOKULABIRAKO SINGA OBA OBUZIIDDWA].</i></p> <p><i>Wano ntegeeza ebintu byonna ebikolebwa mu ssomero mu nkola ya GST.</i></p> <p>Bino biyinda okutwaliramu emisomo ejenjawulo, kooti y'abayizi, okwekennyenya enkola yabasomesa, akabokisi akakungaanya ebirowoozo, amateeka amaggya, n'enkola zonna ezitali zabulijjo n'ebirala.</p> <p>Yogera kyonna ekikujjidde mu birowoozo. Ani atwaala omukisa ogusooka okugabanako naffe?</p> <p><i>[OMUKUBIRIZA BAAKO EBIROWOOZO BYOFUNA OKUVA MU BAYIZI, BULI OMU NGAWA EKIROWOOZO KYE]</i></p> <p>Mwebale nnyo olw'ebirowoozo byammwe.</p> <p>Nga tetuneyongerayo eriyo alina ekirowoozo ekirala kyonna? Eriyo alina ekibuuzo nga tetunnaba kweyongerayo?</p> <p><i>[OMUKUBIRIZA SIMBAWO AKATI OSOBOZESE ABALINA EBIBUZO OKUBIBUZA]</i></p>
1.3	<p>Kakano, mutubuulire nkyukakyuka ki zemulabye mu ssomero mu bbanga [okuva GST lweyatongozebwa].</p> <p>Ekyokulabirako, oyinza okuba ng'olabye enkyukakyuka mu ngeri ggwe oba bayizi banno gyebakwataganamu n'abasomesa oba enkolagana wakati w'abayizi benyini.</p> <p>Tugenda ku babuuzo ku zimu ku nkyukakyuka zemulaba.</p> <p>Katusooke n'enkyukakyuka mu ngeri abasomesa gyebeyisaamu n'abayizi.</p> <p>Ekyokulabirako, engeri abasomesa gyebogeramu n'abayizi oba gyebeyisaamu buli omu eri munne.</p> <p>Ani alabyewo enkyukakyuka yonna mu ngeri abasomesa gyebakwataganamu n'abayizi kasokedde nkola ya GST etandikibwaawo mu ssomero? Kyuuka odde ku ludda X bwoba olina enkyukakyuka yonna gyolabawo ate bwoba tolina nkyukakyuka yonna jewalabye, kyuuka odde ku ludda Y. naye fuba okulaba nga toseemberera nnyo banno.</p>

*[WAAYO AKADDE BULI OMU OKUDDA KU LUDDA LWE N’OKUMANYA BULI MUNTU OLUDDA KWAZZE]*

Mwebale kugabana naffe [OMUKUBIRIZA FAAYO OKUMANYA OMUWENDO GWABALI MU KIBINJA X N’ABO ABALI MU KIBINJA Y] Kati fenna katuddeyo mu bifo byaffe. Mwebale nnyo.

*[BAWEMU AKADDE BULI MUNTU OKUDDA MU KIFO KYE]*

Kati, buli alowooza nti enkyukakyuka zibaddewo, twagala okuwandiika enkyukakyuuka zino zonna. Olwo tuzikubaganyeeke ebirowoozo fenna wamu. Waliwo ayinza okutandika nga atuwa ebyo yye by’alowooza ebikyuuuse?

*[YAMBAKO MU KUWANDIIKA EBYO EBIKYUUSE. ERA OFUBE OKULABA NGA BULI MUNTU ALI MU KIBINJA EKIGAMBA NTI ENKYUKAKYUKA ZIBADDEWO AWA ENDOWOOZA YE]*

*[OMUKUBIRIZA LONDOOLA BINO WAMMANGA]:*

- Waliwo alabyeewo enkyukakyuka yonna ku ngeri abayizi n’abasomesa gyebogerezeganyaamu? Kino kikyuuuse kitya?
- Waliwo alabyeewo enkyukakyuka mu ngeri abasomesa gyebasomesaamu? Kino kikyuuuse kitya?
- Waliwo alabyeewo enkukakyuka yonna mu ngeri abayizi gyebeyabyaamu n’abasomesa mu ngeri y’okuwamu ebirowoozo byabwe mu kibiina? Nga tetunokoddeeyo mannya osobola okukiwaako eky’okulabirako?
- Waliwo alabyeewo enkuykakyuka mungeri abasomesa gyebategeeramu n’okuwiliriza abayizi? Nga tonokoddeyo mannya osobola okutuwa eky’okulabirako?
- Olina engeri gyolabamu nga abayizi betaaya bulungi n’okuzzibwaamu amaanyi okukola obulunji ? nga tonokoddeyo mannya osobola okutuwa eky’okulabirako bino lwebyaaliwo?

*[OMUKUBIRIZA YIMIRIZAAMU KATONO OLW’OKUKUBAGANYA EBIROWOOZO]*

Mwebale nnyo olw’ebirowoozo ebyo *[OMUKUBIRIZA OBA AWANDIIKA DDAMU OSOME OLUKALALA LW’EBIROWOOZO NGA OBUUKA EBYO EBYEDDINGANYE]*.

Kirabika wabaddewo enkyukakyuka mu *[NOKOLAYO ENSONGA ENKULU EZIRETEDDWA]*.

Kati twagala okumanya, bwemuba mulowooza nti enkyukakyuka mungeri abayizi gyebatabaganamu n’abasomesa zivudde ku nkola ya GST era bwekiba kityo biki ebikoleddwa munkola eno byolaba ebisinze okuba ebyomugaso mu kuleeta enkyukakyuka zino?Mungeri zino zonna essomero lyo zeritadde munkola ziriwa ezisinza okutumbula enkyukakyuka eno? Twalayo akadakiika ozilowoozeeko.

*[OMUKUBIRIZA YIMIRIRAMU KATONO]*

Kirungi, kati katuwulire kw’ebyo ebikoleddwa byemulowooza nga byebisinze okuleeta enkyukakyuka zemulabye ku ngeri abayizi n’abasomesa gyebakwataganamu.

*[OMUKUBIRIZA GEZAAKO OKULABA NGOFUNA WAKIRI EKIROWOOZO KIMU OKUVA KU BULI MUNTU]*

Mwebale nnyo olw'ebirowooze byammwe. Kati fenna wamu ng'ekibinja twagala tukkiriziganye ku nkola essatu ezisinze okuleeta enkyukakyuka mu ngeri abayizi gyebakolaganamu n'abasomesa. Musobola okukubaganya ebirwooze nemukkiriziganya ku kiki kyemwagala.

*[OMUKUBIRIZA WEKENNENYE BINO NGA BWEKYETAGISA]*

- Kyetukoze nagwo mutendera kun kola za GST?
- Okukubaganya ebirwooze mu bibinja kubadde kwamugaso?
- Lwaki olowooza nti enkola zino zibadde za mugaso?
- Enkola zino zisinze kuganyula Bayizi? Basomesa oba buli ludda?

*[OMUKUBIRIZA SIRISAAMU OLW'OKUKUBAGANYA EBIROWOOZO]*

Mwebale nnyo olwebyo byemunokoddeyo: X, Y, ne Z. Tufunye binji bwemubadde mukubaganya ebirwooze. Naye waliwo ayinza okunyonyola lwaki mulwooza nti enkola zino zezinywedde mu zinaazo akendo mu kukuusa engeri abayizi n'abasomesa gyebatabaganamu? Katutandike n;enkola Xonnyonyole lwaki yamugaso nnyo.

*[OMUKUBIRIZA SIMBAWO AKATI OLW'OKUKUBAGANYA EBIROWOOZO KU NKOLA X]*

Kirungi, webale kunnyonyola. Kati katweyongereyo ku nkola Y – Lwaki enkola eno yeemu ku zinywedde mu zinnayo akendo mu kukuusa enkolagana y'abayizi n'abasomesa?

*[OMUKUBIRIZA SIMBAWO AKATI OLW'OKUKUBAGANYA EBIROWOOZO KU NKOLA Y]*

Webale nnyo, katugende ku nkola Z – wabeewo atunyonyola lwaki enkola eno ebadde nsaale nnyo mu kukuusa enkolagana y'abayizi n'abasomesa?

*[OMUKUBIRIZA SIBAMU AWO OLW'OKUKUBAGANYA EBIROWOOZO KU NKOLA Z]*

Mwebale nnyo okugabanako naffe.

1.4 Kati katweyongereyo twogere ku nkyukakyuka eyenjwulo 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 OKUWANIKA EMIKONO]*

Webale kugabana naffe *[OMUKUBIRIZA WANDIIKA OMUWENDO GW'ABAWANISE EMIKONO]*. Eri abalwooza nti enkyukakyuka zibaddewo, muzituweeko, nga bwetwakoze ku mulundi guli. Oluvannyuma tuja kukubaganya ebirwooze wamu. Eriyo alina ekirowooze kyonna akituwe?

*[YAMBAKO OKUWANDIIKA ENKYUKAKYUKA ZINO. FUBA OKUFUNA EKIROWOOZO OKUVA ERI BULI MUNTU EYAWANISE OMUKONO.]*

*[OMUKUBIRIZA WEKENNENYE BINO NGA BWEKYETAAGISA]*

- Waliwo agamba nti wabaddewo enkyukakyuka mu ngeri abayizi gyebogereganyamu ne bayizi bannabwe? Kino kikyuse kitya?
- Waliwo ekyukakyuka yonna mu ngeri abayizi gyebagonjoolamu ebizibu wakati wabwe bokka na bokka? Kino kikyuse kitya?
- Mulabyewo engeri yonna abayizi gyebanguyiramu bannabwe n’okubakwatirwa ekisa? Nga tonokoddeeyo mannya osobola okuwa ekyokulabirako kino ddi lwekyali kibaddewo?
- Abayizi beyongedde okukolera wamu? Nga tonokoddeeyo mannya osobola okuwa eky’okulabirako kino ddi lwekyali kibaddewo?

*[OMUKUBIRIZA SIMBAWO AKATI OLW’OKUKUBAAGANYA EBIROWOOZO]*

Mwebale nnyo olw’ebirowooza byammwe ebirungi *[OMUWANDIISI OBA OMUKUBIRIZA SOMA OLUKALALA LW’EBIROWOOZO NG’OLEKAYO EBYO EBYEDDINGANYE]*.

Kirabika wabaddewo enkyukakyuka mu *[NOKOLAYO EBIROWOOZO EBYENKIZO]*

Kati twagala okutegeera, bwoba olowooza nti enkyukakyuka zino ku ngeri abayizi gyebeyisaamu buli omu eri munne zaletabwa nkola za GST, bwekiba bwekityo nkola ki z’olowwoza ezisinze okuleeta enkyukakyuka eno. Mu nkola zonna eza GST ezitereddwa mu ssomero lyo ziriwa ezisinze 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’ebirowooza ebyo, kati fenna wamu twagala tusse kimu, tunokoleyo enkola ssatu ezinywedde muzinaazo akendo mu kukyuusa eneeyisa yabayizi muli omu eri munne. Musobola okukubaganya ebirwooza 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 EBIOWOOZO]*

Mwebale nnyo olw’okunokolayo enkola zino: X, Y, ne Z. Tulina bingi byetufunye nga mukubaganya ebirwooza, naye waliwo ayinza okunyonyola lwaki mulowooza nti enkola zino zezisinze mu kukyuusa enkolagana yabayizi? Katutandike ne X nnyonyola lwaki enkola eno yamugaso.

	<p><i>[OMUKUBIRIZA YIMIRIZAAMU OLW'OKUKUBAGANYA EBIRIWOZO KU NKOLA X].</i></p> <p>Webale nnyo. Kati katugende kun kola Y – Mulwooza lwaki enkola eno ebadde yamugaso mu kutumbula enkolagana yabayizi?</p> <p><i>[OMUKUBIRIZA SIRISAAMU KATONO OLW'OKUKUBAGANYA EBIRIWOZO KU NKOLA Y]</i></p> <p>Mwebale nnyo. Katugende kunkola Z – wabeewo anyonyola lwaki enkola eno yankizo mu kukyuusa enneyisa yabayizi.</p> <p><i>[OMUKUBIRIZA YIMIRIZAAMU OLW'OKUKUBAGANYA EBIRIWOZO KU NKOLA Z]</i></p> <p>Mwebale nnyo olw'ebirwozo byemutuwadde.</p>
1.5	<p>Kati ekisembayo. Katwokere ku nkyukakyuka mu ngeri gy'owuliramu ngoli kitundu ku ssomero lyo era ng'olyenyumirizaamu. Ekyokulabirako kino kitwaliramu enkyukakyuka mu ngeri gyewesungamu okujja ku ssomero n'essanyu ly'owulira ngoli ku ssomero.</p> <p>Wanika omukono gwo bwoba ng'owulira enkyukakyuka eno okuva enkola eno lweyajja mu ssomero lyo nebweyali nga tenatandikibwaawo.</p> <p><i>[BAWEMU EDDAKIKA OKUWANIKA EMIKONO]</i></p> <p>Kale <i>[OMUKUBIRIZA WANDIIKA OMUWENDO GWABO ABAWANISE EMIKONO]</i> Mwe abalwooza nti enkyukakyuka zibaddewo, mutuweeyo ku zimu ku zzo, nga bwetwakoze ku mulundi guli. N'oluvannyuma tujakukubaganyiza wamu ebirowoozo. Eriyo alina ekirowoozo ekisooka akituwe?</p> <p><i>[YAMBAKO MU KUWANDIIKA EBIRIWOZO BINO. FUBA OKULABA NG'OFUNA EKIROWOOZO OKUVA KU BULI MUNTU EYAWANISE OMUKONO]</i></p> <p><i>[OMUKUBIRIZA SSA ESSIRA KU BINO WAMMANGA NGA BWEKYETAAGISA]</i></p> <ul style="list-style-type: none"> <li>• Owulira essanyu ng'ojja ku ssomero okusinga nga bwekyali okusooka?</li> <li>• Oba musanyufu ku ssomero okusinga bwewabeeranga?</li> <li>• Olina kyokolawo okufuula essomero lyo elyeyagaza, gamba nga okuliyonja, okulitimba oba okulitegeka?</li> </ul> <p><i>[OMUKUBIRIZA YIMIRIZAAMU OLWOKUKUBAGANYA EBIRIWOZO]</i></p> <p>Mwebale nnyo mwenna olw'ebirwozo ebirungi <i>[OMUWANDIISI OBA OMUKUBIRIZA DDAMU OSOME EBIRIWOZO EBIRETEDDWA NG'OBUUKA EBYO EBYEDDINGANYE]</i> Kirabika nga wabaddewo enkyukakyuka. <i>[WUMBAWUMBAKO ENSONGA ENKULU OKUVA MU BIRETEDDWA]</i></p> <p>Kati twagala okumanya nkolaki eza GST ezinywedde mu zinnaazo akendo mu kuleeta enkyukakyuka mu ngeri gyowuliramu ngoli kitundu ku ssomero lyo n'engeri gyerikweyagazaamu. Mu nkola zino zonna ezireteddwa mu ssomero lyo ziriwa ezisinze okukugasa mu kureeta enkyukakyuka eno? Twalayo edakiika wefumitirize kun kola zino</p> <p><i>[OMUKUBIRIZA WANO SIMBAWO AKATI]</i></p>

Kirungi, Katuwulire okuva gyemuli, nkolaki zemulwooza ezisinze okuleeta enkyukakyuka eno ekuleetera okweyagalira mu ssomero lyo.

*[OMUKUBIRIZA FUBA OKULABA NGOFUNA EKIROWOOZO OKUVA KU BULI MUNTU]*

Mwebale nnyo olw'ebirwooza 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 zamugaso?
- 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 musubira 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 – Mulwooza 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 ekusizza abayizi mu ngeri gyebenyumiriza mu ssomero lyabwe?

*[OMUKUBIRIZA YIMIRIZAAMU OLW'OKUKUBAGANYA EBIROWOOZO KU NKOLA Z]*

Mwebale nnyo olw'ebirwooza ebyo.

1.6 Mwenna mukubaganyizza ebirowoozo ku nkola ezenjawulo zemulwooza nti zezikulembede mu kukyuusa embeera y’essomero. Kati njagala muulwooze ku nkola zemulwooza nti ssi zamugaso nnyo. Mu ngeri endala biki byolaba nga tebirina kyebyakyuusa nnyo mu mbeera ye ssomero?

*[YAMBAKO MU KUTEKA WANSI ENKOLA ZINO ERA FUBA OKULABA NG’OFUNA EKIROWOOZO OKUYA 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 mulwooza nti enkola zino teziriiko kyezigasa?
- Mu kukubaganya ebirowoozo mulina wemusanze nga kibadde tekyetagisa?
- Okukubaganya ebirowoozo kuno kutuzingiddemu 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 byetuwalidde bwemubadde mu kukubaganya ebirowoozo, naye waliwo asobola okutunyonyola lwaki mulwooza 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 ebinyinza okutumbula enkola ya GST?

2.1 Mu bibuuzo bino ebisembayo, njagala okumanya kiki kyemulwooza ku ngeri enkola ya GST gyeyinza okwongerwaamu amaanyi kisobozese okwongerera okutumbula enkyukakyuka zetwogeddeko.

Bwolowooza ku ngeri ezinokodwayo – ezo zemusuubira nti zezisinze okuleeta enkyukkyuka n’ezo ekitabade zamugaso nnyo – biki ebisobola okukyusibwa mu nkola za GST okulaba nga enkola zonna zamugaso?

*[OMUKUBIRIZA BINO BISSEKO 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 NAWA OKYENYIGIREMU]*

**[EKISEMBAYO]** Tutuuse ku nkomerero y’olutuula lwaffe. Mwebale nnyo okulwetabamu leero. Byemutuwadde bigenda kuyamba nnyo IDinsight nga tukolera wamu ne Raising voices okulaba ngenkola za GST zongera okuyitimuka mu ssomero lino n’amalala.

## FGD GUIDE – STUDENTS

### Rutooro:

*[EBIRAGIRO HA KUSABA ORUSA KURUGA MUBARETABA MU KUHANURA KUNU].*

*Abarakwetabamu obubaraba nibataha mbere babatekanirize kwikara, owaraba nagenda kukaguza ebikaguzo neija kusomera buli muntu wena owararwetabamu ekihandiko kinu kandi atunge kwikiriza kwabuli muntu mubuhandike. (Abazeire beine kuba beikirize ira. Orusa rwabarakwetabamu nirwija kuhebwa ne kinkumu oba omukono)*

[OWARAKAGUZA EBIKAGUZO NEIJA KUBAGANAHO AMATEEKA AGARAHONDERWA N’EBIKUNIHIRWA KUTUNGWA HABWA ORUBAZO/KUHANURA KUNU – HUMURAMU OBUHARABA HAROHO EBIKAGUZO BYONA]. Inywena mweserwe kwetaba mu rubazo/kuhanura kunu habwokuba nitwenda kwegu kuruga muli inywe ha bintu ebimurabiremu na Good School Toolkit, ekirweire kya COVID-19 kitakatandikire – inywena muli bakugu muli ebyo ebimurabiremu. Nitwija kukaguza ebikaguzo kubagaramu amaani kuhanura na group; titukwenda mugarukemu nka abali mu class, buli omu nahayo ekyokugarukamu kye wenka. Habwe bikaguzo ebiturakaguza, titwine ebikugarukwamu ebihikire rundi ebigwire – kinu tikiri kigezo kandi timukwija kugorwa. Nitwenda kumanya ebitekerezo byanyu n’ebimurabiremu, ebikusobora kuba bitakwisana habwa abantu abatali bamu. Nitwenda mubaze hali ebyo ebimukwiriza nganaho, nebyo ebimutakwirizanganaho. Nitwija kulengaho kukaguza ebikaguzo kandi tusigale ha mulamwa. Nitusinga kwetaga kuba mu kuhanura kunu n’obumuraba mutakwirizangana.

Nka owakuterera orukurato, obujunanzibwa bwange nibwija kuba kurukinguraho, n’okuhandika mubugufu obimuragarukamu/ebitekerezo byanyu nikwo nsobole kukaguza ebikaguzo ebukuhinderaho. Mugenzi wange nawe neija kunyambaho kandi ekindi ahandike ebimurabaza. Nitwenda kuhura kuruga mubuli muntu weena mu rukurato runu, nahabwewi nihasobora kubaho obwire obukunsobora kusaba omuntu owakub abalize muno kuha abandi omugisa kubaza kandi nabwo ngaremu amani abakuba bachulire muno kubaza (beitu twine kukimanay ngu buli omu wena eine obugaba kwanga kubaza kandi nasobora n’okwanga kulwetabamu).

Ninyenda inywena mukimanye ngu toine kwetaba mu kuhanura kunu obworaba otakwenda. Obuharaba haroho ekikaguzo okyotakwenda kugarukamu nosobora kungambira. Ekindi oine obugabe kugenda okaruga mu rukurato obwaraba okisazireho ngu tokwenda kurubamu. Titukwija kubahirwa kandi ekindi tikwija kusisa obubonero bwawe mwisomero.

*[OWAKUTERERA ORUKURATO/KUHANURA NAKIKAKASA NGU ABARWETABIREMU BOONA BAKENGERE AMATEEKA AGOKUGENDERAHO KANDI NEIKIRIZA N’EBIKAGUZO]*

Hati nkwoku inywena mwayetegerza amateeka ganu, haroho iteka irindi lyoona oly’omuntu akwenda kwongeraho? Obukiraba nikwo kiri, hura oine obusinge kwongeraho. kyomugaso muno buli muntu weena kuhura etekeine mukuhanura kunu.

**Ena  
mba**

**Ebikaguzo ebikuru n’ebykongerezaho**

### 1. Ebikukolebwa mu GST ebikusinga kuletaho empinduka

<b>Ebikaguzo ebikuserulirizibwaho:</b>	
<p>1. Kusigikira ha bantu boona abakukwatwaho, biki ebikukolwa ebisingireyo kuba by’omugaso mu kulete/ oba ebisingireyo butaba by’omugaso mukuleta (na habwaki):</p> <ul style="list-style-type: none"> <li>• Empinduka mu nkoragana ya begi n’abasomesa.</li> <li>• Empinduka mu nkoragana mu begi.</li> <li>• Kuhura nimugyamu kandi nimwesimisa isomero lyanyu</li> </ul>	
	<p><b>[ENYANJURA]</b> Mu kuhanura kunu nitwenda mubaze ha ebimurabiremu na Good School Toolkit. <b>[HANDIKA OBWIRE HANU]</b></p> <p>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. Hanyuma iraho mu kuhanura, nitwenda kuhura ebitekerezo byanyu hamilingo ki enu ekusobora kusemezebwamu.</p>
1.1	<p><b>[EKIKAGUZO EKIKUBANZA]</b> Ekyokubanza, nitwenda kumanya kiki ekyokutekereza ha isomero lyawe. Nogonza isomero lyawe? Kiki ekyo’kugonza ha isomero lyawe?</p> <p><b>[OWAKUKAGUZA EBKAGUZO LENGHO KURORA NGU BULI MUNTU WEENA NAHAYO EKITEKEREZO]</b></p> <p>Biki ebimubeire nimwega ha isomero wiiki enu?</p> <p><b>[OWAKUKAGUZA EBKAGUZO LENGHO KURORA NGU BULI MUNTU WEENA NAHAYO EKITEKEREZO]</b></p>
1.2	<p>Kirungi, hati ninyenda kukaguzo ha biki ebibeireho mwisomero lyanyu [tekaho obwiire kwiha GST etandika] emyezi/emyaka amaani nimugateka ha biki ebyabahoga isomero lyanyu litakakingire habwe’kirweire kya COVID-19. Tekereza nogaruka enyuma [tekaho obwiire kwiha GST etandika] emyezi/emyaka enyuma, kwiha Good school toolkit etandika kutekebwa munkora mwisomero. Obworaba wali otakabeire mwegi mwisomero linu, tikine buzibu – tekereza nogaruka enyuma kuhika habwire obuwatandikire kuba mwegi mwisomero linu.</p> <p>Bintu ku ebisyaka ebitandikireho mwisomero kwiha bwire obu biri bimu ha Good School Toolkit? Ekikumanyisa, bintu ki ebisyaka ebirumu nibibaho ha isomero ebitabahoga enyuma? Mara edakika notekereza ha bintu binu.</p> <p><b>[OWAKUKAGUZA EBKAGUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO]</b></p> <p><b>[OWAKUKAGUZA EBKAGUZO NAHA EBY’OKURORAHO HA BINTU BINU, OBUBARABA BAMUKAGWIZE]</b> Hanu nitumanyisa ekintu kyona ekisyaka eki’somero lyanyu likukora kiri kimu ha Good School Toolkit. Munu nimusobora kubamu, emisomo, kooti y’abegi, foomu</p>

	<p>z'okukebera obusobozi bwa'basomesa, akasanduko k'okutekamu ebitekerezo, rundi amateeka n'ebihandiko eby'okugenderaho, nihasobora kubayo n'ebindi.</p> <p>Bairaba handika ekintu kyoona ekikwija mubwongo bwawe. Noha owakwenda kutandika?  <i>[OWAKUKAGUZA EBIKAGUZO IKIRIZA BULI MUNTU WEENA AHEYO KIMU HA BINTU BINU]</i></p> <p>Mwebale muno obutumwa obu. Tutakagenzere mu maiso, haroho ebintu ebindi ebikukorwa ebimukwenda kubaza? Haroho omuntu weena oweine ekikaguzo tutakagenzere mumaiso?  <i>[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE HANU KWIKIRIZA EBIKAGUZO BYONA]</i></p>
<p>1.3</p>	<p>Hati, nitwenda kumanya mpinduka ki ezimurozere ha isomero lyanyu kuruga [tekaho obwiire kwiha GST etandika] emyezi/emyaka. Ekyokuroraho, nimusobora kuba nimurora empindikahinduka mu mulingo inywe rundi minywani janyu nijikoragana na basomesa banyu oba nabo benyini. Nitugenda kubakaguzo empindahinduka ezimukusobora kuba mukarora.</p> <p>Leka tutandike nempinduka mu mulingo abasomesa bakukoraganamu na begi. Ekyokuroraho, empinduka mu mulingo abasomesa bakubazamu na begi oba bakwerabyamu obubakuba bali nabo. Noha owarozere empinduka yona mu mulingo abasomesa na begi bakwerabyamu obubakuba bali hamu kwiha GST etandika haisomero lanyu? Obuharaba haroho empinduka yoona genda ha [X AREA] ekitali ekyo genda ha [Y AREA] obuharaba hataroho mpinduka yoona eyimurozere. Mwijuka obutaikana hehihi muno n'abana abandi.  <i>[BAHE EDAKIKA KUGENDA MU GROUP, OWAKUKAGUZA EBIKAGUZO WETEGEREZE BAHA ABALI MU GROUP EHA]</i></p> <p>MWEBALE KUBAGANAHO NEITWE. <i>[OWAKUKAGUZA EBIKAGUZO HANDIKA MUBUGUFU ENAMBA YA BANTU ABALI MU 'EGO' NABO ABALI MU 'NANGWA']</i> HATI ITWENA TUGARUKEYO MU BIKARO/ENTEBE ZEITU.  <i>[GROUP JIHE EDAKIKA KUGARUKAYO MU BUTEBE/BIKARO BYABO]</i></p> <p>Hati, abo boona abakutekereza ngu habeireho empinduka zooni nitwenda kuhandika empinduka zooni ezo ezimukusobora kutekerezaho. Nikwo tuzihanureho nka group. Haroho omuntu weena owakusobora kutandika nabaganaho neitwe empinduka zooni ezimwizire mu bwongo bwe?  <i>[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWABEIRE HARUBAJU LWA "EGO"]</i></p> <p><i>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:</i></p> <ul style="list-style-type: none"> <li>● Haroho omuntu weena owarozere empinduka yoona mu mulingo abegi nabasomesa bakubazanganamu? Omulingo gunu guhindukire guta?</li> <li>● Haroho omuntu weena owarozere empinduka zooni mu mulingo abasomesa</li> </ul>

	<p>bakusomesa? Omulingo gwa abasomesa bakusomesa guhindukire guta?</p> <ul style="list-style-type: none"> <li>● Haroho omuntu weena owarozere abegi bakugonza muno kubagana ebitekerezo byabo mu class? Mutabalize mabara, nimusobora kutuhayo ekyokuroraho kyoona ha kasumi obu mwarozere ekintu kinu?</li> <li>● Haroho omuntu weena owarozere abasomesa bakulenga kwetegereza abegi? Mutabalize mabara, nimusobora kutuhayo ekyokuroraho kyoona ha kasumi obu mwarozere ekintu kinu?</li> <li>● Haroho omuntu weena owarozere abegi bagarwizemu amaani kukora kurungi mwisomero? Mutabalize mabara, nimusobora kutuhayo ekyokuroraho kyoona ha kasumi obu mwarozere ekintu kinu?</li> </ul> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]</i></p> <p>Mwebale muno habwe bitekerezo byanyu. <i>[OWAKUHANDIKA EBITEKEREZO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBITEKEREZO EBYOHANDIKIRE OTAKUBIGARUKAMU]</i> Nikizoka haroho ebihindukire <i>[GARUKAMU MU BUGUFU EBITEKEREZO BYA GROUP]</i></p> <p>Hati nitwenda kumanya oba nimutekereza ngu empinduka zinu mu nkoragana ya begi na basomesa zikaretwa Good School activities kandi obukiraba nikwo kiri biki ebikukorwa mu Good School activites ebimukutekereza ngu nibyo biresere empinduka enu eyimurozere? Muli ebi byoona ebikukorwa mu Good School activities ebitekerwe munkora mwisomero lyangu kuhika hati, biki hali ebyo (obubiraba biroho) ebibeire byomugaso muno habwe empinduka ezo? Mumale edakika nimutekereza ha bintu binu.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO]</i></p> <p>Kirungi, leeka tuhure kuruga mu group biki ebikukorwa ebimukutekereza ngu nibyo bisingireyo kuletereza empinduka eyimurozere mu mulingo abegi na basomesa bakukoraganamu.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO LENGAHO KURORA NGU BULI MUNTU WEENA NAHAYO EKITEKEREZO]</i></p> <p>Mwebale muno habwe bitekerezo byanyu. Hati, nka group nitwenda kwikiranganiza ha bintu bisatu ebikukorwa ebisingireyo kuba byomugaso muno mu kuhindura omulinga abegi na basomesa bakukoraganamu. Nimusobora kuhanura mukahika ha nyikiriza nkwo ku mukwenda.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]</i></p> <ul style="list-style-type: none"> <li>● Ebikukorwa binu byali bimu ha mitendera gya GST?</li> <li>● Haroho mu misomo yoon ekichweka ekyayambireho?</li> <li>● Habwaki nimutekereza ngu ebikukorwa binu byali byomugaso?</li> </ul>
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	<ul style="list-style-type: none"> <li>• Nimutekereza ngu ebikukorwa binu bibeire byomugaso muno ha begi, ha basomesa rundi kibeire nikyo kimu habwa boona?</li> </ul> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]</i></p> <p>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.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]</i></p> <p>Kirungi, webale muno kusoborora oku. Hati leka tugende ha Y – habwaki ekikorwa kinu kyali kyomugaso muno mu kundihura enkorangana hagati ya abegi na basomesa?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]</i></p> <p>Mwebale muno. Hati leka tugende ha Z – omuntu weena nasobora kutusoborora habwaki ekikorwa kinu kikaba kyomugaso muno mu kundihura enkorangana hagati ya abegi na basomesa?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]</i></p> <p>Mwebale muno kubaganaho neitwe.</p>
1.4	<p>Hati leeka tubazeho ha mpinduka endi eyekusobora kuba ekabaho haisomero lyanyu: omulingo abegi bakukoraganamu. Ekyokuroraho, kinu nikisobora kubamu empinduka mu mulingo abegi bakubazanganamu rundi bakumaraho ebizibu hagati yabo. Hanika omukono obworaba warozere empinduka yona mu mulingo abegi bakukoraganamu kwiha GST etandika.</p> <p><i>[GROUP GIHE EDAKIKA KUHANIKA EMIKONO]</i></p> <p>Mwebale muno kugabanaho neitwe. <i>[OWAKUKAGUZA EBIKAGUZO HANDIKA MUBUGUFU ENAMBA YA BANTU AHABANIKIRE EMIKONO]</i> Hati, abo boona abakutekereza ngu habeireho empinduka zooni nitwenda kuhandika empinduka zooni ezo ezimukusobora kutekerezahoni nkwoku tukoze enyuma ho. Nikwo tuzihanureho nka group. Haroho omuntu weena owakusobora kutandika nabaganaho neitwe empinduka zooni ezimwizire mu bwongo bwe?</p> <p><i>[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWAHANIKIREGE OMUKONO GWE]</i></p> <p><i>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:</i></p> <ul style="list-style-type: none"> <li>• Haroho omuntu weena owarozere empinduka yona mu mulingo abegi</li> </ul>

bakubazanganamu? Omulingo gunu guhindukire guta?

- Murozore empinduka yoona mu mulingo abegi bakumaraho ezibibu hagati yabo? Kinu kuhindukire 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 EBITEKEREZO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBITEKEREZO EBYOHANDIKIRE OTAKUBIGARUKAMU]* Nikizoka haroho ebihindukire *[GARUKAMU MU BUGUFU EBITEKEREZO 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 ebitekerwe munkora mwisomero lyangu kuhika hati, biki hali ebyo (obubiraba biroho) ebibeire byomugaso muno? Mumale edakika nimutekereza ha bintu binu.

*[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO]*

Kirungi, leeka tuhure kuruga mu group biki ebikukorwa ebimukutekereza ngu nibyo bisingireyo kuletereza 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 nkwo mu mukwenda.

*[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:*

- Ebikukorwa binu byali bimu ha mutendera gwona?
- Haroho mu misomo yoona ekichweka ekyayambireho?
- Habwaki nimutekereza ngu ebikukorwa binu byali byomugaso?
- Mukasanga ekikukolebwa kinu kikuyamba abegi kuckyetabamu?
- Mukeya muno kuruga mu kikulobwa kinu?
- Inywe rundi abegi abandi mubaho/mukozesa ekikukolebwa kinu obwire obukukira

	<p>obwingi?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]</i></p> <p>Mwebale muno habwe 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 kibeire kyo' mugaso muno.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]</i></p> <p>Kirungi, webale muno kusoborora oku. Hati leka tugende ha Y – habwaki ekikorwa kinu kyali kyomugaso muno mu kundihura enkoragana mu abegi?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]</i></p> <p>Mwebale muno. Hati leka tugende ha Z – omuntu weena nasobora kutusoborora habwaki ekikorwa kinu kikaba kyomugaso muno mu kundihura enkoragana mu begi?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]</i></p> <p>Mwebale muno habwe ebitekerezo byanyu.</p>
1.5	<p>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 muli ha isomero. Bairaba hanika omukono obworaba warozere empinduka yona mu nyehura enu kwiha GST etandika.</p> <p><i>[GROUP GIHE EDAKIKA KUHANIKA EMIKONO]</i></p> <p>Kale. <i>[OWAKUKAGUZA EBIKAGUZO HANDIKA MUBUGUFU ENAMBA YA BANTU AHABANIKIRE EMIKONO]</i> Abo boona abakutekereza ngu habeireho empinduka zoono nitwenda kuhandika empinduka zoono ezo nkwo tukoze enyuma ho. Nikwo tuzihanureho nka group. Haroho omuntu weena owakusobora kutandika nabaganaho neitwe empinduka zoono ezimwizire mu bwongo bwe?</p> <p><i>[KONYERA ABAANA KUHANDIKA EMPINDUKA. LENGAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA OWAHANIKIREGE OMUKONO GWE]</i></p> <p><i>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:</i></p> <ul style="list-style-type: none"> <li>● Nimuhura nimwesunga kwija ha isomera kusinga enyumaho buli?</li> <li>● Nimuhura musemererirwe ha isomero kusinga nkwo mu mwali?</li> <li>● Nimukora ekintu kyona kulenga kurora ngu nimwongera kumusemeza isomero</li> </ul>

lyanyu? Nka, kuyonja, kutegeka, kutimba?

*[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]*

Mwebale muno habwe bitekerezo byanyu. *[OWAKUHANDIKA EBITEKEREZO RUNDI OWAKUKAGUZA EBIKAGUZO GARUKAMU OSOME EBITEKEREZO EBYOHANDIKIRE OTAKUBIGARUKAMU]* Nikizoka haroho ebihindikire *[GARUKAMU MU BUGUFU EBITEKEREZO BYA GROUP]*

Hati nitwenda kumanya Good School activities ki ezimukutekereza ngu nizo zibeire z;omugaso muno mukuleta empinduka zinu mukuhura nimugyamu mwi isomero kandi nimwesimisa isomero lyanyu. Muli ebi byoona ebikukorwa mu Good School activities ebibeireho mwisomero lyangu, biki ebimukutekereza ngu nibyo bibeire byomugaso muno hampunduka zinu? Mumale edakika nimutekereza ha bintu binu.

*[OWAKUKAGUZA EBIKAGUZO NAHAHO AKEIRE KOKUTEKEREZA KATEITO]*

Kirungi, leeka tuhure kuruga mu group biki ebikukorwa ebimukutekereza ngu nibyo bisingireyo kuletereza empinduka eyimurozere mu mulingo mukuhura nimugyamu mwi isomero lyanyu kandi n’okulyesimisa.

*[OWAKUKAGUZA EBIKAGUZO LENGHAHO KURORA NGU BULI MUNTU WEENA NAHAYO EKITEKEREZO]*

Mwebale muno habwe bitekerezo byanyu. Hati, nka group nitwenda kwikiranganiza ha bintu bisatu ebikukorwa ebisingireyo kuba byomugaso muno mu kuhindura omulingo mukuhura nimugyamu mwi isomero lyanyu kandi n’okulyesimisa. Nimusobora kuhanura mukahika ha nyikiriza nkwoku mukwenda.

*[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:*

- Ebikukorwa binu byali bimu ha mutendera gwona?
- Haroho mu misomo yoona ekichweka ekyayambireho?
- Habwaki nimutekereza ngu ebikukorwa binu byali byomugaso?
- Nimutekereza ngu ebikukorwa binu byali byomugaso muno ha begi, ha basomesa, ha bakwirukanya isomero rundi kikaba nikya 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 byali byomugaso muno mu kundihura omulingo mukuhura nimugyamu mwi isomero lyanyu kandi n’okulyesimisa.? Bairaba mutandike na X kandi musoborore habwaki kibeire kyo’ mugaso muno.

	<p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]</i></p> <p>Kirungi, mwebale muno kusoborora oku. Hati leka tugende ha Y – habwaki ekikorwa kinu kyali kyomugaso muno mu kundihura kuhura ngu nimugyamu mwi isomero lyanyu kandi n’okulyesimisa?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]</i></p> <p>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?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]</i></p> <p>Mwebale muno habwe ebitekerezo byanyu.</p>
1.6	<p>Inywenwa 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?</p> <p><i>[KONYERA ABAANA KUHANDIKA EBIKUKOLWA; OWAKUKAGUZA EBIKAGUZO LENGHAHO KUTUNGA HAKIRI EKITEKEREZO KIMU KURUGA MU MUNTU WEENA]</i></p> <p>Mwebale muno habwe bitekerezo byanyu. Hati, nka group nitwenda kwikiranganiza ha bintu bisatu ebikukorwa ebisingireyo butaba byomugaso muno mukutwaliza hamu. Nimusobora kuhanura mukahika ha nyikiriza nkwoku mukwenda.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:</i></p> <ul style="list-style-type: none"> <li>● Habwaki nimutekereza ngu ebikukorwa binu nibyo bitali byomugaso muno?</li> <li>● Haroho mu misomo yoono ekichweka ekitarabeire kyomugaso?</li> <li>● Mukasanga ebikukolebwa binu bikuyamba abantu kukyetaamu?</li> <li>● Mukatungayo obutumwa bwona obusyaka mu bikukolwa binu?</li> <li>● Inywe rundi abegi abandi mubaho/mukozesa ebikukolebwa binu obwire obukukira obwingi?</li> </ul> <p>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 byasingireyo butaba byomugaso mukutwaliza hamu. Bairaba mutandike na X kandi musoborore habwaki kitarabeire kyo’ mugaso muno.</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA X]</i></p> <p>Kirungi, mwebale muno kusoborora oku. Hati leka tugende ha Y – habwaki ekikorwa kinu</p>

	<p>kitali kyomugaso mu kundihura ekintu kyona ha isomero lyanyu?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Y]</i></p> <p>Mwebale muno. Hati leka tugende ha Z – omuntu weena nasobora kutusoborora habwaki ekikorwa kinu kitabe kyomugaso mu kundihura ekintu kyona ha isomero lyanyu?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA HA KIKOLWA Z]</i></p> <p>Mwebale muno kubaganaho neitwe.</p>
<p><b>2. Kwongera kusemeza GST</b></p>	
<p><b>Research Questions:</b></p> <p>1. Ebitekerezo eby’okusemeza GST nibyo biha?</p>	
<p>2.1</p>	<p>Mubinu ebikaguzo eby’okumalira, ninyenda kuhura ebitekerezo byanyu hangeri Good School Toolkit nesobora kusemezebamu nikwo kisoboke kwongera kurora empinduka ezemilingo endi ezitwabazaho.</p> <p>Nimutekereza ha bikwola ebitwamala kubazaho – ebyo ebimutekerize ngu by’omugaso muno nebyo ebitali – kiki ekikusoboka kuhindurwa ha GST nikwo ebikukolebwamu byayo byomugaso?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO NASOBORA KWONGERERAHO HA BIKAGUZO NKWOKU KISEMERIRE]:</i></p> <ul style="list-style-type: none"> <li>● Biki ebikukolebwa ebimukutekereza ngu amasomero nibyo geine kutekaho amaani kusinga?</li> <li>● Kasinga habeireho isomero erindi elikwenda kukozeza GST, magezi ki agumwandi baheire agokurora ngu GST ekora kurungi?</li> </ul> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUHANURA]</i></p> <p>Mwebale muno. Haroho ekintu kyona omuntu weena ekyakwenda kubaza ha toolkit ekitutabalizeho, rundi omulingo toolkit nesobora kusemezebamu?</p> <p><i>[OWAKUKAGUZA EBIKAGUZO HUMURAMU HA BWOKUKUGARUKAMU; KAGUZA EBIKAGUZO NKWOKU KISEMERIIRE]</i></p> <p><b>[KUMALIRIZA]</b> Hanu niho twamaliriza kuhanura/orubazo rweitu. Mwebale muno kurwetabamu kiro kinu. Ebimugarukiremu nibigenda kuyamba muno IDinsight obweraba nekora na Raising Voices kurora ngu Good School Toolkit bagisemeza habwa isomero lyanyu kandi namasomero agandi.</p>

# CONSENT FORMS AND TRANSLATIONS

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## 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

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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



### **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/okunyumyamu nabayiizi, abasomesa, abakulu bamassomero wamu nabazedde okuva mumassomero mwenda (9) aga GST mu Uganda Ela tujja kusawo nokukubaganya ebirowoozo wakati wabasomesa na'bayiizi mubikoosi ebitasuka bantu mukaga (6) oba munana (8) okuva mumassomero omwenda. Osabibwa okwetaba kubanga ozulidwa oku obusomesa mu agamu ku ma'ssomero agatekwamu GST.

### **OBUDE BWONOMALA NG'OBUZIBWA**

Okunyumyamu kuno kujja kutwala nga esawa emu yoka.

### **ENKOLA ENAGOBERERWA**

Ojakusabibwa okwetaba mu kunoonyereza okunamala ebbanga lya sawa emu ku ngeri josanzeemu enkola ya GST nangeri ki gyeyinza okwongerwamu amaanyi. Kimanye nti obuyambi bwonna essomero lyo bwerinafuna 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 tukusaba obeere mwesimbu era owa mazima 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 bwetusuubira gyoli okuva mu kunonyereza kuno. Tugenda kukola kyonna ekisoboka okukuuma butiribiri amawulire gonna gonatuwa nokukuuma byotuwadde nga byakyaama ebbanga lyonna. Ddembelyo okuleka ekibuuzo kyonna nga tokyanukudde oba okubijjamu enta singa wesanga nga okalubiriziddwamu mwebyo ebikubuuzibwa, era kino osobola okukikola nga tosoose kwenyonyolako. Bwewesanga nga kikumalako emirembe okwetaba mu kunoonyereza kuno, jjukira nti oli waddembe okubuuka ekibuuzo kyonna ekikukalubirizza oba okuvamukunoonyereza kuno akadde konna awatali kwenyonyolako yadde okutuusibwaako omutawaana gwonna.

Nga bwemumanyi nti ekirwadde kya corona wekiri era nga kisaana 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 mita bbiri okuva ku muntu akubuuzo ebibuuzo n'okwambala akakokolo. Okubuuzo kuno tujja kukolera wabweru 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 okwongerera okutumbula enkola eno mu bitundu ebirala ng'ekikyo n'okukendeeza ebyetaago ebiyambako mu kutambuza enkola eno. Byotuwa bigenda kuyamba ekitongole kya Raising Voices okusasanya enkola eno mu masomero manji mu Uganda ekiyinda okuyamba abaana baffe 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 avunanyizibwa 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 yakyaama.

#### **BYAKUGANYURWAKI EBIRI MU KWETABA MUMUSOMO GUNO**

Tewajja kubawo kudizibwawo kwona okwebyenfuna (ssente) okuja okuwebwa wabula tujja kuwayo akakokolo nga okudizibwawo kulwokwetaba mumusomo nokusobozesa okwekuma eli akawuka ka corona.

#### **OKUSASULWA**

Tewali kusalulwa kuliwo kubanga omusomo gugenda kubawo kulunaku lwonebera kussomero.

#### **EBIBUZO EBIKWA KU MUSOMO**

Bwoba olina ekibuuzo oba okwemulugunya kwona ku musomo guno tukusaba okubire Janet Nakuti, Raising Voices ku (041531185).

#### **EBIBUZO KU DDEMBE LY'OYO ANETABA MUMUSOMO**

Bwoba olina ekibuuzo byoona oba okwemulugunya ku ddembo lyo ngomu eyetabye mukunoonyereza kuno, oliwaddembe okutukirila Christopher Semei Mukama, MUREC Secretary (0392174236).

#### **OLUNYILILI LWEKYEYAGALILE**

Okwetaba mukunoonyereza kuno kwakyeagarile ate oli waddembe okukuvamu obudde bwonna nga tewali ngasi. Oyinza okusalawo okuddamu ebimu kubibuuzo ebikubuzidwa oba nobutaddamu.

#### **OKUSASANYA EBIVUDE 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 lyange. Ntegera nti okusalawo kwange okwenyigila mumusomo guno tekigenda kukyusa obuyambi GST bwewa amasomero mungeri yonna . Mukukozesa ebivudde mumusomo guno alinya lyange telijja kulabika ela ntegela nti ndiwaddembe okusazamu okwetaba mumusomo guno obudde bwonna . Ntegedde nti okusa omukono kukiwandoko kino tekuyina ngeri yonna gyekunzijaako eddembe lyange wabula kitegeza nti bantegezeza ebikwata kumusomo guno gwa kyeyagarile. Nzikkiriza nti ebyo byonna byenjogedde nga neyagalidde bisoboka okukozesebwa 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.

**Ekibandiko:** 3

**ABAKUTOLEREZA**

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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 kukozezebwa 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 okwesaaaha emu rundi mukubaliza hamu n'abandi habyomanyire ha GST nengeri eyokutekereza esobora kugyongeramu amaani. Caali kimanye nti obuyambi

bwoonaobwisomero lyanyu liritunga mumaiso oku kuteekamunkora GST tibukwija kusigikirra nkoku iwe obaomuntu ondi weena owahaisomero outurabaza naawe nkoku araturagukamu. Tiharoho kibi kyoonaekikwija kuruga mu ngerieyimugarukiremu ebikaguzo. Nitubasaba kuba bamazima ekikumaraobuturabanitubaza nainywe nkomuntu oba nkabantu abaingi.

Twija kuba noomu habakozi baitu owakuhandiika obu turaba ntubaza. Twija nokukwata amarakaomukubaza kunu.

### **EBIZIBU/ EBIKUTALIBANIZA**

Mukwetaba kwaawe mukubaza kunu hasobora kubamu ebizibu bitaito. Twija kukora kyoonaekikusoboka okulinda ebikukukwataho nebyoratugambira nokubirinda nke ensita obwire bwoona. Kakuba ohurra oine ekikukutalibaniza obu noyetaba mukuseruliza kunu, ijuka nti oine obugabe kwangekugarukamu ekikaguzo ekikukutalibaniza oba kubirugamu obwire bwoona, otasoboroire ensongahabwaki hataroho ekizibu kyoona ekirakuhikaho. Kakuba ohurra oine kutalibanizibwa kwoonamukwetaba mukuseruliza kunu kandi noyenda obuyambi, abakozi baitu nibasobora kukuragira.

Nkoku osobora kuba nomanya, ekirwaire kya Corona virus nikikyagenda mumaiso kandi nikiturra kurugamuntu ha muntu. Nikisoboka nti iwe oba abakozi baitu nimusobora kukiturra ngana tutamanyire, kakuba tutakyerinda. Nahabweki, oija kuba haraho nabandi oburaiha bwa footi ibiri kuruga hali oguakukaguzo ebikaguzo nabantu abandi boona baine kujwaara mask. Nitugya nokubaliza aheeru. Ebinibisobora kufoora kubaza kwaito kutabamu kuturrangana kandi kikakehya kusasana kwa kahuuka kakorona.

### **EBYOKUFUNAMU**

Baitu kwetabamu kwaawe kwija kuyamba Raising Voices kumanya nkoku basobora kwongeramu amaanimunteekateka yabo habwebikaro ebindi ebiri nka kinu kandi basobole nokukehya ha muhendogwebibakuteeka muntegeka enu. Ebyoratugambira nibigenda kukoze sibwa Raising Voices kuteekamunkora entegeka enu mumasomero maingi mu Uganda ekisobora kuyambaho mukuleeta amasomerokuba garuungi kandi gemirembe habwokusoma kurungi kwa'baana.

### **OKULINDA ENSITA**

Obyoratugambira byona biiija kulindibwa nkensita kandi bijjakukozesebywa omukutolereza. Amakuru gekitongole gajjaga kurorwa abakozi bekitongole bonka. Byona ebyoratugambira tibiiija tuteibwaho eibara lyawe, obuturahura okujumibwa kwona, tuija kuba twina okulega okukaguzibwa okwo. Oireho twija kuleka amakuru gona nkensita.

### **OMUHENDO**

Busaho muhendo gwona iwe okwetaba omukwega kunu.

### **OKUGARURAHO HABWO'KWETABA OMUKWEGA KUNU**

Busaho kugarurwaho oba kusasurwa okuraba musente okwija kukolebwa hali iwe, okwihaho 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 OBWABAJAKWETABA 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 nkwenzeza hataroho musango gwona. Nkusobora kugarukamu bimu habikaguzo ebinkagulizibwe oba byona.

**KUSOBOORA EBINYAKURUGIREMU**

Habwakasumi obuturaba omukwega kunu, oija kuhebwa 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**

..... ansoboroire ebigenda kukolebwa, obuzibu obulimu, ebindaganurwamu, ne'bikukwata hali obugabe bwange omumusomo gunu. Nkukimanya ngu encwamu yange okwetaba omukusoma kunu teija kuhindura obusagiki bya GST hali eisomero lyange, oba habwoburungi oba habwobubi. Omukukozesa ebindabagambira, eibara lyange tirija kwaturwa. Manyisibwe ngu nkusobora kurugamu akasumi kona halinyendeize. Nkukimanya ngu okuteka omukono hakihandiko kinu tinkuhayo obugabe bwange baitu ngu manyisibwe hali omusomo gunu hali nkwehaya nyeyendeize nyenka. Kandi ninyikiriza ngu ebimbagambirekuzesebwa aba IDinsight omukutolereza kandi nanyowe nyija kufunaho kimu hakihandiko eki.

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Ibara lyomwetaabi

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Omukono

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Ekiro



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Ibara lyowabaireho

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Omukono

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Ekiro

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Ibara lyowakuseruliza

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Omukono

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Ekiro

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



Byetunajja mu kunonyereza kuno bijakozesebwa Raising Voices okusobola okutumbula pulogulamu empya enasobozesa abamassomero okutukiriza.

Omusomo guno tugenda kwetaga okwogeramu/okunyumyamu nabayiizi, abasomesa, abakulu bamassomero wamu nabazedde okuva mumassomero mwenda (9) aga GST mu Uganda ela tujja kusawo nokukubaganya ebiwoozo wakati wabasomesa na'bayiizi mubikoosi ebitasuka bantu mukaga (6) oba munana (8) okuva mumassomero omwenda. Osabibwa okwetaba kubanga ozulidwa oku obusomesa mu agamu ku ma'ssomero agatekwamu GST.

### **OBUDE BWONOMALA NG'OBUZIBWA**

Okunyumyamu kuno kujja kutwala nga esawa emu yoka.

### **ENKOLA ENAGOBERERWA**

Ojakusabibwa okwetaba mu kunoonyereza okwawamu mukibinja okunamala ebbanga lya sawa emu ku ngeri josanzeemu enkola ya GST nangeri ki gyeyinza okwongerwamu amaanyi. Kimanye nti obuyambi bwonna essomero lyo bwerinafuna okusobozesa okussa GST mu nkola tebugenda kusenziira ku ggwe yadde omuntu omulala yenna olwokwenyigira mu kunoonyereza kuno. Tewali buzibu bwonna, obuyinza okuva mwebyo byonaaba otuzzeemu, n'olwekyo tukusaba obeere mwesimbu era owa mazima 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 bwetusuubira gyoli okuva mu kunonyereza kuno. Tugenda kukola kyonna ekisoboka okukuuma butiribiri amawulire gonna gonatuwa nokukuuma byotuwadde nga byakyaama ebbanga lyonna. Ddembelyo okuleka ekibuuzo kyonna nga tokyanukudde oba okubijjamu enta singa wesanga nga okalubiriziddwamu mwebyo ebikubuzibwa, era kino osobola okukikola nga tosoose kwenyonyolako. Bwewesanga nga kikumalako emirembe okwetaba mu kunoonyereza kuno, jjukira nti oli waddembe okubuuka ekibuuzo kyonna ekikukalubirizza oba okuvamukunoonyereza kuno akadde konna awatali kwenyonyolako yadde okutuusibwaako omutawaana gwonna.

Nga bwemumanyi nti ekirwadde kya corona wekiri era nga kisaana 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 mita bbiri okuva ku muntu akubuuzo ebibuuzo n'okwambala akakokolo. Okubuuzo kuno tujja kukolera wabweru 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 ebiyambako mu kutambuza enkola eno. Byotuwa bigenda kuyamba ekitongole kya Raising Voices okusasanya enkola eno mu masomero manji mu Uganda ekiyinza okuyamba abaana baffe okusomera mu mbeera ennungi era eyeyagaza awatali kutuusibwako bulabe bwonna.

#### **OKUKUUMA BY'OTUWADDE**

Amawulire gotuwadde mu musomo guno byakuumibwa butiribiri era byakukozesebwa mu kunoonyereza kwokka so ssi nsonga ndala yonna. Amawulire gonna aganavaamu gakulabwa oyo yekka avunanyizibwa ku kunoonyereza kuno. Amannya go n'ebikukwatako sibyakukozesebwa mu ngeri yonna ku mawulire gotuwadde.

Singa tuba tutedeyo ku ngeri yonna ey'okutulugunya tusobola ensonga eyo okujongerayo naye ebirala byonna tubikuuma mungeri yakyaama.

#### **BYAKUGANYURWAKI EBIRI MU KWETABA MUMUSOMO GUNO**

Tewajja kubawo kudizibwawo kwona okwebyenfuna (ssente) okuja okuwebwa wabula tujja kuwayo akakokolo nga okudizibwawo kulwokwetaba mumusomo nokusobozesa okwekuma eli akawuka ka corona.

#### **OKUSASULWA**

Tewali kusalulwa kuliwo kubanga omusomo gugenda kubawo kulunaku lwonebera kussomero.

#### **EBIBUZO EBIKWA KU MUSOMO**

Bwoba olina ekibuuzo oba okwemulugunya kwona ku musomo guno tukusaba okubire Janet Nakuti, Raising Voices ku (0414531185).

#### **EBIBUZO KU DDEMBE LY'OYO ANETABA MUMUSOMO**

Bwoba olina ekibuuzo byoona oba okwemulugunya ku ddembe lyo ngomu eyetabye mukunoonyereza kuno, oliwaddembe okutukirila Christopher Semei Mukama, MUREC Secretary (0392174236).

#### **OLUNYILILI LWEKYEYAGALILE**

Okwetaba mukunoonyereza kuno kwakyeagarile ate oli waddembe okukuvamu obudde bwonna nga tewali ngasi. Oyinza okusalawo okuddamu ebimu kubibuuzo ebikubuzidwa oba nobutaddamu.

#### **OKUSASANYA EBIVUDE 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 lyange. Ntegera nti okusalawo kwange okwenyigila mumusomo guno tekigenda kukyusa obuyambi GST bwewa amasomero mungeri yonna. Mukukozesa ebivudde mumusomo guno alinya lyange telijja kulabika ela ntegela nti ndiwaddembe okusazamu okwetaba mumusomo guno obudde bwonna. Ntegedde nti okusa omukono kukiwandoko kino tekuyina ngeri yonna gyekunzijaako eddembe lyange wabula kitegeza nti bantegezeza ebikwata kumusomo guno gwa kyeyagarile. Nzikkiriza nti ebyo byonna byenjogedde nga neyagalidde bisoboka okukozesebwa 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****ABAKUTOLEREZA**

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**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 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 okwesaaaha emu rundi mukubaliza hamu n’abandi habyomanyire ha GST nengeri eyokutekereza esobora kugyongeramu amaani. Caali kimanye nti obuyambi bwoonaobwisomero lyanyu liritunga mumaiso oku kuteekamunkora GST tibukwija kusigikirra nkoku iwe obaomuntu ondi weena owahaisomero outurabaza naawe nkoku araturagukamu. Tiharoho kibi kyoonaekikwija kuruga mu ngerieyimugarukiremu ebikaguzo. Nitubasaba kuba bamazima ekikumaraobuturabanitubaza nainywe nkomuntu oba nkabantu abaingi.

Twija kuba noomu habakozi baitu owakuhandiika obu turaba ntubaza. Twija nokukwata amarakaomukubaza kunu.

## **EBIZIBU/EBIKUTALIBANIZA**

Mukwetaba kwaawe mukubaza kunu hasobora kubamu ebizibu bitaito. Twija kukora kyoonaekikusoboka okulinda ebikukukwataho nebyoratugambira nokubirinda nke ensita obwire bwoona. Kakuba ohurra oine ekikukutalibaniza obu noyetaba mukuseruliza kunu, ijuka nti oine obugabe kwangekugarukamu ekikaguzo ekikukutalibaniza oba kubirugamu obwire bwoona, otasoboroire ensongahabwaki hataroho ekizibu kyoona ekirakuhikaho. Kakuba ohurra oine kutalibanizibwa kwoonamukwetaba mukuseruliza kunu kandi noyenda obuyambi, abakozi baitu nibasobora kukuragirra.

Nkoku osobora kuba nomanya, ekirwaire kya Corona virus nikikyagenda mumaiso kandi nikiturra kurugamuntu ha muntu. Nikisoboka nti iwe oba abakozi baitu nimusobora kukiturra ngana tutamanyire, kakuba tutakyerinda. Nahabweki, oija kuba haraho nabandi oburaiha bwa footi ibiri kuruga hali oguakugaguza ebikaguzo nabantu abandi boona baine kujwaara mask. Nitugya nokubaliza aheeru. Ebinibisobora kufoora kubaza kwaito kutabamu kuturrangana kandi kikakehya kusasana kwa kahuuka kakorona.

## **EBYOKUFUNAMU**

Baitu kwetabamu kwaawe kwija kuyamba Raising Voices kumanya nkoku basobora kwongeramu amaanimunteekateka yabo habwebikaro ebindi ebiri nka kinu kandi basobole nokukehya ha muhendogwebibakuteeka muntegeka enu. Ebyoratugambira nibigenda kukozeesibwa Raising Voices kuteekamunkora entegeka enu mumasomero maingi mu Uganda ekisobora kuyambaho mukuleeta amasomerokuba garuungi kandi gemirembe habwokusoma kurungi kwa’baana.

## **OKULINDA ENSITA**

Obyoratugambira byona biija kulindibwa nkensita kandi biija kukozeesibwa omukutolereza. Amakuru gekitongole gajaga kurorwa abakozi bekitongole bonka. Byona ebyoratugambira tibiija tuteibwaho eibara lyawe, obuturahura okujumibwa kwona, tuija kuba twina okulega okukaguzibwa okwo. Oireho twija kuleka amakuru gona nkensita.

**OMUHENDO**

Busaho muhendo gwona iwe okwetaba omukwega kunu.

**OKUGARURWAHO HABWO'KWETABA OMUKWEGA KUNU**

Busaho kugarurwaho oba kusasurwa okuraba musente okwija kukolebwa hali iwe, okwihaho oija kuhebwa akakokoro kahamaiso akarakuyamba 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 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 nkwenzeza hataroho musango gwona. Nkusobora kugarukamu bimu habikaguzo ebinkagulizibwe oba byona.

**KUSOBOORA EBINYAKURUGIREMU**

Habwakasumi obuturaba omukwega kunu, oija kuhebwa amakuru agakwata 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**

..... ansoboroire ebigenda kukolebwa, obuzibu obulimu, ebindaganurwamu, ne'bikukwata hali obugabe bwange omumusomo gunu. Nkukimanya ngu encwamu yange okwetaba omukusoma kunu teija kuhindura obusagiki bya GST hali eisomero lyange, oba habwoburungi oba habwobubi. Omukukozesa ebindabagambira, eibara lyange tirija kwaturwa. Manyisibwe ngu nkusobora kurugamu akasumi kona halinyendeize. Nkukimanya ngu okuteka omukono hakihandiko kinu tinkuhayo obugabe bwange baitu ngu manyisibwe hali omusomo gunu hali nkwehayo nyeyendeize nyenka. Kandi ninyikiriza ngu

ebimbagambirekukozesebwa aba IDinsight omukutolereza kandi nanyowe nyija kufunaho kimu hakihandiko eki.

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Ibara lyomwetaabi

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Omukono

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Ekiro

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Ibara lyowabaireho

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Omukono

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Ekiro

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Ibara lyowakuseruliza

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Omukono

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Ekiro

Nokiraniza kukwata amaraka gawe hakatambi (Tekaho akamanyirizo):      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

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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 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

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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**

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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'bwanekeya ekikola kukuziyiza okutulugunyizibwa kwa'bakyala na'baana. Ekibiina Kya Evaluation Fund gwe musingi oguwagira okunoonyereza kubiziyiza okutulugunyizibwa kwa'baana mu mawanga egenfuna entono oba ensamu samu.

**ENSIBUKO NEKIGENDERELWA KYOKUNOONYEZA**

Tuli mukunonyereza 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 enasobozesa abamassomero okutukiriza.

Omusomo guno tugenda kwetaga okwogeramu/okunyumyamu nabayiizi, abasomesa, abakulu bamassomero wamu nabazedde okuva mumassomero mwenda (9) aga GST mu Uganda Ela tujja kusawo nokukubaganya ebirowoozo wakati wabasomesa na'bayiizi mubikoosi ebitasuka bantu mukaga (6) oba munana (8) okuva mumassomero omwenda. Osabibwa okwetaba kubanga ozulidwa oku obusomesa mu agamu ku ma'ssomero agatekwamu GST.

### **OBUDE BWONOMALA NG'OBUZIBWA**

Okunyumyamu kuno kujja kutwala nga esawa emu yoka.

### **ENKOLA ENAGOBERERWA**

Ojakusabibwa okwetaba mu kunoonyereza okunamala ebbanga lya sawa emu ku ngeri josanzeemu enkola ya GST nangeri ki gyeyinza okwongerwamu amaanyi. Kimanye nti obuyambi bwonna essomero lyo bwerinafuna okusobozesa okussa GST mu nkola tebugenda kusenziira ku ggwe yadde omuntu omulala yenna olwokwenyigira mu kunoonyereza kuno. Tewali buzibu bwonna, obuyinza okuva mwebyo byonaaba otuzzeemu, n'olwekyo tukusaba obeere mwesimbu era owa mazima 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 bwetusuubira gyoli okuva mu kunoonyereza kuno. Tugenda kukola kyonna ekisoboka okukuuma butiribiri amawulire gonna gonatuwa nokukuuma byotuwadde nga byakyaama ebbanga lyonna. Ddembelyo okuleka ekibuuzo kyonna nga tokyanukudde oba okubijjamu enta singa wesanga nga okalubiriziddwamu mwebyo ebikubuuzibwa, era kino osobola okukikola nga tosoose kwenyonyolako. Bwewesanga nga kikumalako emirembe okwetaba mu kunoonyereza kuno, jjukira nti oli waddembe okubuuka ekibuuzo kyonna ekikukalubirizza oba okuvamukunoonyereza kuno akadde konna awatali kwenyonyolako yadde 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 mita bbiri okuva ku muntu akubuuzo ebibuuzo n'okwambala akakokolo. Okubuuzo kuno tujja kukolera wabweru 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 okwongerera okutumbula enkola eno mu bitundu ebirala ng'ekikyo n'okukendeeza ebyetaago ebityambako mu kutambuza enkola eno. Byotuwa bigenda kuyamba ekitongole kya Raising Voices okusasanya enkola eno mu masomero manji mu Uganda ekiyinda okuyamba abaana baffe okusomera mu mbeera ennungi era eyeyagaza awatali kutuusibwako bulabe bwonna.

**OKUKUUMA BY'OTUWADDE**

Amawulire gotuwadde mu musomo guno byakuumibwa butiribiri era byakukozesebwa mu kunoonyereza kwokka so ssi nsonga ndala yonna. Amawulire gonna aganavaamu gakulabwa oyo yekka avunanyizibwa 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 yakyaama.

**BYAKUGANYURWAKI EBIRI MU KWETABA MUMUSOMO GUNO**

Tewajja kubawo kudizibwawo kwona okwebyenfuna (ssente) okuja okuwebwa wabula tujja kuwayo akakokolo nga okudizibwawo kulwokwetaba mumusomo nokusobozesa okwekuma eli akawuka ka corona.

**OKUSASULWA**

Tewali kusalwa kuliwo kubanga omusomo gugenda kubawo kulunaku lwonebera kussomero.

**EBIBUZO EBIKWA KU MUSOMO**

Bwoba olina ekibuuzo oba okwemulugunya kwona ku musomo guno tukusaba okubire Janet Nakuti, Raising Voices ku (0414531185).

**EBIBUZO KU DDEMBE LY'OYO ANETABA MUMUSOMO**

Bwoba olina ekibuuzo byoona oba okwemulugunya ku ddembe lyo ngomu eyetabye mukunoonyereza kuno, oliwaddembe okutukirila Christopher Semei Mukama, MUREC Secretary (0392174236).

**OLUNYILILI LWEKYEYAGALILE**

Okwetaba mukunoonyereza kuno kwakyeagarile ate oli waddembe okukuvamu obudde bwonna nga tewali ngasi. Oyinda okusalawo okuddamu ebimu kubibuuzo ebikubuzidwa oba nobutaddamu.

**OKUSASANYA EBIVUDE 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 lyange. Ntegera nti okusalawo kwange okwenyigila mumusomo guno tekigenda kukyusa obuyambi GST bwewa amasomero mungeri yonna. Mukukozesa ebivudde mumusomo guno alinya lyange telijja kulabika ela ntegela nti ndiwaddembe okusazamu okwetaba mumusomo guno obudde bwonna. Ntegedde nti okusa omukono kukiwandoko kino tekuyina ngeri yonna gyekunzijaako eddembe lyange wabula kitegeza nti bantegezeza ebikwata kumusomo guno gwa kyeyagarile. Nzikkiriza nti ebyo byonna byenjogedde nga neyagalidde bisoboka okukozesebwa kulwobulungi bwomusomo guno eri aba IDinsight. Kopi yekiwandiko kino ejjakuwebwako.

_____	_____	_____
Erinnya ly'oyo eyetabyemu	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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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 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 okwesaaaha emu 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 araturukamu. Tiharoho kibi kyoonaekikwija kuruga mu ngerieyimugarukiremu ebikaguzo. Nitubasaba kuba bamazima ekikumaraobuturabanitubaza nainywe nkomuntu oba nkabantu abaingi.

Twija kuba noomu habakozi baitu owakuhandiika obu turaba ntubaza. Twija nokukwata amarakaomukubaza kunu.

### **EBIZIBU/ EBIKUTALIBANIZA**

Mukwetaba kwaawe mukubaza kunu hasobora kubamu ebizibu bitaito. Twija kukora kyoonaekikusoboka okulinda ebikukukwataho nebyoratugambira nokubirinda nke ensita obwire bwoona. Kakuba ohurra oine ekikukutalibaniza obu noyeta mukuseruliza kunu, ijuka nti oine obugabe kwangekugarukamu ekikaguzo ekikukutalibaniza oba kubirugamu obwire bwoona, otasoboroire ensongahabwaki hataroho ekizibu kyoona ekirakuhikaho. Kakuba ohurra oine kutalibanizibwa kwoonamukwetaba mukuseruliza kunu kandi noyenda obuyambi, abakozi baitu nibasobora kukuragirra.

Nkoku osobora kuba nomanya, ekirwaire kya Corona virus nikikyagenda mumaiso kandi nikiturra kurugamuntu ha muntu. Nikisoboka nti iwe oba abakozi baitu nimusobora kukiturra ngana tutamanyire, kakuba tutakyerinda. Nahabweki, oija kuba haraho nabandi oburaiha bwa footi ibiri kuruga hali oguakukaguzo ebikaguzo nabantu abandi boona baine kujwaara mask. Nitugya nokubaliza aheeru. Ebinibisobora kufoora kubaza kwaito kutabamu kuturrangana kandi kikakehya kusasana kwa kahuuka kakorona.

### **EBYOKUFUNAMU**

Baitu kwetabamu kwaawe kwija kuyamba Raising Voices kumanya nkoku basobora kwongeramu amaanimunteekateka yabo habwebikaro ebindi ebiri nka kinu kandi basobole nokukehya ha muhendogwebibakuteeka muntegeka enu. Ebyoratugambira nibigenda kukoze sibwa Raising Voices kuteekamunkora entegeka enu mumasomero maingi mu Uganda ekisobora kuyambaho mukuleeta amasomerokuba garuungi kandi gemirembe habwokusoma kurungi kwa'baana.

### **OKULINDA ENSITA**

Obyoratugambira byona bijja kulindibwa nkensita kandi bijja kukoze sibwa omukutolereza. Amakuru gekitongole gaijaga kurorwa abakozi bekitongole bonka. Byona ebyoratugambira tibijja tuteibwaho eibara lyawe, obuturahura okujumibwa kwona, tuija kuba twina okulega okukaguzibwa okwo. Oireho twija kuleka amakuru gona nkensita.

### **OMUHENDO**

Busaho muhendo gwona iwe okwetaba omukwega kunu.

**OKUGARURAHO HABWO'KWETABA OMUKWEGA KUNU**

Busaho kugarurwaho oba kusasurwa okuraba musente okwija kukolebwa hali iwe, okwihaho 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 OBWABAJAKWETABA 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 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**

..... ansoboroire ebigenda kukolebwa, obuzibu obulimu, ebindaganurwamu, ne'bikukwata hali obugabe bwange omumusomo gunu. Nkukimanya ngu encwamu yange okwetaba omukusoma kunu teija kuhindura obusagiki bya GST hali eisomero lyange, oba habwoburungi oba habwobubi. Omukukozesa ebindabagambira, eibara lyange tirija kwaturwa. Manyisibwe ngu nkusobora kurugamu akasumi kona halinyendeize. Nkukimanya ngu okuteka omukono hakihandiko kinu tinkuhayo obugabe bwange baitu ngu manyisibwe hali omusomo gunu hali nkwehayo nyeyendeize nyenka. Kandi ninyikiriza ngu ebimbagambirekukozesebwa aba IDinsight omukutolereza kandi nanyowe nyija kufunaho kimu hakihandiko eki.

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Ibara lyomwetaabi                      Omukono                      Ekiro

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Ibara lyowabaireho                      Omukono                      Ekiro

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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

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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

(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
_____	_____	_____
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**

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Jenna Amlani, Co-Investigator, IDinsight: Jenna.Amlani@IDinsight.org  
T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org  
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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 ssebe ba The Evaluation Fund. Raising Voices kitongole kyo'bwanekeyewa ekikola kukuziyiza okutulugunyizibwa kwa'bakyala na'baana. Ekibiina kya Evaluation Fund gwe musingi oguwagira okunoonyereza kubiziyiza okutulugunyizibwa kwa'baana mu mawanga egenfuna entono oba ensamu samu.

**ENSIBUKO NEKIGENDERELWA KYOKUNOONYEZA**

Tuli mukunonyereza 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 enasobozesa abamassomero okutukiriza.

Omusomo guno tugenda kwetaga okwogeramu/okunyumyamu nabayiizi, abasomesa, abakulu bamassomero wamu nabazedde okuva mumassomero mwenda (9) aga GST mu Uganda ela tujja kusawo nokukubaganya ebirowoozo wakati wabasomesa na'bayiizi mubikoosi ebitasuka bantu mukaga (6) oba munana (8) okuva mumassomero omwenda. 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 josanzeemu enkola ya GST nangeri ki gyeyinza okwongerwamu amaanyi. Kimanye nti obuyambi bwonna essomero lyo bwerinafuna 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 tukusaba obeere mwesimbu era owa mazima 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 bwetusuubira gyoli okuva mu kunonyereza kuno. Tugenda kukola kyonna ekisoboka okukuuma butiribiri amawulire gonna gonatuwa nokukuuma byotuwadde nga byakyaama ebbanga lyonna. Ddembelyo okuleka ekibuuzo kyonna nga tokyanukudde oba okubijjamu enta singa wesanga nga okalubiriziddwamu mwebyo ebikubuzibwa, era kino osobola okukikola nga tosoose kwenyonyolako. Bwewesanga nga kikumalako emirembe okwetaba mu kunoonyereza kuno, jjukira nti oli waddembe okubuuka ekibuuzo kyonna ekikukalubirizza oba okuvamukunoonyereza kuno akadde konna awatali kwenyonyolako yadde okutuusibwaako omutawaana gwonna.

Nga bwemumanyi nti ekirwadde kya corona wekiri era nga kisaana 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 mita bbiri okuva ku muntu akubuuza ebibuuzo n’okwambala akakokolo. Okubuuza kuno tujja kukolera wabweru 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 okwongerera okutumbula enkola eno mu bitundu ebirala ng’ekiky n’okukendeeza ebyetaago ebiyambako mu kutambuza enkola eno. Byotuwa bigenda kuyamba ekitongole kya Raising Voices okusasanya enkola eno mu masomero manji mu Uganda ekiyinza okuyamba abaana baffe 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 avunanyizibwa ku kunoonyereza kuno. Amannya go n’ebikukwatako sibyakukozesebwa mu ngeri yonna ku mawulire gotuwadde.

Singa tuba tutedeyo ku ngeri yonna ey'okutulugunya tusobola ensonga eyo okujongerayo naye ebirala byonna tubikuuma mungeri yakyaama.

#### **BYAKUGANYURWAKI EBIRI MU KWETABA MUMUSOMO GUNO**

Tewajja kubawo kudizibwawo kwona okwebyenfuna (ssente) okuja okuwebwa wabula tujja kuwayo akakokolo nga okudizibwawo kulwokwetaba mumusomo nokusobozesa okwekuma eli akawuka ka corona.

#### **OKUSASULWA**

Tewali kusalulwa kuliwo kubanga omusomo gugenda kubawo kulunaku lwonebera kussomero.

#### **EBIBUZO EBIKWA KU MUSOMO**

Bwoba olina ekibuuzo oba okwemulugunya kwona ku musomo guno tukusaba okubire Janet Nakuti, Raising Voices ku (0414531185).

#### **EBIBUZO 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).

#### **OLUNYILILI LWEKYEYAGALILE**

Okwetaba mukunoonyereza kuno kwakyeagarile ate oli waddembe okukuvamu obudde bwonna nga tewali ngasi. Oyinza okusalawo okuddamu ebimu kubibuuzo ebikubuzidwa oba nobutaddamu.

#### **OKUSASANYA EBIVUDE 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 lyange. Ntegera nti okusalawo kwange okwenyigila mumusomo guno tekigenda kukyusa obuyambi GST bwewa amasomero mungeri yonna . Mukukozesa ebivudde mumusomo guno alinya lyange telijja kulabika ela ntegela nti ndiwaddembe okusazamu okwetaba mumusomo guno obudde bwonna . Ntegedde nti okusa omukono kukiwandoko kino tekuyina ngeri yonna gyekunzijaako eddembe lyange ] wabula kitegeza nti bantegezeza ebikwata kumusomo guno gwa kyeyagarile. Nzikkiriza nti ebyo byonna byenjogedde

nga neyagalidde bisoboka okukozesebwa kulwobulungi bwomusomo guno eri aba IDinsight. Kopi yekiwandiko kino ejjakuwebwako.

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Erinnya ly'oyo eyetabyemu

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Omukono gwo

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Ennaku z'omwezi

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Erinnya ly'omujulizi

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Omukono gwo

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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****ABAKUTOLEREZA**

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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 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 okwesaaaha emu tukulaba aha simu habyomanyire ha GST nengeri eyokutekereza esobora kugyongeramu amaani. Caali kimanye nti obuyambi bwoonaobwisomero lyanyu liritunga mumaiso oku kuteekamunkora GST tibukwija kusigikirra nkoku iwe obaomuntu ondi weena owahaisomero outurabaza naawe nkoku araturukamu. Tiharoho kibi kyoonaekikwija kuruga mu ngerieyimugarukiremu ebikaguzo. Nitubasaba kuba bamazima ekikumaraobuturanitubaza nainywe nkomuntu oba nkabantu abaingi.

Twija kuba noomu habakozi baitu owakuhandiika obu turaba ntubaza. Twija nokukwata amarakaomukubaza kunu.

### **EBIZIBU/EBIKUTALIBANIZA**

Mukwetaba kwaawe mukubaza kunu hasobora kubamu ebizibu bitaito. Twija kukora kyoonaekikusoboka okulinda ebikukukwataho nebyoratugambira nokubirinda nke ensita obwire bwoona. Kakuba ohurra oine ekikukutalibaniza obu noyetaba mukuseruliza kunu, ijuka nti oine obugabe kwangekugarukamu ekikaguzo ekikukutalibaniza oba kubirugamu obwire bwoona, otasoboroire ensongahabwaki hataroho ekizibu kyoona ekirakuhikaho. Kakuba ohurra oine kutalibanizibwa kwoonamukwetaba mukuseruliza kunu kandi noyenda obuyambi, abakozi baitu nibasobora kukuragirra.

Nkoku osobora kuba nomanya, ekirwaire kya Corona virus nikikyagenda mumaiso kandi nikiturra kurugamuntu ha muntu. Nikisoboka nti iwe oba abakozi baitu nimusobora kukiturra ngana tutamanyire, kakuba tutakyerinda. Nahabweki, oija kuba haraho nabandi oburaiha bwa footi ibiri kuruga hali oguakukaguzo ebikaguzo nabantu abandi boona baine kujwaara mask. Nitugya nokubaliza aheeru. Ebinibisobora kufoora kubaza kwaito kutabamu kuturrangana kandi kikakehya kusasana kwa kahuuka kakorona.

### **EBYOKUFUNAMU**

Baitu kwetabamu kwaawe kwija kuyamba Raising Voices kumanya nkoku basobora kwongeramu amaanimunteekateka yabo habwebikaro ebindi ebiri nka kinu kandi basobole nokukehya ha muhendogwebibakuteeka muntegeka enu. Ebyoratugambira nibigenda kukozeesibwa Raising Voices kuteekamunkora entegeka enu mumasomero maingi mu Uganda ekisobora kuyambaho mukuleeta amasomerokuba garuungi kandi gemirembe habwokusoma kurungi kwa'baana.

### **OKULINDA ENSITA**

Obyoratugambira byona biija kulindibwa nkensita kandi biija kukozeesibwa omukutolereza. Amakuru gekitongole gajjaga kurorwa abakozi bekitongole bonka. Byona ebyoratugambira tibiija tuteibwaho eibara lyawe, obuturahura okujumibwa kwona, tuija kuba twina okulega okukaguzibwa okwo. Oireho twija kuleka amakuru gona nkensita.

### **OMUHENDO**

Busaho muhendo gwona iwe okwetaba omukwega kunu.

**OKUGARURAHO HABWO'KWETABA OMUKWEGA KUNU**

Busaho kugarurwaho oba kusasurwa okuraba musente okwija kukolebwa hali iwe, okwihaho 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 OBWABAJAKWETABA 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 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**

..... ansoboroire ebigenda kukolebwa, obuzibu obulimu, ebindaganurwamu, ne'bikukwata hali obugabe bwange omumusomo gunu. Nkukimanya ngu encwamu yange okwetaba omukusoma kunu teija kuhindura obusagiki bya GST hali eisomero lyange, oba habwoburungi oba habwobubi. Omukukozesa ebindabagambira, eibara lyange tirija kwaturwa. Manyisibwe ngu nkusobora kurugamu akasumi kona halinyendeize. Nkukimanya ngu okuteka omukono hakihandiko kinu tinkuhayo obugabe bwange baitu ngu manyisibwe hali omusomo gunu hali nkwehayo nyeyendeize nyenka. Kandi ninyikiriza ngu ebimbagambirekukozesebwa aba IDinsight omukutolereza kandi nanyowe nyija kufunaho kimu hakihandiko eki.

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Ibara lyomwetaabi

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Omukono

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Ekiro

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Ibara lyowabaireho

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Omukono

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Ekiro

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Ibara lyowakuseruliza

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Omukono

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Ekiro

Nokiraniza kukwata amaraka gawe hakatambi (Tekaho 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 gutandikidwawo aba Raising Voices ela abagutaddemu ssente be ba The Evaluation Fund. Raising Voices kitongole kyo'bwanekeyewa ekikola 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 mukunonyereza okusobola okutegera engeri zetuyinza okwogeramu ebisooko mu nkola ya "Raising Voices Good School Toolkit" (GST). Enkola eno ebadde yetekwawo mu ssomero lya emyaka ejjise 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 enasobozesa abamassomero okutukiriza.

Omusomo guno tugenda kwetaga okwogeramu/okunyumyamu nabayiizi, abasomesa, abakulu bamassomero wamu nabazedde okuva mumassomero mwenda (9) aga GST mu Uganda ela tujja kusawo nokukubaganya ebirowoozo wakati wabasomesa na'bayiizi mubikoosi ebitasuka bantu mukaga (6) oba munana (8) okuva mumassomero omwenda. 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.

### **EBIGOBERERWA**

Tunasanyuka singa okkiriza [AMANNYA G'OMWAANA] okwetaba mu kunonyereza kuno. N'olukusa lwotuwadde tugenda kutuukirira [ERINNYA LY'OMWAANA] tumubuuze oba nga naye yandyagadde okwetabamu. Tujakufuna ekifo ekisirifu nga kyesudde bulungi mwetugenda okukolera omulimu guno ogw'okunonyereza. Ebibuuzo bigenda kwetololera ku ngeri ki omwana gyasanzeemu enkola eno eya GST nakiki kyalowooza ekiyinza okukolebwa okugiyitimus.

Okunonyereza kujakutwaala ebudde bwa sawa ng'emu. Omusomesa oba omukulu w'essomero ajakuba kumpi awo okukakasa nga [AMANNYA G'OMWAANA] ali bulungi.

Kimanye nti obuyambi essomero lya [AMANNYA G'OMWANA] Obuyambi bwonna bwerinafuna gyebujja olwokussa GST mu nkola, tebukubalirwaako yadde omuntu omulala yenna eyetabye mu kunonyereza kuno. Tewali kabi kasobola kuva mwebyo [AMANNYA G'OMWANA] byatuzeemu, tusaba buli anetaba mu kunonyereza kuno okuba owa mazima era omwesimbu mu ngeri gyayanukula ebibuuzo mu nkola eya ssekinoomu ne mu kibinja.

Tewali mutawaana gwonna guyinza kuva mwebyo [AMANNYA G'OMWAANA] byatubuulidde; era tusaba buli muntu anetabamu abe mwesimbu era owa mazima ngokukubaganya ebirowoozo

kugenda mu maaso. Omu ku banaffe betukola nabo ajakuba nga awandiika byonna ebigenda mu maaso nga tukubaganya ebirowoozo. Wajakubaawo n’okukwaata amaloboozi ku butambi nga ggwe ne [AMANNYA G’OMWAANA] mutuwadde olukusa.

### **OBUZIBU N’OKUKALUUBIRIZIBWA**

[ERINNYA LY’OMWAANA] Tetumusubira kubaako buzibu bwafuna nga kivudde mu kunonyereza kuno. [ERINNYA LY’OMWAANA] tagenda kubuzibwa butereevu ku kutulugunyizibwa okwaali kumutusiddwaako newankubadde ng’ensonga eno eyinza okukonebwako omu kubetabye mu kunonyereza kuno oba yye yennyini. Wabula ensonga ezikwaata ku butabanguko zandikonebwaako mu kunonyereza kuno. Wasobola okubaawo okwenyika emeeme oba okutawanyizibwamu mu birowoozo singa [AMANNYA G’OMWAANA] anajjukira okutulugunyizibwa okwali kumutusiddwaako.

Singa [ERINNYA LY’OMWAANA] yesanga nga tawulira mireembe kwetaba mu kunonyereza kuno waddembe okubuuka ebibuuzo ebimukalubirizza oba okusazaamu okwetaba mu kukubaganya ebirowoozo akadde konna awatali kwenyonyolako era tanenyezebwa. Singa [ERINNYA LY’OMWAANA] afunamu obuzibu ng’okunonyereza kugenda mumaaso neyesanga nga yetaaga okuyambibwa, omunonyereza waffe asobola okukutuyungako okuyita ku mikutu gino. Wajakubaawo omusomesa oba omukulu wessomero ku mabbali nga yekenya engeri omulimu guko gyegutambulamu okukakasa nti [ERINNYA LY’OMWAANA] tafuna buzibu bwonna.

Tugenda kukola kyonna ekisoboka okukuuma ebyo byonna [ERINNYA LY’OMWAANA] byanatuwa mu kunonyereza kuno nga bya kyaama ebbanga lyonna.

Nga bwemukimanyi nti obulwadde bwa corona bukyaaliwo 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 biragiyo bya beby’obulamu. [AMANNYA G’OMWAANA] aja kusabibwa okwesula akabanga ka mita bbiri okuva ku muntu amubuuzo ebibuuzo era n’okwambala akakokolo. okunonyereza kuno tugenda kukukolera wabweeru kituyambe okwetangira okusaasanya ekirwadde kya corona virus.

### **EMIGANYULO**

Wabula [ERINNYA LY’OMWAANA] bweyenigiramu kiyamba Raising Voices okumanya engeri gyebayinza okutumbula enkola eno mu bitundu ng’ekikyo n’okugunjawo engeri y’okukendeeza ku bwetaago mu kuyitimusa enkola eno. Raising Voices yakukozesa ebivudde mu kunonyereza okubunyisa enkola eno mu masomero manji mu Uganda ekiyinda okuyamba okussawo embeera ennungi eri abaana baffe mu masomero. [AMANNYA G’OMWAANA] takwijakutunga kusasurwa kwona habwokwetaba mumiso enu, beitu ajakuweebwa akakokolo olw’okumusiima okwetaba mu kunonyereza kuno kumuyamba mukwetantara akahuka ka coronavirus.

### **OKUKUUMA BYOTUWADDE**

Byetunanyumya byonna ne [ERINNYA LY’OMWAANA] mu kunonyereza kuno byakukuumibwa butiribiri era byakweyambisibwa mu kunonyereza kuno so ssi kirala kyonna. Byonna ebivaamu byakulabwaako oyo yekka akoze omulimu kwokunonyereza .Byonna [ERINNYA LY’OMWAANA] tewali kigenda kutekebwa ku linnya lye oba erilyo oba ebirala byonna ebibakwatako. Kyokka

bwetusangamu embeera yonna eyekuusa ku kutulugunya tusobola okujongerayo naye ebirala byonna ebisigadde byakukuumibwa nga byakyaama.

**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 akakokolo nga okudizibwawo kulwokwetaba mumusomo nokusobozesa okwekuma eli akawuka ka corona.

**OKUSASULWA**

Tewali kusalwa kuliwo kubanga omusomo gugenda kubawo kulunaku lwonebera kussomero.

**EBIBUZO EBIKWA KU MUSOMO**

Bwoba olina ekibuuzo oba okwemulugunya kwona ku musomo guno tukusaba okubire Janet Nakuti, Raising Voices ku (0414531185).

**EBIBUZO KU DDEMBE LY'OYO ANETABA MUMUSOMO**

Bwoba olina ekibuuzo byoona oba okwemulugunya ku ddembo lyo ngomu eyetabye mukunoonyereza kuno, oliwaddembe okutukirila Christopher Semei Mukama, MUREC Secretary (0392174236).

**OLUNYILILI LWEKYEYAGALILE**

Okwetaba mukunoonyereza kuno kwakyeagarile ate oli waddembe okukuvamu obudde bwonna nga tewali ngasi. Oyinza okusalawo okuddamu ebimu kubibuuzo ebikubuzidwa oba nobutaddamu.

**OKUSASANYA EBIVUDEDE 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

mumusomo guno tekigenda kukyusa obuyambi GST bwewa amasomero mungeri yonna. Ela ntegela nti omwana [AMANNYA G’OMWANA] alina okukkiriza ela nga yeyagalidde okwetaba mukunonyereza kuno nga nange maze okukkiriza okwetaba mumusomo guno. Bwetunaba tukozesa ebivudde mumusomo guno alinya lyomwana , [AMANNYA G’OMWANA] telijja kulabika. Ela ntegela nti ndiwaddembe okusazamu omwana [AMANNYA G’OMWANA] mukwetaba mumusomo guno obudde bwonna ela nomwana waddembe naye okuva mukunonyereza kuno obudde bwona wayagalidde. Ntegedde nti okusa omukono kukiwandoko kino tekuyina ngeri yonna hyekunzijaako eddembe lyange wamu nelyomwana [AMANNYA G’OMWANA] wabula kitegeza nti bantegezeza ebikwata kumusomo guno gwenetabyemu kyeyagarile wamu nomwana [AMANNYA G’OMWANA] gweyetabyemu nga yeyagalidde. Ela ntegedde nti ebivudde mumusomo guno omwana [AMANNYA G’OMWANA] byatubulidde kyeyagarile bisoboka okukozesebwa kulwobulungi bwomusomo guno eri aba IDinsight. Ojakuwebwako kopi yekiwandiko kino.

**OKUSABA OKWEYONGERAYO**

Bwoba olina ekibuuzo kyonna ekikwaata ku kunonyereza kuno osobola okukibuuzza.

Okkirizza [ERINNYA LY’OMWAANA] okwetaba mu kunonyereza kuno?

Okuddamu (londako kimu):	Akkirizza	Agaanye
_____	_____	_____
Erinnya ly’omuzadde	Omukono	Ennaku z’omwezi
_____	_____	_____
Erinnya ly’omujulizi	Omukono	Ennaku zomwezi
_____	_____	_____
Erinnya lyomunonyereza	Omukono	Ennaku z’omwezi

Okkirizza [AMANNYA G’OMWAANA] amaloboozi ge okukwatibwa ku katambi? (londako kimu):

Yye                      Nedda

**OKWEBUUSA 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.Twebuuzza ku bayizi, abasomesa, abaddukanya amasomero nabazadde mu

ssomerolyo nga tugenda kukikola mu wliki eno. Era tugenda kukubaganya n’ebirowoozo n’ebibinja byabasomesa ko n’abayizi. Tukasaba wegatte mu kuddamu ebibuuzo n’okukubaganya ebirwoozo ku ngeri ki gy’osanzeemu enkola eno n’okutuwa amagezi ku biki byolowooza ebiyinda 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’essomero ajakuba kumpi awo singa oba omwetaaze naye aja kwesuula akabanga akatamusobozesa kuwulira byetwogera.

Tukutegeeza nti obuyambi bwonna essomero lyo bwerinafuna olwokussa GST mu nkola tebugenda kusenziira 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.

Tujakuwandiika byonna nga bwebinaaba bitesebwa ng’okukubaganya ebirwoozo kugenda mu maaso nga kwotadde nokukwaata amaloboozi ku butambi. Kino kiyinza okutwala obudde bwa sawa ng’emu. Tewali muntu yenna gwetugenda kubuulira kwebyo byotuzzeemu, oba okukozesa erinnya lyo era byonna byonatuddamu tebirina kakwaate n’ebyo byosoma mu kibiina oba ebinavaamu. Bwowulira nga ebikoleddwa tebikusanyusizza, osobola okubuulira omusomesa oba muzaddewo nebakuyamba. Ojakuweebwa akakokolo olw’okukusiima okwetaba mu kunonyereza kuno.

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:**

**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

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T. Arthur Chibwana, Co-Investigator, IDinsight: Arthur.Chibwana@IDinsight.org

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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 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**

Nitwija kusiima obworaikiriza [IBARA LY'OMWAANA] kwetaba mukubaza kunu ali omu rundi nabandi. Nokwikiriza kwaawe twija kuhikirra [IBARA LY'OMWAANA] kumukaguza uwe obwaraba nayendakwetabamu. Aho turatunga ekikaro ekirungi (aheeru) tusobole kubalizaayo. Ebikaguzo biija kubanibikwata omwegi ebyamanyire ha GST nankoku bakunihira esobora kwongerwamu amaani. Okubazakwaitu kunu kwija kumara nk'esaaha emu. Omusomesa oba omukuru ondi weena owisomero aija kubaali haihi na [IBARA LY'OMWAANA] kurora nti abaana balinzirwe.

Caali kimanye nti orulengo rwobuyambi mukuteeka munkora GST isomero lyomwaana liritungamumaiso oku tibukwija kusigikirra hali iwe oba omuntu ondi weena ou turabaza naawe haisomeroebyaratugarukamu. Tiharoho kibi kyoona ekikwija kuruga mu ngeri [IBARA LY'OMWAANA] agarukiremuebikaguzo. Inyweena nitubasaba kuba bamazima ekikumara obuturaba nitubaza naaiwe oba n'abantuabaingi.

Twija kuba noomu habakozi baitu owakuhandiika obu turaba ntubaza. Twija nokukwata amarakaomukubaza kunu, nokwikiriza kwaawe twija kuhikirra [IBARA LY'OMWAANA] kumukaguza uwe obwaraba nayendakwetabamu.

### **EBIZIBU/EBIKUTALIBANIZA**

Obuzibu obusobora kubaho mu [IBARA LY'OMWAANA] kwetaba mukuseruliza kunu nibunihirwa kubabutaito. [IBARA LY'OMWAANA] Takwija kukaguzibwa uwe wenyini ebyarabiremu ebitali birungi. Baituuwe nasobora kubibazaho oba ali wenka/ ali mubaingi, oba [IBARA LY'OMWAANA] rundi abanda abaraba ali nabo. Hasobora kubaho obuzibu obutagendererirwe kuba [IBARA LY'OMWAANA] ahurraabandi nibabazaho obuzibu bwabu rundi kakuba [IBARA LY'OMWAANA] aijuka ebizibu uwe wenyiniebiyamanyisizeho abandi.

Kakuba [IBARA LY'OMWAANA] ahurra atalibanizibwemu mukwetaba mukuseruliza kunu aikirizibwekuguruka ebikaguzo ebindi ebikumutalibaniza rundi kugamba ngu kubaza kugarikire aho, atainekusoborra kwoona kandi tihaine ekiramubaho kyoona. Kakuba [IBARA LY'OMWAANA] atungakutalibanizibwamu kwoona kandi okarora ngu asobora kugoborra mu kuyambwa kwoona, abakozi baitubasobora kukuha abo abasobora kuhikirra.

Twija kukora kyoona ekikusoboka kulinda [IBARA LY'OMWAANA] ebyaratugambira nokutabigambiraabandi nkoku turukusobora obwire bwoona. Nkoku osobora kuba nomanya, ekirwaire kyakahuka ka Korona nikikyagenda mumaiso kandi nikiturrakuruga muntu ha muntu. Haroho omugisa gutaito [IBARA LY'OMWAANA] nababakozi baitu nibasoborakubuturra ngana batamanyire, kakuba batakyerinda. Nahabweki, [IBARA LY'OMWAANA] aija kusabwakuba haraho nabandi oburaiha bwa footi ibiri kuruga hali ogu akukaguza ebikaguzo nabantu abanda boona baine kujwaara mask. Nitugya nokubaliza aheeru. Ebi nibisobora kufoora kubaza kwaitokutabamu kuturrangana kandi kikakehya kusasana kwa kahuuka ka korona.

### **EBYOKUFUNAMU**

Baitu [IBARA LY'OMWAANA] kwetabamu kwe kwija kuyamba Raising Voices kumanya nkoku basoborakwongeramu amaani munteekateka yabo habwebikaro ebindi ebiri nka kinu kandi

basobole nokukehyaha muhendo gwebibakuteeka muntegeka enu. Ebyoratugambira nibigenda kukoze sibwa Raising Voices kuteeka munkora entegeka enu mumasomero maingi mu Uganda ekisobora kuyambaho mukuleetaamasomero kuba garuungi kandi gemirembe habwokusoma kurungi kwa'baana.

#### **ENSIITA**

Ebituragambe byoona na [IBARA LY'OMWAANA] biija kulindwa mu nsiita kandi birakozesibwa habwokuseruliza kunukwonka. Ebimuratugamba byoona nibiija kurorwa abakozi baitu bonka. Busaaho ekya [IBARALY'OMWAANA] araturugamba ekiratekwa haibara lye oba ibara eryaawe rundi ekintu kyoona omuntuasobora kukoze sa kukumanya. Kakusinga tuhurra obuzibu bwoona, tusubora kumanyisaho abandi, baitutwija kulinda ebindi byoona ebiturabaza muniita.

#### **OMUHENDO**

Busaho muhendo gwona iwe [EIBARA LY'OMWAANA] okwetaba omukwega kunu.

#### **OKUGARURAHO HABWO'KWETABA OMUKWEGA 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 obaturaba haisomero lyawe [EIBARA LYO'MWAANA] 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 OBWABAJAKWETABA 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 nkwenzeza hataroho musango gwona. [EIBARA LYO'MWAANA] okusobora kugarukamu bimu habikaguzo ebinkagulizibwe oba byona.

#### **KUSOBOORA EBINYAKURUGIREMU**

Habwakasumi obaturaba 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**

..... ansoboroire ebigenda kukolebwa, obuzibu obulimu, ebyaraganurwamu kandine' bikukwata hali obugabe bwa [EIBARA LYO'MWAANA] omumusomo gunu. Nkukimanya ngu encwamu yange kuikiriza [EIBARA LYO'MWAANA] okwetaba omukusoma kunu teija kuhindura obusagiki bya GST hali eisomero lyaye, oba habwoburungi oba habwobubi. kandi ninkimanya ngu [EIBARA LYO'MWAANA] aina kwikiriza kwetaba omukwega kunu mazire kuikiriza. Omukukozesa ebiraba bigambirwe, eibara lya [EIBARA LYO'MWAANA] tirija kwaturwa. Manyisibwe ngu nkusobora kwihamu [EIBARA LYO'MWAANA] akasumi kona halinyendeize kandi na [EIBARA LYO'MWAANA] akusobora kurugamu akaire kona bwakuba ayendeze. Nkukimanya ngu okuteka omukono hakihandiko kinu tinkuhayo obugabe bwange orundi obwa [EIBARA LYO'MWAANA] baitu ngu manyisibwe hali omusomo gunu kandi nyeyendeize nyenka okwikiriza [EIBARA LYO'MWAANA] okwetaba omumusomo gunu. Kandi ninyikiriza ngu ebirabagambirwa [EIBARA LYO'MWAANA] bimale bikozezebwe aba IDinsight omukutolereza kandi nanyowe nyija kufunaho kimu hakihandiko eki.

**KWIKIRIZIBWA KUGENDA MUMAIISO**

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	Ekiri
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Ibara ly'owabaireho	Omukono	Ekiri
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\_\_\_\_\_

Ibara ly'owakuseruliza	Omukono	Ekiri
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Okkiriza [AMANNYA G'OMWAANA] amaloboozi ge okukwatibwa ku katambi? (londako kimu):

Yye

Nedda

**KWIKIRIZA KW'OMWAANA**

Olyota, ibara lyange [IBARA] kandi nkorra IDinsight. Nitukora okuseruliriza kwetegereza nkoku tusoborakwongera amaani mu 'Raising Voices' Good School Toolkit (GST). Nitukaguza abeegi, abasomesa, abakuru bisomero n'abazaire haisomero lyaawe mu sabbiti enu, nokubaza nabantu abaingi abasomesana abeegi Nasabwa kwetabamu habwokuba nitwenda kumanya ebyomanyire ha GST nokuhurraebitekerezo byaawe nkoku esobora kwongerwamu amaani.

Twikiranganize na abazire bawe baitu oine obugabe kukomamu kwetabamu rundi kwaanga. Kakubaohurra otalibanizibwe rundi tokwenda kugarukamu ekikukaguzibwe 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 nimubendahabwensongayoona obuturaba nitubaza n'omuntu omu rundi abaingi, baitu baija kuba hara ekikumara kutasoborakuhurra ebi muraba nimutugarukamu.

Nitwenda mumanye nti obwingi bwobuyambi isomero lyanyu liritunga habwa GST mumaiso okutibulisigikirra hali iwe oba omuntu ondi weena haisomero lyanyu kutugarukamu mungarukamu yoona. Busaho kibi kyona ekiribaho habwebyo ebimutugarukiremu; nitwenda mube bamazima nkokumurusobora 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 nitukozesa ibara lyaawe kandiebyoratugarukamu tibikwija kukwata hangeri eyokusomamu mukitebe. Kakuba oba oyeralikirire rundiotasemerirwe ha kintu kyoona ekirabaho obu nitubaza, osobora kugambiraho omusomesa waawe obaomuzaire kandi nibasobora kukuyamba.

Oine ekikukutalibaniza kyoona kuruga hali ebi nkugambire?

Noyenda kwetaba mukuseruliza kunu?

Omwaana (Circle one):

Aikirize kubamu

Ayangire kubamu

\_\_\_\_\_  
Name of witness

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

Ibara ly'owabaireho

Omukono

Ekiro

Nokiraniza kukwata amaraka gawe hakatambi (Tekaho 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

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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 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**

..... 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 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
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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'bwanekeyewa ekikola 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 mukunonyereza okusobola okutegera engeri zetuyinza okwogeramu ebisooko mu nkola ya "Raising Voices Good School Toolkit" (GST). Enkola eno ebadde yetekwawo mu ssomero lya 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 enasobozesa abamassomero okutukiriza.

Omusomo guno tugenda kwetaga okwogeramu/okunyumyamu nabayiizi, abasomesa, abakulu bamassomero wamu nabazedde okuva mumassomero mwenda (9) aga GST mu Uganda ela tujja kusawo nokukubaganya ebirowoozo wakati wabasomesa na'bayiizi mubikoosi ebitasuka bantu mukaga (6) oba munana (8) okuva mumassomero omwenda. Osabibwa okwetaba kubanga ozulidwa oku obusomesa mu agamu ku ma'ssomero agatekwamu GST.

### **OBUDDE BWONOMALA NG'OBUZIBWA**

Okunyumyamu kuno kujja kutwala nga esawa emu yoka.

### **EBIGOBERERWA**

Tunasanyuka singa okkiriza [AMANNYA G'OMWAANA] okwetaba mu kibinja mu kunonyereza kuno. N'olukusa lwotuwadde tugenda kutuukirira [ERINNYA LY'OMWAANA] tumubuuzze oba nga naye yandyagadde okwetabamu. Tujakufuna ekifo ekisifu nga kyesudde bulungi mwetunakolera okunonyereza kuno mu kibinja. Ebibuuzo bigenda kwetololera ku ngeri ki omwana gyasanzeemu enkola eno eya SGT nakiki kyalowooza ekiyinda okukolebwa okugiyitimusa.

Okunonyereza kuno mu kibinja kujakutwala obudde bwa sawa ng'emu. Omusomesa oba omukulu w'essomero ajakuba kumpi awo okukakasa nga [AMANNYA G'OMWAANA] ali bulungi.

Kimanye nti obuyambi essomero lya [AMANNYA G'OMWANA] Obuyambi bwonna bwerinafuna gyebujja olwokussa GST mu nkola, tebukubalirwaako yadde omuntu omulala yenna eyetabye mu kunonyereza kuno. Tewali kabi kasobola kuva mwebyo [AMANNYA G'OMWANA] byatuzeemu, tusaba buli anetaba mu kunonyereza kuno okuba owa mazima era omwesimbu mu ngeri gyayanukula ebibuuzo mu nkola eya ssekinoomu ne mu kibinja. Tewali mutawaana gwonna guyinza kuva mwebyo [AMANNYA G'OMWAANA] byanaaba atubuulidde era tusaba buli muntu anetabamu abe mwesimbu era owamazima ng'okukubaganya ebirowoozo kugenda mu maaso.

Omu ku banaffe betukola nabo ajakuba nga awandiika byonna ebigenda mu maaso nga tukubaganya ebirowoozo ng'ekibinja. Wajakubaawo n'okukwaata amaloboozi ku butambi, nga ggwe ne [AMANNYA G'OMWAANA] mutuwadde olukusa.

### **OBUZIBU N'OKUKALUUBIRIZIBWA**

[ERINNYA LY'OMWAANA] tetumusuubira kubaako buzibu bwafuna nga kivudde mu kunonyereza kuno. [ERINNYA LY'OMWAANA] tagenda kubuuzibwa butereevu ku kutulugunyizibwa okwaali kumutusiddwaako newankubadde ng'ensonga eno eyinza okukonebwako omu kubetabye mu kunonyereza kuno oba yye yennyini. Wabula ensonga ezikwata ku butabanguko zandikonebwaako mu kukubaganya ebirowoozo mu bibinja, nga kino kiyinza okuletebwa [AMANNYA G'OMWAANA] oba omuntu omulala yenna.

Singa [ERINNYA LY'OMWAANA] yesanga nga tawulira mirembe kwetaba mu kunonyereza kuno waddembe okubuuka ebibuuzo ebimukaluubirizza oba okusazaamu okwetaba mu kukubaganya ebirowoozo akadde konna awatali kwenyonyolako era tanenyezebwa. Singa [AMANNYA G'OMWAANA] akalubirizibwaamu ng'okukubaganya ebirowoozo kugenda mu maaso, waddembe okubuuka ekibuuzo kyonna singa asanga obuzibu mu kukyanukula oba okubijamu enta akadde konna nga teyenonyoddeeko era tewali kiyinza kumukolebwaako olwekyo kyaba akoze.

Wajakubaawo omusomesa oba omukulu wessomero ku mabbali nga yekenya engeri omulimu guno gyegutambulamu okukakasa nti [ERINNYA LY'OMWAANA] tafuna buzibu bwonna. Tugenda kukola kyonna ekisoboka okukuuma ebyo byonna [ERINNYA LY'OMWAANA] byanatuwa mu kunonyereza kuno nga bya kyaama ebbanga lyonna.

Nga bwemukimanyi nti obulwadde bwa corona bukyaaliwo 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 biragiyo bya beby'obulamu.

[AMANNYA G'OMWAANA] ajakusabibwa okwesuula akabanga ka mitta bbiri okuva ku muntu abuuza ebibuuzo 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'ekiky n'okugunjawo engeri y'okukendeeza ku bwetaago mu kuyitimusa enkola eno.

Raising Voices yakukozesa ebivudde mu kunonyereza okubunyisa enkola eno mu masomero manji mu Uganda ekiyinda okuyamba okussawo embeera ennungi eri abaana baffe mu masomero.

### **BYAKUGANYURWAKI EBIRI MU KWETABA MUMUSOMO GUNO**

Tewajja kubawo kudizibwawo kwona okwebyenfuna (ssente) okuja okuwebwa wabula tujja kuwayo akakokolo nga okudizibwawo kulwokwetaba mumusomo nokusobozesa okwekuma eli akawuka ka corona.

**OKUSASULWA**

Tewali kusalulwa 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 ekibuuzo byoona oba okwemulugunya ku ddembo lyo ngomu eyetabye mukunoonyereza kuno, oliwaddembe okutukirila Christopher Semei Mukama, MUREC Secretary (0392174236).

**OLUNYILILI LWEKYEYAGALILE**

Okwetaba mukunoonyereza kuno kwakyeagarile ate oli waddembe okukuvamu obudde bwonna nga tewali ngasi. Oyinza okusalawo okuddamu ebimu kubibuuzo ebikubuzidwa oba nobutaddamu.

**OKUSASANYA EBIVUDE 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 mumusomo guno tekigenda kukyusa obuyambi GST bwewa amasomero mungeri yonna. Ela ntegela nti omwana [AMANNYA G'OMWANA] alina okukkiriza ela nga yeyagalidde okwetaba mukunoonyereza kuno nga nange maze okukkiriza okwetaba mumusomo guno. Bwetunaba tukozesa ebivudde mumusomo guno alinya lyomwana , [AMANNYA G'OMWANA] telijja kulabika. Ela ntegela nti ndiwaddembe okusazamu omwana [AMANNYA G'OMWANA] mukwetaba mumusomo guno obudde bwonna ela nomwana waddembe naye okuva mukunoonyereza kuno obudde bwona wayagalidde. Ntegedde nti okusa omukono kukiwandoko kino tekuyina ngeri yonna hyekunzijaako eddembe lyange wamu nelyomwana [AMANNYA G'OMWANA] wabula kitegeza nti bantegezeza ebikwata kumusomo guno gwenetabyemu kyeyagarile wamu nomwana [AMANNYA G'OMWANA] gweyetyemu nga yeyagalidde. Ela ntegedde nti ebivudde mumusomo guno omwana

[AMANNYA G'OMWANA] byatubulidde kyeyagarile bisoboka okukozesebwa kulwobulungi bwomusomo guno eri aba IDinsight. Ojakuwebwako kopi yekiwandiko kino.

**OKUSABA OKWEYONGERAYO**

Bwoba olina ekibuuzo kyonna ekikwaata ku kunonyereza kuno osobola okukibuuzza.

Okkirizza [ERINNYA LY'OMWAANA] okwetaba mu kunonyereza kuno?

Okuddamu (londako kimu):	Akkirizza	Agaanye
_____	_____	_____
Erinnya ly'omuzadde	Omukono	Ennaku z'omwezi
_____	_____	_____
Erinnya ly'omujulizi	Omukono	Ennaku zomwezi
_____	_____	_____
Erinnya lyomunonyereza	Omukono	Ennaku z'omwezi

Okkirizza [AMANNYA G'OMWAANA] amaloboosi ge okukwatibwa ku katambi? (londako kimu):

Yye                      Nedda

**OKWEBUUSA KU MWAANA**

Erinnya lyange nze [ERINNYA LYO] nkola n'ekitonogole kya IDinsight. Tuli mukunoonyereza okuzuula ngeri ki jetusobola okutumbula enkola ya Good School Toolkit (GST) eddukanyizibwa ekitongole kya Raising Voices. Twebuuzza ku bayizi, abasomesa, abaddukanya amasomero nabazadde mu ssomerolyo nga tugenda kukikola mu wliki eno. Era tugenda kukubaganya n'ebirwoozo n'ebibinja byabasomesa ko n'abayizi. Tukasaba wegatte mu kuddamu ebibuuzo n'okukubaganya ebiriwoozo ku ngeri ki gy'osanzeemu enkola eno n'okutuwa amagezi ku biki byolowooza ebiyinja okukolebwa okusobola okutwala enkola eno mu maaso.

Tumaze okufuna olukusa okuva ku muzadde wo naye nawe oli waddembe okwesalirawo oba oyagala okwetabamu oba nedda. Bwooba ngowulira okulubiriziddwa oba ngowulira toyagala kuddamu ebimu ku bibuuzo olwensoga yonna, ebibuuzo ebimu osobola okubibuuka oba ekibinja okukifulumamu. Omusomesa oba omukulu w'essomero ajakuba kumpi awo singa oba omwetaaze naye aja kwesuula akabanga akatamusobozesa kuwulira byetwogera.

Tukutegeeza 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 byoyogedde nga tukubaganya ebirowoozo ng'ekibinja; era tukusaba obeere mwesimbu era awa mazima nga bwekisoboka ng'okukubaganya ebirowoozo kugenda mu maaso.

Tuja kuwandiika byonna ebinakubaganyizibwaako ebirowoozo mu kibinja; nga kwotadde n'okukwata amaloozizi ku butambi. Kino kiyinza okutwaala obudde bwa sawa ng'emu. Tewali muntu yenna gwetugenda kubuulira kwebyo byotuzzeemu, oba okukozesa 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 kunoonyereza kuno?

Omwaana (Londako kimu):

Agaanye

Akkirizza

\_\_\_\_\_  
Name of witness

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Date

Erinnya ly'omijulizi

Omukono

Ennaku z'omwezi

Okirizza amaloozizi 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**

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### **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 omuni ezifuna mpora.

### **EBYAFAYO NE'SONGA YOKWEGA KUNU**

Tukokora 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 kukozezebwa aba Raising Voices okufuna engeri enyangu eya'masomero garakozesa. Tukokora 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. Tukokora 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**

Nitwija kusiima obworaikiriza [IBARA LY'OMWAANA] kwetaba mukubaza kunu ali omu rundi nabandi. Nokwikiriza kwaawe twija kuhikirra [IBARA LY'OMWAANA] kumukaguza uwe obwaraba nayendakwetabamu. Aho turatunga ekikaro ekirungi (aheeru) tusobole kubalizaayo. Ebikaguzo bijja kubanibikwata omwegi ebyamanyire ha GST nankoku bakunihira esobora kwongerwamu amaani. Okubazakwaitu kunu kwija kumara nk'esaaha emu. Omusomesa oba omukuru ondi weena owisomero aija kubaali haihi na [IBARA LY'OMWAANA] kurora nti abaana balinzirwe. Caali kimanye nti orulengo rwobuyambi mukuteeka munkora GST isomero lyomwaana liratungamumaiso oku tibukwija kusigikirra hali iwe oba omuntu ondi weena ou turabaza naawe haisomeroebyaratugarukamu. Tiharoho kibi kyoona ekikwija kuruga mu ngeri [IBARA LY'OMWAANA] agarukiremuebikaguzo. Inyweena nitubasaba kuba bamazima ekikumara obuturaba nitubaza naaiwe oba n'abantuabaingi Twija kuba noomu habakozi baitu owakuhandiika obu turaba ntubaza. Twija nokukwata amarakaomukubaza kunu, nokwikiriza kwaawe twija kuhikirra [IBARA LY'OMWAANA] kumukaguza uwe obwaraba nayendakwetabamu.

### **EBIZIBU/EBIKUTALIBANIZA**

Obuzibu obusobora kubaho mu [IBARA LY'OMWAANA] kwetaba mukuseruliza kunu nibunihirwa kubabutaito. [IBARA LY'OMWAANA] takwija kukaguzibwa uwe wenyini ebyarabiremu ebitali birungi. Baituuwe nasobora kubibazaho oba ali wenka/ ali mubaingi, oba [IBARA LY'OMWAANA] rundi abanda abaraba ali nabo. Hasobora kubaho obuzibu obutagendererirwe kuba [IBARA LY'OMWAANA] ahurraabandi nibabazaho obuzibu bwabu rundi kakuba [IBARA LY'OMWAANA] aijuka ebizibu uwe wenyiniebiyamanyisizeho abandi.

Kakuba [IBARA LY'OMWAANA] ahurra atalibanizibwemu mukwetaba mukuseruliza kunu aikirizibwekuguruka ebikaguzo ebindi ebikumutalibaniza rundi kugamba ngu kubaza kugarikire aho, atainekusoborra kwoona kandi tihaine ekiramubaho kyoona. Kakuba [IBARA LY'OMWAANA] atungakutalibanizibwamu kwoona kandi okarora ngu asobora kugoborra mu kuyambwa kwoona, abakozi baitubasobora kukuha abo abasobora kuhikirra.

Twija kukora kyoona ekikusoboka kulinda [IBARA LY'OMWAANA] ebyaratugambira nokutabigambiraabandi nkoku turukusobora obwire bwoona. Nkoku osobora kuba nomanya, ekirwaire kyakahuka ka Korona nikikyagenda mumaiso kandi nikiturrakuruga muntu ha muntu. Haroho omugisa gutaito [IBARA LY'OMWAANA] nababakozi baitu nibasoborakubuturra ngana batamanyire, kakuba batakyerinda. Nahabweki, [IBARA LY'OMWAANA] aija kusabwakuba haraho nabandi oburaiha bwa footi ibiri kuruga hali ogu akukaguza ebikaguzo nabantu abanda boona baine kujwaara mask. Nitugya nokubaliza aheeru. Ebi nibisobora kufoora kubaza kwaitokutabamu kuturrangana kandi kikakehya kusasana kwa kahuuka ka korona.

### **EBYOKUFUNAMU**

Baitu [IBARA LY'OMWAANA] kwetabamu kwe kwija kuyamba Raising Voices kumanya nkoku basoborakwongeramu amaani munteekateka yabo habwebikaro ebindi ebiri nka kinu kandi basobole nokukehyaha muhendo gwebibakuteeka muntegeka enu. Ebyoratugambira nibigenda kukoze sibwa Raising Voiceskuteeka munkora entegeka enu mumasomero maingi mu Uganda ekisobora kuyambaho mukuleetaamasomero kuba garuungi kandi gemirembe habwokusoma kurungi kwa'baana.

### **ENSIITA**

Ebituragambe byoona na [IBARA LY'OMWAANA] biija kulindwa mu nsiita kandi birakozesibwa habwokuseruliza kunukwonka. Ebimuratugamba byoona nibiija kurorwa abakozi baitu bonka. Busaaho ekya [IBARALY'OMWAANA] araturugamba ekiratekwa haibara lye oba ibara eryaawe rundi ekintu kyoona omuntuasobora kukoze sa kukumanya. Kakusinga tuhurra obuzibu bwoona, tusubora kumanyisaho abandi, baitutwija kulinda ebindi byoona ebiturabaza muniita.

### **OMUHENDO**

Busaho muhendo gwona iwe [EIBARA LYOMWANA] okwetaba omukwega kunu.

**OKUGARURAHO HABWO'KWETABA OMUKWEGA KUNU**

Busaho kugarurwaho 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 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 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 nkwenzeza hataroho musango gwona. [EIBARA LYO'MWAANA] okusobora kugarukamu bimu habikaguzo ebinkagulizibwe oba byona.

**KUSOBOORA EBINYAKURUGIREMU**

Habwakasumi obuturaba omukwega kunu, oija kuhebwa 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**

..... ansoboroire ebigenda kukolebwa, obuzibu obulimu, ebyaraganurwamu kandine' bikukwata hali obugabe bwa [EIBARA LYO'MWAANA] omumusomo gunu. Nkukimanya ngu encwamu yange kuikiriza [EIBARA LYO'MWAANA] okwetaba omukusoma kunu teija kuhindura obusagiki bya GST hali eisomero lyaye, oba habwoburungi oba habwobubi. kandi ninkimanya ngu [EIBARA LYO'MWAANA] aina kwikiriza kwetaba omukwega kunu mazire kuikiriza. Omukukozesa ebiraba bigambirwe, Eibara Iya [EIBARA LYO'MWAANA] tirija kwaturwa. Manyisibwe ngu nkusobora kwihamu [EIBARA LYO'MWAANA] akasumi kona halinyendeize kandi na [EIBARA LYO'MWAANA] akusobora kurugamu akaire kona bwakuba ayendeze. Nkukimanya ngu

okuteka omukono hakihandiko kinu tinkuhayo obugabe bwange orundi obwa [EIBARA LYO'MWAANA] baitu ngu manyisibwe hali omusomo gunu kandi nyeyendeize nyenka okwikiriza [EIBARA LYO'MWAANA] okwetaba omumusomo gunu. Kandi ninyikiriza ngu ebirabagambirwa [EIBARA LYO'MWAANA] bimale bikozezebwe aba IDinsight omukutolereza kandi nanyowe nyija kufunaho kimu hakihandiko eki.

**KWIKIRIZIBWA KUGENDA MUMAIISO**

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 [AMANNYA G'OMWAANA] amaloboozi ge okukwatibwa ku katambi? (londako kimu):

Yye                                      Nedda

**KWIKIRIZA KW'OMWAANA**

Olyota, ibara lyange [IBARA] kandi nkorra IDinsight. Nitukora okuseruliriza kwetegereza nkokutusoborakwongera amaani mu 'Raising Voices' Good School Toolkit (GST). Nitukaguza abeege, abasomesa, abakuru bisomero n'abazaire haisomero lyaawe mu sabbiti enu, nokubaza nabantu abaingi abasomesana abeege Nasabwa kwetabamu habwokuba nitwenda kumanya ebyomanyire ha GST nokuhurraebitekerezo byaawe nkoku esobora kwongerwamu amaani.

Twikiranize nabazaire bawe baitu oine obugabe kukomamu kwetabamu rundi kwaanga. Kakuba ohurraotalibanizibwe rundi tokwenda kugarukamu ekikukaguzibwe 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.

Nitwenda mumanye nti obwingi bwobuyambi isomero lyanyu liritunga habwa GST mumaiso okutibulisigikirra hali iwe oba omuntu ondi weena haisomero lyanyu kutugarukamu mungarukamu yoona. Busaho kibi kyona ekiribaho habwebyo ebimutugarukiremu; nitwenda 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 nitukozesa ibara lyaawe kandiebyoratugarukamu tibikwija kukwata hangeri eyokusomamu mukitebe. Kakuba oba oyeralikirire rundiotasemerirwe ha kintu kyoona ekirabaho obu nitubaza, osobora kugambiraho omusomesa waawe obaomuzaire kandi nibasobora kukuyamba.

Oine ekikukutalibaniza kyoona kuruga hali ebi nkugambire?

Noyenda kwetaba mukuseruliza kunu?

Omwaana (Circle one):

Aikirize kubamu

Ayangire kubamu

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Name of witness

Signature

Date

Ibara ly’owabaireho

Omukono

Ekiro

Nokiraniza kukwata amaraka gawe hakatambi (Tekaho akamanyirizo):

Ego

Nangwa