

QUALITY INDICATORS FOR SUSTAINABLE EARLY CHILDHOOD EDUCATION PROGRAMMES FROM A COMMUNITY

PERSPECTIVE: A CASE OF KARAMOJA REGION.

BY

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Declaration

This thesis is my original work and has never been presented for the award of a Doctor of Philosophy degree in any other University.

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Dedication

This thesis is dedicated to the Almighty God for His everlasting love, wisdom and care for me and to my husband Mr Amunyo Gideon for the holistic support that he rendered to me.

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Abstract

If education has to be meaningful in a way that addresses community perspectives, sustainability of interventions and quality must be addressed in the perspective of the beneficiaries. The purpose of the study was to establish quality indicators that ensure sustainable ECE programmes from the community perspective. The objectives were: to assess the caregivers' ECE quality indicators that ensure sustainable programming from a community perspective, to explore the expected child ECE quality indicators that ensure sustainable programming from a community perspective and to establish the ECE site quality indicators that ensure sustainable programming from a community perspective. The researcher employed a qualitative research approach and case study research design. The study respondents were: caregivers, parents, elders ECE focal point officers and children. Observations, face to face interviews and focus group discussions were used for collecting data. A total of 40 research participants participated in the data collection. The data was thematically analysed following the reduction, imagination, variation and essence. The findings were presented basing on the objectives, as far as sustaining early childhood education programs in karamoja are concerned, the respondents want caregivers who are: culturally competent, teach their children using the Akarimojong local language, intentional caregivers and caregivers who come from their own communities. In order for them to keep their children in the ECE sites, they would like to see that their children are taught: good morals, animal awareness, craftmanship, and read and write in Nga'karimojong language. As far as sites are concerned, the respondents said a good site is that with: high enrolment, reliable water supply, provides food and have female caregivers. They wanted their children to be able to learn how to earn a living by using locally available materials through engaging in survival and life skills such as making crafts, tools and implements to use for home management and farming. The study concludes that the Karamojongs want caregivers who permanently and constantly work there and communities will only accept caregivers who only have good morals and knowledge of their culture and they are willing to teach. They also have good knowledge on what they expect their children to learn at the sites and what they expect of a good ECE site. All categories wanted their children to learn in welcoming spaces. They perceived a good ECE site as one that is good for children instead of the community which implies that they have the good benefit of the children in their mind. Therefore, Karamoja may need more non-formal initiatives to supplement the national ECE curriculum with programmes that help children acquire practical skills while receiving basic formal education, to ensure that children leave ECE centres with sufficient skills to make a decent living.

List of Acronyms

ABEK Alternative Basic Education for Karamoja

ABER-K Addressing Barriers to Enrolment and Retention in Karamoja

COLONISA Community-level Nutrition Information System for Action

DES Directorate of Education Standards

CSOs Community Support Organizations

ECCE Early Childhood Care and Education

ECD Early Childhood Development

ECDE Early Childhood Development and Education

ECE Early Childhood Education

ECEC Early Childhood Education and Care

EFA Education for All

ELDS Early Learning and Development Standards

EMIS Education Sector Management Information System

IREAPP Integrated Rights to Education and Participation Program

MOES Ministry of Education and Sports

NCST National Council of Science and Technology

NIECDP National Integrated Early Childhood Development Policy in Uganda

NGO Non-Government Organization

SCiUG Save the Children Uganda

UBOS Uganda Bureau of Statistics

UNESCO United Nations Educational Scientific and Cultural Organization

UNICEF United Nations International Children's' Emergency Fund

UNICHD United States National Institute of Child Health and Human

Development

GUREC Gulu University Research Ethical Committee

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter provides a background to the study, historical perspective, conceptual perspective, contextual perspective, theoretical framework, statement of the problem, purpose of the study, objectives, research questions, significance geographical scope of the study and concludes with definition of terms.

1.1 Background to the Study

Early Childhood Education (ECE) is crucial to a complete and fruitful life of a child and the development of the country (UNICEF, 2001). It is a critical stage of development that lays a strong ground for children's welfare and learning. Studies have revealed that partial development of an individual's intellect potential is established by four years and so ECE programmes can have a long-lasting impact on mental capabilities, character and social behavior (Heckman & Masterov 2007). Advocates reason through growing evidence that ECE must stand as a priority on any country's progress because it is a main contributor for Education for All (EFA) and Millennium Development Goals (MDGs) set out (Naudeau et al., 2011: xiv; UNESCO, 2011a: 29). The world's populace below 5 years was at 738 million in 2005, and is predictable to increase to 776 million by 2020. Amongst regions however, there remains significant variances in child populace trends: deteriorating in the developed and transition nations, as well as East Asia and the Pacific, calming in Latin America and the Caribbean, and to a smaller degree in South and West Asia, and increasing in sub-

Saharan Africa (the number of young children is expected to grow by 35 million by 2020) and the Arab States, though at lower rates since 1990 (UNESCO, 2007: 118). ECE is the greatest crucial and profitable investment to advanced learning. Research reveals that the brain grows to 90% of its adult weight by age five. Thus, access to quality ECE is very important for complete intellectual, psychological, emotional, language, social and physical expansion and lifelong learning. It also has a noteworthy influence on a person's capabilities, attitudes, morals, skills and conduct in the future life. The national population projections of 2018 show the number of children amongst the ages of 0 to 8 years as 11,575,100 representatives of 30% of Uganda's population. Of these children about 55% live in conditions of scarcity (UBOS, 2016). There are 3,614,827 children aged 3-5, who are suitable for pre-primary education (EMIS, 2016). Though, by 2016, there were 6,798 registered pre-primary schools with a recorded total enrolment of 563,913 learners', 279,089 (49.5%) were boys and 284,824 (50.5%) were girls. This indicates a net enrolment of 15.6% meaning that 3,050,913 eligible pupils were not accessing pre-primary education in 2016. Relatively, access to ECE distribution stood at; 9.5% in Uganda, 53.3% in Kenya and 35.5% in Tanzania during 2014 (ESSAPR, 2013/14).

There are various profits and justifications aimed at investing in ECE programmes. Noteworthy venture in Early Childhood Development (ECD) yields astonishing earnings which surpass the yields on greatest savings either private or public (Rolnick & Grunewald, 2003). Investment in ECE shapes social capital (Heckman & Masterov, 2004, OECD, 1998; Heckman, 2000; World Bank, 2003; Penn, 2010). Explicitly, this means that virtuous ECE programmes support public systems

and enhance service delivery and social structures as well as educating and involving families (UNICEF, 2001). Therefore, the instant and lasting profits of programming are not just limited to young children, or men and women as parents, but also to the children because it develops a society's capacity. Investments in children's social capital through ECE is thus viewed as taking high profits in the long perception, as well as encouraging ideas of societal investment and employability in the short term (cf. Council of the European Union, 2006).

In Nigeria, for instance, the community-level Nutrition Information System for Action (COLONISA) project depended on community investigation to build baby friendly communities. Presently 32 communities are at work on helping exclusive breastfeeding, timely and suitable complementary feeding and improve household sanitation. Looking at the Impilo project in South Africa, community-based ECE programme is nurturing problem solving and tolerance against traditional raciallybased hatred amongst families and communities. ECE helps build community networks that can both increase the choice of services when wanted and respond to crises as they arise (World Bank report, 2001). ECE lays the crucial fundamentals for language acquisition, successful lifelong learning, social integration, personal development and employability. If solid practicalities are laid throughout a child's formative years, later education turns out to be more effective and more prospective to continue through life, increasing the fairness of educational outcomes and letting down the costs for society in terms of lost talent and public spending on welfare, health and even justice. (Council of the European Union, 2011, p. 2).

At the greatest elementary level of existence, ECE programmes decrease child death. For instance, the Pastoral da Criança (Child Pastorate) programme in Brazil is ascribed with reducing child mortality by sixty percent amongst active communities (World Bank, 2002) This program was sustained through training helpers, mostly women as community health agents. They observed babies' weights and trained families about the relevance of relating with and motivating their young children. They also dispersed information in critical places about family planning, prenatal care, breastfeeding and oral rehydration therapy. Sustaining ECE programmes confirms a standard of health services and nourishment initiatives to children essential to avoid many preventable diseases (UNESCO, 2007). Children joining in the Colombia Community Child-Care and Nutrition Project and the Bolivia Integrated Child Development projects, for example, are required to complete their immunizations within six months of joining.

Studies have demonstrated that high quality ECE advances children's cognitive and social development, immediately and long-term (Barnett 2011; Blau & Currie 2005; Engle et al. 2007; Heckman & Masterov 2007). Much of the evidence is from U.S studies, but there is a significant world-wide study base including severe randomized hearings, some with long-term follow-up (Kagitcibasi et al. 2009; Nahar et al. 2012; Raine et al. 2003; Walker et al. 2006). The indication of positive effects from high value ECCE is curiously consistent regardless of context, taking into account that quality of ECCE must be adjudicated comparative to situations in the home (Barnett 2008b; Burger 2010). ECE involvements have not only a big cost-benefit share, but then also advanced degree of return for every dollar invested than interventions focused

at elder children and grown-ups (Heckman 2008b; Heckman, Stixrud, & Urzua 2006). Evidence proposes a possible return rate of 7% to 9% yearly from first-class ECD programs aiming helpless clusters. Plenty of studies and experiences evidently display that ECE arouses children's wish and capability to study, and thus can rise the reoccurrence on investment in instruction by dropping replication rates, growing school readiness and making education more actual (UNICEF, 2010).

In the case of Uganda, we have indigenous groups like Karamojongs who also have problems with sustaining education interventions. Therefore, we question if any of these can work for them. The purpose of the study was to establish ECE quality indicators that ensure sustainable early childhood education programmes from a community perspective.

1.1.1 Historical Perspective

In the traditional Ugandan society, education of the child was governed by family and community traditions and by social structures. Each community had its own education system to socialize children into its culture, values, and traditions. The child's education began at birth and continued through various stages and age groups, with a system of education defined for every stage. Early education transmitted important aspects of culture and values, such as sharing, social responsibility, belonging, mutual dependence, mutual respect, continuity, obedience, respect for elders, cooperation, fear of God, and ability to relate with other people (Dembele 1999; Kenyatta & Kariuki 1984; Kilbride & Kilbride 1990; Mwamwenda, 1996).

Beginning from infancy, children were taught through lullabies, songs, and games, mainly by their mothers, although other caregivers such as grandparents, aunts, and older

siblings assisted. Stories and legends were used to in still morals and to teach the community's history and traditions (Mbithi, 1982). Fathers, elders, and neighbours participated in the education and socialization of older children. Grandparents played a special role of teaching children's sensitive topics (such as sexuality) and of passing on morals, values, history, and traditions through stories, legends, and conversations.

In Uganda, Nursery education (ECE) was brought in by the British colonialists.

The beginning of pre-primary education in Uganda can be traced back to the 1930s when it was initiated by the European missionaries, Goans and Asians. The Pre-schools were private, established exclusively for the use of private communities. Obua-Otoa (1996) noted that the objectives of establishing the Pre-primary school by then among the colonialists were to assist the European working mothers who wanted their children taken care of but did not want them to be left at home with the Ugandans and to prepare European children in basic skills that they would later use to fit in European schools when they went back home.

By the 1950s, the learned Ugandans and the Goans (Indians) had learnt and copied the new practices that the Europeans had introduced and set up their own pre-schools to cater for their children. Among the first nursery schools was Nakasero nursery established in 1948. The private individuals persisted in their effort to provide pre-school education to the African children amidst challenges that ranged from negative publicity by the white missionaries, poor working conditions and lack of government support. The private sector continued providing ECD services with limited government support till government declared her commitment to support ECD in the ECD policy (2008). The ECD policy proposes that the initiation and implementation of ECD programmes in Uganda shall

remain the responsibility of the private sector. Government of Uganda took upon itself the development and dissemination of policy guidelines, curriculum for ECD centres and ECD teacher education. It also pledges to fund assessment and qualification framework, advocacy, community mobilization, monitoring, evaluation and research for quality assurance.

Looking at Karamoja where the study was done, ECE started as a feeding programme for needy children by the Comboni sisters in 1970. Later on, the Comboni sisters handed over the centre to evangelising sisters who then turned those feeding centres into ECE centres for the children in 1989. After the ceremony of un earthing the pen was done in 1995 during the launch of Karamoja non-formal education, the benefits of education were slowly recognised in the region (Datzberger, 2016). It was at this time when many education interventions and CSOs started flocking to Karamoja to give support in different ways. In 2005 SCiUG started the first ECD centre in Nakyele in Nadunget Sub-County in Moroto district. Originally, the centre was an ABEK sedentary centre however when the children's enrolment increased, the centre was now divided as both ABEK and an ECE centre. The ECE centre now became a feeding centre for the ABEK (Interview with the ECD focal point officer Moroto on 13th /08/2021).

In 1980 in Uganda, the preschool program for 3–5-year-olds was transferred from the Ministry of Culture and Social Services to the Ministry of Education and Sports, with responsibility for the 0–3-year-olds assigned to parents. One ECEC policy began to emerge in 1993 in response to the Education Policy Review Commission Report which found a lack of government control of quality, curriculum, pedagogy, facilities, and age of entry (EFA Assessment Report, 2000). The report set out

recommendations and the government has committed itself to supporting a holistic model of ECEC as the foundation for basic education and the right of every child. The goal is to improve existing institutions for 0–1-year-olds, kindergartens for 1–2-year-olds, and nurseries for 3–5-year-olds. Therefore, the purpose of the study was to establish ECE quality indicators that ensure sustainable early childhood education programmes from a community perspective.

1.1.2 Conceptual Perspective

A quality indicator is a quantitative or qualitative variable that provides a valid and reliable way to measure achievement, assess performance or reflect changes connected to an activity, project or programme. Fundamentally an indicator provides a sign or a signal that something exists or is true. It is used to show the presence of state of a situation or condition (UNAIDS, 2010). In dealing with indicators, I come to realize that some scholars have gone further in identifying these indicators and categorising them as: in-put, process outcome and context indicators (Scheeres, 2011) however, for the case of this study, I consider outcome indicators that focus on sustainability as well. The concept "quality indicators" is subjective (Myers, 2001) and the inquiry of quality in early childhood education is no omission. There is no collectively acknowledged definition of quality indicators (Mosha, 2000; Sims & Parry, 2006). Post modernism view quality indicators in early childhood services as a created idea, subjective in nature and founded on morals, principles and awareness, instead of objective and world-wide truth (Dahlberg, Moss & Pence, 1999). The viewpoint shows the denotation and awareness that quality indicators can alternate depending on the separate situations. Nevertheless, the impression of supremacy is subjective, a grade of

agreement does exist (Ishimine, Tayler & Bennett 2010; Olaleye, Florence & Omotayo, 2009; Rivas & Sobrino, 2011). Numerous researchers accept the progression groups of quality (Burchinal, 2010; Ishimine, et al., 2009; Marshall, 2004). These quality variables are related, and influence the quality of the educational experiences for children.

Sustainability is defined as an ability to maintain a programme, project or an intervention over a long, perhaps even an indefinite period of time (Kuhlman, 2010). Academic Advisory Committee for the Office of Sustainability at the University of Alberta (2010) put together a working definition of sustainability as a process of living within the limits of available physical, natural and social resources in ways that allow the living systems in which humans are embedded to thrive in perpetuity. The concept "sustainability" was first used by the World Council of Churches in 1974 in relation to environmental conservation encounters obtainable by progress which is connected to communal insinuations, like scarcity. The debate tried to reunite apparent battles amongst the situation, economic growth, and social justice (Dresner, 2002). It was presented by the World-wide Union for Conservation of Natural Resources in 1980 as a concept for addressing conservation, economic, and social issues, it was well-defined as "the integration of conservation and development to ensure that modifications to the planet do indeed secure the survival and well-being of all people (World Commission on Environment and Development, 1987, p.43)". Sustainability gained additional prominence in 1987 when the United Nations World Commission on Environment and Development published its report "Our Common Future" (World Commission on Environment and Development, 1987), chaired by Norwegian Prime Minister Harlem

Brundtland, the article grew into known as the Brundtland report. It recommended that the contending strains for environmental defence and economic expansion obligatory a new method, referred to as "sustainable development."

Sustainability is drawn from the origin word "sustain" meaning, to provide conditions in which something can happen (Black Publishers, 2007). EU (2004) defines sustainability as the likelihood of a continuation in the stream of benefits produced by the project after the period of external support has ended. Mulwa (2010) noted that project sustainability concerns with the endurance of a project till it achieves the set purposes. Sustainable ECE programmes were determined by the capacity and the ability to maintain interventions for its benefits over time since sustaining ECE programmes allows every human being to acquire the knowledge, skills, attitudes and values necessary to shape a sustainable future (UNESCO, 2014).

The researcher went to the field to find out those quality indicators that communities would like to see in order to keep their children in the ECE sites. The perception of sustainability can be realised within time and varying social, economic and political contexts. To Williams (2003), sustainability is replicated by the measurements of the public to manage with change and adapt to new circumstances and guarantee unceasing reality and distribution of facilities to the public associates after the outside provision stops. For a development to be sustained, a multi-dimensional trait of sustainability that is social, cultural, economic and environmental pillars has to be well thought out.

1.1.3 Contextual Perspective

In Uganda, ECE has not been taken fully by the Government of Uganda. All ECE programmes are still in the private sector and well-wishers however, the Government has gone ahead to support ECE by providing policy guidelines that help to guide the different stakeholders on the ECE programmes that are to be provided to the children bearing in mind the national purpose of ECE that focusses on ;increasing access to equitable, quality, integrated, inclusive and developmentally appropriate early learning and stimulation opportunities and programmes for all children below eight years in Uganda (NIECDP, 2016 p.7).

According to the ECD education sector policy, ECD in Uganda is provided in the following categories: day care centres, home-based ECD centres, Community Based ECD centres, Nursery school/kindergartens and lower primary classes (ECD Education Sector Policy, 2007). The beneficiaries of these programmes are children aged zero-eight years who are supposed to be enrolled in day care centres baby, middle, top nursery and lower primary classes (ECE policy, 2007). The Education Act of Uganda (2008) also recognises pre-primary education as the first level of education that must be given special attention as it marks the beginning of a child's education and so the NGOs supporting ECE activities in Karamoja base their support on the guiding principles given in the ECD policy (NIECDP, 2016 & ECD Education Policy, 2007).

Karamoja, ECD centres are run as community centres in separate locations close to primary schools however some primary schools offer ECD units on site. The costs of ECD programmes are entirely met by parents and CSOs supporting programmes in different districts. Nationally, ECD is typically divided into three

annual cycles for children aged three to five years however in Karamoja, the average age of children in ECD programmes is two to six years and in places where there are no primary schools attached, children can remain in ECD or pre-primary centres until the age of eight to ten years. There is also a tendency of older children who accompany their younger siblings sometimes staying in the classrooms or linger at the centre, especially if they have never received schooling. They will usually participate in the ECD activities (UNICEF, 2015). Another scenario in karamoja is that children come with their young siblings of say three months to the centres because it's believed that an ECE site is a school for young children hence the age range of children in ECE sites is from three months up to 10 years.

Karamoja is a semi-arid region that faces drought throughout the year. Rain shower is typically acknowledged once in a year in the months of March to May ((DanChurchAid 2010; van de Steeg, Herrero & Notenbaert 2013). Entirely all the food stuffs that people depend on for the entire year must be grown in that one season. Hence during that rainy season, most activities like studying are not considered because families' grow crops for survival during dry spell which follows. Whenever food and water are not enough, many opt to plead for food on the highways. Young ones are encouraged to go begging because people simply give them handouts, money, and food stuffs as opposed to grown-ups. Hence, families as a survival plan would relatively retain their offspring in the streets as mendicants to look for food instead of sending them to school, because they do not realize instant payment for actuality in school.

Any schooling involvement in the place that does not take a school feeding constituent which permits young ones to eat while studying will flop to retain any child

at school. The larger Nga'karimojong societies are pastoralists who exercise nomadic lifestyle. These communities change from one place to another as entire society or talented bodied adolescence and men walk their livestock to far areas in hunt of grassland and water (Datzberger, 2016). Whereas on the transfer, children aged five-sixteen become shepherds to look after the cattle. In this respect, societies want their children to be with them to carry out their shepherding or food gathering activity for that will ensure household survival instead of wasting time being in school the whole day (Akabwai, 2007).

In Karamoja region, research findings indicate that 63.4% children aged 6-9 years and 85.5% aged 10-19 years are enrolled at school. The reports further indicate that although more than 14 percent of children aged 3-5 years are enrolled in Early Childhood Education Centres, (ECEC), about 100, 317 children in the same category are missing Pre-Primary education in the region (UNICEF 15th/Jan/2018 report). The same report indicates that Kotido has the least number of children in ECE with 5%, followed by Abim and Nakapiripirit tying with 6% while Napak has the highest number of children in ECEC with 35%. In completion rates, only 28% (30% males and 25% females) of children who start primary one reach primary five in Karamoja. The report reveals that Kotido district has the highest number of children out of school with 89.1% for children aged 6-9 years and another 82.1% of children aged 10-19 years old.

The statistics is frightening bearing in mind that there are 59 NGOs working in Karamoja and 20 organizations supporting specifically education through 29 projects working hard to improve on the status of both the young and old (Karamoja NGO mapping report, 2016). Save the Children supports local government and communities

in four districts in Karamoja (Kotido, Napak, Nakapiripirit and Moroto) to implement ECE programmes in 24 centres for children aged 0-8. Save the Children constructs ECE centres while UNICEF conducts training for ECE caregivers to help them stimulate the physical, cognitive and psychological maturation and development of children. The Karamoja intervention is modelled on concepts of traditional child nurturing practices with a combined set of facilities and in-built outline of child safety and participation.

The benefits of sustaining projects can be realised in several ways. According to Clarkson et al, (2011) and Ambec and Lanoiue (2008) sustaining projects helps to upsurge the worth of the establishment, create chances, eradicate/diminish danger, rise income and decrease expenses. To Ambec & Lanoiue (2008) sustainability generates new chances, increase income by providing improved access to the developments. When sustainability is placed into practice, the component of lavish expenditure will be partly removed; and by so doing the venture will be a core of struggle. Research has revealed that current stakeholders will like to advance their capitals doing it at the lowermost likely rate. Hence, Developments that will implement sustainability as a practice will appreciate the supreme modest profits (Reed & Wilkinson, 2005). Sustainability fetches innovations and unique resolutions (Han, 2012). Sustained developments will continuously develop facts of position for other persons or societies that want to accept similar projects and therefore convert case studies for learning. Project sustainability is relevant for it benefits appropriate use of the massive possessions devoted in the project. Consequently, permanence of the project extended later outside provision has stopped, centrals to economical utilisation of resources and

avoids misuse of the same. Sustainability permits the community to continue manufacturing the much-needed results, to certify that their greatest felt necessity is met hence, resolve their challenge long after the outside help has ceased.

Partaking sustainable programs for ECE, is investment in human capital (Heckman & Masterov, 2004), which takes overall economic success for families, societies and the nation (Calman & Tarr-Whelan, 2005). At the initial stages, investment in ECE pays back 87% in terms of advanced efficiency in primary education (Jaramillo & Mingat, 2006). Uganda specifically has not had much focus on sustaining ECE programs that are hinged on cultural practices and belief systems as it was perceived to be a reserve for parents and private practitioners (Ministry of Education & Sports, 2007).

Sustaining ECE programmes is important in enabling economic progress and transformation through giving parents and caregivers of children the chance and elasticity to join the labour force (Joe, 2012). In addition to the optimistic effects on children's education measurements and educational performance, it was found in Brazil that sustaining ECE programmes condensed work losses on the part of parents who previously had to take time off to care for their children. Sustaining ECE programmes can permit members to earn extra and can increase their eventual productivity in the workforce. An assessment of a Colombian home day care programme established that twenty percent of the women with children in the programme altered their service status after putting their children in day care centres.

The sustained ECE programmes stated above have been successful because, linking the community is vital to taking long term influences from any progress.

Research has proved that for any ECE programme to be sustained, communities should always be involved at various phases, because it will give them possession in the project and there are high likelihoods that they may last with some project features even after the project funding has stopped. Because the whole procedure will be participatory, the services and information increased by the current group of individuals which will be transportable and also replicable. Additional approach is committing resident groups since they show actual significant part in upholding program ideas. One can reinforce sustainability of local projects by involving them in preparation and application phase. Having public support sensitizing the community about the profits of a specific package and then starting a policy support can also ensure sustainability in the long run. Any development ought to have a long-term idea. Persons should recognise where to take the group after a period of five or ten years and above all expanding funding sources. The greatest imperative feature of sustainability in programmes is to expand donor base and to advance long term corporations with donors to support the programmes.

Even though there is evidence in other countries on the strategies of sustainability of programmes, data on child growth and evidence on what works in diverse geographic, socio-cultural and economic Rogoff (2003, p.78) backgrounds, in emerging nations, is yet evolving (Lee & Walsh 2001). UNICEF has stayed occupied with countries and associates to close the information gap by developing sustainable indicators to measure the status of ECE results through the Multiple Indicator Cluster Surveys (MICS) which were developed after the world summit for children declaration 1990 for sustainable interventions (2011-2015 bureau of statistics). Indicators intended

to measure the excellence of a child's home situation and access to early childhood care and education were comprised in the third round of MICS (MICS3), applied mostly in 2005 and 2006. These sustainable indicators offer very good approximations of the quality of the child's proximal and most significant settings for inspiring and helpful development. The various countries contributing in MICS3 included these indicators for sustaining the ECE programmes on early learning and child development with exception of Uganda. So, the researcher went to the field to establish the quality indicators that ensure sustainable programming from a community perspective.

1.2 Theoretical Review

This study was guided by two theories, one of them was the social capital theory advanced by Bourdieu (1984) which states that people are rooted in a system of social relations that influence choices and actions. Social capital is explained as features of social organization such as networks, norms and social trust that facilitate coordination and cooperation for mutual benefit (Putnam 1996). The term social capital was used as early as 1920 in Lyda Judson Hanifan's work entitled; goodwill fellowship sympathy and social intercourse among the individuals and families who make up a social unit. Social capital has been classified as bonding, bridging and linking. Bonding social capital is for people with moderately high indentation of network end like the Karamojongs. This kind of bonding focusses on straight ties amongst persons inside the similar common collection. It is more linked to local communities where various people recognize many other people in the group. It is linked to strong norms, values and trust which can have both positive and negative manifestations and implications on the social group.

Bridging social capital is between individuals which cross social divides or between social groups. From a network perspective bridging social capital places the actors at structural holes where each is able to tap into the social network resources of each other's social group. This is also described as vertical ties often operating through formal hierarchical structures. Bridging social capital may not involve many shared norms but is likely to be associated with mutuality and 'thin trust'. It may provide access to network resources outside of an individual's normal circles and as such can provide significant individual (and group) benefits. Linking social capital norms of respect and networks of trusting relationships between people who are interacting across explicit, formal, or institutionalised power or authority gradients in society'. In many ways linking social capital is not much different to bridging social capital.

An imperative variable to communal investment is the quantity of hope among followers in a social network. Two forms of hope occur in social network, 'generalized' belief, which is hope amid two unidentified followers of social network and superior trust shared among friends, families and extra persons with facts about one another (Paldam, 2000). In general, trust is the glue that holds together the normative environment of groups with social capital. It is the guarantee that cooperative behavior will be shared by others and not given benefit of by free riders. The level of trust controls the level partnership can produce between two persons. Thus, any dimension of community wealth must measure trust between several heights of social systems. The reason the societies do not assent to the arrangements is that they are not involved at the designing stage of the programmes. The stakeholders are not brought on board at the early phases. The investigators sit in their offices and base their programmes on

statistical evidence without involving the beneficiaries. So, because the initiators work alone after listening to the government or funders, the beneficiaries do not feel they are part of the projects introduced yet according to the theory, everybody should work as a system and build trust from one another. That is why immediately the funding stops, the projects also stop.

This theory relates to the current study in that, for any program to be sustained, the social systems should work together for example the family system, the community system and the education system. So, the families, communities and social services and the education system should work together to identify the ECE quality indicators for the children, teachers and sites then support in the designing, implementation and supervision of the ECE programmes for sustainability. If researchers use the strengths of communities, enshrined in their funds of knowledge, we are more likely to tap into their reserve support for ECE interventions. The social capital theory therefore when correctly implemented helps the teachers and the education sector in working collaboratively with the parents in setting up systems that aim at sustaining ECE programmes in the communities.

The second theory that guided the study was the 1997 Strength Model Theory by Dennis Saleeby, Charles Rapp and Anna Weick (Rapp, 1997) which believes that we can only achieve sustainability when we discover, use and enhance the capabilities, interests, knowledge, resources, goals, and objectives of individuals (Cederbaum & Klusaritz, 2009). This means that in every problem situation, the client is able to access inner strength to solve it because he/she is the expert (McQualde & Ehrenreich, 1997). The theory blends well in this study as it refocuses our attention to the use of strength

of communities enshrined in their funds of knowledge to tap their unreserved support for ECE (Ejuu, 2013). If we see a problem with the quality of ECE service provision in communities, then we need to focus on what communities believe in as quality. Thus, taking into account community perspectives that makes us to recognise their strength and use to build quality programs that can be sustained even after the funders have left.

The issue that must be addressed is the fact that there are differences in education quality indicators being upheld. The cultural perspective of communities must be considered and in-built into the quality tools and later education curriculum to make schooling popular in these areas. It has already been acknowledged that there exist geographic and cultural limitations of the research base that informs current child development theory, learning assessment tools, and program models (Ball, 2010). This study will seek answers to questions like 'what do teachers, parents, and communities see as quality indicators, and how do they see the manifestation of these indicators in current programmes? From these questions the study will identify some quality indicators for teachers, sites and children in the perspective of communities. These indicators may be used as learning outcomes by agencies and government as they review their programs to make them culturally and contextually relevant for sustainability.

1.3 Statement of the Problem

When we have quality programmes according to the beneficiaries, it is most likely that these programmes can be sustained (Ejuu, 2015). In Indonesia, the Bina Keluarga and Balita (BKB) venture began in 1982 as a population, health and nutrition

agenda, monitoring children's height and weight and giving healthy meals at resident sites. The project was sustained since community women were taught to perform activities on numerous aspects of child progress at these nourishment centres. When the financial crisis knocked the country in 1997, the organisations remained now in place. The World Bank gave a loan to Indonesia worth \$21.5 million for the Early Childhood Education Development, which involved an emergency food component for infants aged six to twenty-four months in Indonesia's underprivileged communities (World Bank report, 2000). The existing structure gave an opening to defend infants from everlasting physical and intellectual stunting linked to malnourishment. The programme above was sustained because of using local initiatives owned by communities (World Bank, 2000).

It is at this point that the ECE education systems in Africa must recognize and value patterns of intelligence that exist already in their culture if they want programmes to be sustained because their culture requires it (Ogbu, 1994, pp. 366). Nsamenang, (2005b, pp.257) posits that "culture is central" to supporting African children's development and learning of norms. It should therefore be noted that culture is the heart of Africans which may not coincide with a large part of standards originally developed outside the region (Ejuu, 2012). This study sought answers to questions like 'what are the ECE quality indicators that communities would like to see from caregivers, children and sites in order to sustain the ECE sites in Karamoja.

However, in the case of Karamoja there is an imbalance in the provision of ECE programmes because they are not many compared to other parts of the country. The ECE programmes supported by NGOs are not sustained, they usually start and collapse

after the funders have left leaving Karamoja the way they found it (Ejuu, 2013). Some of the ECE programmes that were implemented and collapsed include: UGA ECCD for Young Children in the Pastoralist Community 2015-2018, Play Lab/ ECD BRAC 2016-2018, YC/ECD Moroto 1/1/2016-12/3/2016, Stopping Child Labour through Education and Livelihood SCELL -4/1/2016-12/1/2018 (Karamoja NGO Mapping Report, 2016). Could it be cultural practices and beliefs that see quality of schools in a different perspective plays a role in keeping children out of school? Could it be that what children are taught in the schools is not what parents want? Even with the support of UNICEF and SAVE the CHILDREN NGOs the communities cannot sustain these ECE programmes immediately the funders leave. Some elders here still view western education as a burden to their way of life. They prefer boys to look after the cattle, while girls get married as soon as they are ready (Ssekika, 2013).

Numerous studies have been conducted on sustaining ECE in terms of child health services but not on caregiver quality indicators at a community perspective (World Bank, 2002), Others have been conducted on ELDS and children's learning outcomes (DES, 2015) but not on child quality indicators while others have been conducted on BRMS and school quality (DES, 2010) but without a focus on community led ECE centres. The research gap in this study was that non-of the studies has focussed on quality indicators and how to sustain ECE programmes from a community perspective. If quality can influence sustainability, then there is need to explore it further.

1.4 Purpose of the Study

The purpose of the study was to establish ECE quality indicators that ensure sustainable early childhood education programmes from a community perspective.

1.5 Objectives of the Study

- To assess communities' perspectives regarding quality indicators of ECE caregivers' towards sustaining ECE programmes in Karamoja.
- 2. To explore communities' perspectives regarding quality indicators of ECE children towards sustaining ECE programmes in Karamoja.
- **3.** To establish communities' perspective regarding ECE site quality indicators towards sustaining ECE programmes in Karamoja.

1.6 Research Questions

- 1. What quality indicators in the perspective of communities must caregivers possess if ECE programmes are to be sustained in Karamoja?
- 2. Which quality indicators in the perspective of communities must children who attend ECE programmes possess if such programmes are to be sustained in Karamoja?
- 3. What quality indicators in the perspective of communities must ECE sites possess if ECE programmes are to be sustained in Karamoja?

1.7 Significance of the Study

This study may help the Ministry of Education and Sports to construct measurement tools for all Early Childhood Education quality indicators. The teacher/caregiver's quality indicators can become a check-list that can be used to develop sustainable caregiver training programs and materials.

Additionally, well-wishers and programme officers may use the expected site quality indicators that are recognized to set learning sites and they can also be used to track what parents think a quality ECE centre they expect should look like.

Further, the Universities that are responsible of designing ECE teacher training programmes may review their programmes to incorporate desired quality indicators to improve teacher quality in the perspective of communities.

The findings of this study may also help the sites to adopt the quality indicators as perceived by parents so that they may see increased enrolment and sustainable ECE programmes. A paper that documents the findings will be written and published in an international journal to disseminate to interested stakeholders for possible policy shifts.

Finally, the findings can inform the design, development and implementation of education community interventions guided by the quality indicators culminating from this study.

1.8 Limitations

The study was limited to only five districts in Karamoja region out of the nine districts. The study was done in Napak, Moroto, Nakapiripirit, Amudat and Kotido. The results were only interpreted according to the districts chosen. This actually means that the discoveries from the study cannot be generalised to other districts in the region, and other regions of the country because they may not accurately reflect the situation in the districts in other regions of the country. Although there are many different stakeholders the researcher would have contacted to find out about their views on how to sustain ECE in Karamoja in this study, participation was confined to a few

participants like elders, parents, caregivers, children and ECE focal point officers.

Again, the study was limited to the pre-primary learners including learners at the nursery schools. Accordingly, the results of this study cannot be generalised to the primary school learners because their views were not captured in the study.

Due to the rainy season, it was not easy to find people in their homes because of farm work. However, the researcher had to make appointments with the CDO (Community Development Officers) prior to the visit so that he would make arrangements with the participants. Traveling within and out of the districts in Karamoja region was terrible during rainy season. The roads to rural sites were impassable. This hindered the study due to bad roads. The researcher suspended appointments to some sites in Kotido until the rains were over and the roads were passable by a motor cycle. In Amudat, public transport was not in existence. The researcher had to hire a car to drive us for over 50km to a site called centre X a child friendly space in Loroo sub-county bordering Kenya. Whenever the researcher reached any site, the caregivers would always help us to call for the parents and elders who are nearby for us to interact with. However, in many sites, the researcher would also find the parents and elders lying or seated around the site premises and they would quickly come to us to find out why we were there.

1.9 Delimitations

The study was conducted in Karamoja region where ECE performance was not similar to that of other places. The findings got cannot be generalized but are transferable to other regions with similar settings (Lincoln & Guba, 1985, cited in Hoepf, 1997). Other crisis areas like Kalangala, Buvuma, Ssese Islands can benefit from the findings. The

findings of the study cannot be generalised to other regions, particularly with respect to Pre-Primary learners because of the unique local culture and conditions of the Karamojongs that make it impossible to speak about comprehensive generality of findings (Lincoln &Guba, 1985, cited in Hoepf, 1997). The content of the study consequently was to produce data that could be used to offer detailed understanding of the problem in the context of the five districts of the study in Karamoja region.

1.10. Operational Definition of the Terms

A quality indicator is a structure of an organization or action that can be utilised to monitor or assess "progress" or "success." Thus, an indicator serves an evaluative purpose, because indicators are inherently evaluative, standards or value judgments about what is right and good. Quality indicators are defined as gaugeable, objective pointers of the competence of the key sectors of a system (ISBT Science Series, 2012).

Sustainability programming is the capacity and the ability to maintain interventions for its benefits over time. Sustainability permits all humans to obtain the facts, skills, attitudes and morals essential to shape a bearable future. (UNESCO, 2014).

Perspective refers to the viewpoint of a particular stakeholder in the relevant domain, which is adopted by the researcher as the viewpoint from which to observe phenomena during the conduct of a research project.

Early Childhood Education is education given to children from the age of 0-8 years. As a process it is a development through which young children grow and thrive

mentally, physically, morally, physically, emotionally, socially and morally (MOES, 2005).

A child is defined as any person under the age of 18 years, in accordance with the United Nations Convention on the Rights of the Child, Article 2 of the African Charter on the Rights and Welfare of the Child, and Article 257 (1) (c) of the 1995 Constitution of Uganda (Governments Children's Act, 1998).

A parent is a person or persons with authority or responsibility. Parenting refers to all roles undertaken by parents, or others acting in place of parents (such as foster or adoptive parents) in caring for, raising and protecting children (National Child Policy, 2020).

An elder is a person aged 60 years and above (UN, 2001).

A caregiver is a person(s) who is/are recognised by the State as being responsible for the care and upbringing of the child (National Child Policy, 2020).

1.11 Scope of the Study

This section describes the scope of the study in three dimensions, that is, content scope, geographical scope and time scope.

1.11.1 Content Scope

The content of this study was limited to establishing whether ECE quality indicators ensures sustainability of early childhood education programmes from a community perspective in Karamoja region. Specifically, it established the community's perceptions on how to sustain ECE programmes in Karamoja region from the different stakeholders of the region. The time scope was 2015 up to 2019 period of study in which results must be judged.

1.11.2 Geographical Scope

Karamoja region is a comparatively flat semiarid area punctuated by some mountains like Mount Moroto in the East, which reaches up to 10,114 ft.; Akisim and Napak Mountains to the west dominating Katakwi district, and Mount Kadam towards the southern border. It is branded by insufficient and undependable rainfall, averaging 350 mm to 750 mm per year, unreliable with regard to when and where it falls, how much and for how long it falls, and what area it will cover. The rains are dispersed fluctuating in quantity from annum to annum and even from one place to another in the same year. Whereas other places obtain a sprinkle, others obtain a heavy storm. (Dyson-Hudson, 1966; Welch, 1969; Cisterino, 1979; Mamdani, et al, 1992; Muhereza & Otim, 2002). The Karamoja area is synonymous with violence, drought and poverty. A number of factors, both natural and man-made, are responsible for these. The blend between these factors has resulted in the deadly concoction of violence of different forms and nature that has plagued the region. The situation has manifested itself in high levels of poverty to the extent the majority of the people lack the very basic requirement of food. The study was restricted to the five districts of Karamoja region. Time Scope was limited to the period starting from 2016 up to 2020.

Boundaries Sub Regional
District Subcounties Main Road Network(UNRA) Tarmac
Marrum(All Weather) ACHOLI Kaabong LANGO Nabilatuk TC @@@@@@@ @@ @@ Walkomongole Amudat TESO @@Qakapi@porto @ Nama@@@@ @@@@@@@@@@@@ ELGON Key Kotido ////// Napak +++++ Moroto

Figure 1: A map showing the place of study (Karamoja region)

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1.12 Summary

Chapter one introduced the study by presenting an overview of the background comprising historical, contextual, theoretical and conceptual perspectives. This was followed by statement of the problem, purpose of the study, objectives of the study, research questions and study significance. The study also highlights limitations and delimitations, operational definitions as well as scope of the study.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter focuses on the review of literature to the following objectives; to assess communities' perspectives regarding quality indicators of ECE caregivers' towards sustaining ECE programmes in Karamoja, explore communities' perspectives regarding quality indicators of ECE children towards sustaining ECE programmes in Karamoja and, establish communities' perspective regarding ECE site quality indicators towards sustaining ECE programmes in Karamoja.

2.1 Quality Indicators of ECE Caregivers'

Research has revealed that for ECE programmes to be sustained, teacher quality indicators must be taken into consideration, and one of the teacher quality indicators is that teachers must have intercultural understanding (Baldwin, Buchanan & Rudisill, 2007; NCATE, 2008). As linguistically diverse pupils remain as the wildest increasing collection of schoolchildren at schools (Palmer & Snodgrass Rangel, 2011), Texas in the USA is trying to familiarise to the progressively various pupil populace. Since educators go to the classes through an disturbingly incomplete thoughts of training then educating with ethnically and linguistically varied learners (WalkerDalhouse, Sanders, & Dalhouse, 2009), this necessitates working out instructors and educators with the intercultural considerations desired to communicate in a nation wherever additional than partial of the people is Latino (51.3% as of the school year 2012-2013) nonetheless wherever nearly binary third base of trainers remain white (Texas

Education Agency, 2014). As per Uganda, verbal range directed administration towards assuming a dialect in education rule that is bilingual, contributing to a varied category of policy (Ruiz, 1995). The diverse categories of guidelines custom an exterior linguistic as the authorised language but then again stretch inadequate position to native dialects. English language remains as the certified language, which is extension from pre-independence period. Nevertheless, trendy accumulation towards the six languages previously selected aimed at use in instruction, there are prominence on use of local language, approximately of which do not have a writing system advanced. Therefore, a quality caregiver is one who must teach the children using their local language.

Equally, present trainings show that organisations of advanced education are commencing to prepare teacher educators to improve the needs of various students and assume extra serious performance (Costa, McPhail, Smith, & Brisk, 2005; Gay, 2010), the lasting things for the drills are silent and uncertain. Still, many interventions are not familiar with reputation of extra serious methods and the relevance of traditionally approachable instruction inside the development effort as well as ground knowledge chances (Colbert, 2010; De Pry & Cheesman, 2010; Sleeter, 2011). North and South Carolina have rapidly developed one of the country's foremost novel areas of refugee relocation. North Carolina's refugee residents folded amongst 2000 and 2004, and its Spanish American settlers' inhabitants multiplied between 1990 and 2002 (Grieco, 2004).

Teacher credentials continue to be a relevant quality indicator of equally knowledge plus obligation and the labour force (ECD caregiver training framework, 2012). In Uganda, for one to be a quality teacher, one should be trained and registered

by the (MOES, 2010). The structure offers for acknowledgement, certifying and recording those ECE teachers previously qualified but then had not had their documents (Ministry of Education and Sports, 2010c). The UK's long-running Active Provision of Pre-School Education research presented that situation whose workers thought elevated credentials achieved superior marks on 'quality' measures. The research resolved that the greatest actual instrument aimed at realizing high excellence notches remained the existence of qualified educators for a 'substantial' share of time (Sylva et al., 2004). Entirely EU participants states nowadays consume about procedure of obligatory requirement level for instructive staff employed with children in ECEC. The essential requirement varies from upper secondary-level education in Scotland, to a master's degree with a five-year initial qualification in France and Italy (European Commission/EACEA/Eurydice, 2014). Equally, altogether adherent conditions, with the exemption of Denmark, Ireland, Sweden and parts of the UK, have approximately procedure of compulsory instructive requirement aimed at heads of canter-based delivery (European Commission/EACEA/Eurydice, 2014).

There are a lot of emphasis put on the teacher qualifications and credentials compared to the way a teacher is supposed to behave and present him/herself before the learners. Little is mentioned on the behaviour of teachers, meaning that the employees mind about credentials as compared to how a teacher conducts him/her self. This is contrary to the Karamojongs who would prefer a teacher who is a role model in the community as compared to one with credentials. It also looks like without a certificate in teacher education proficiency, one is not considered as a quality teacher in the western world.

In China, teachers and academicians reconceptualise teacher efficiency as a superiority indicator in traditions that fulfil the determinations of the nation-wide syllabus modification predominantly instructors' dimensions to include original prospectus values and original methods to be thoughtful about learner's knowledge and instruction (e.g., Bo, 2008; Du, 2004; Sun, 2004; Wang, 2006; Zhang, 2008). In Uganda, the Government White Paper on Education (1992) mentions "No country can be better than the quality of its education system and no education system can be better than the quality of its teachers" (page 97). The part done by teachers in somewhat expansion schedule is serious and they are identified to be actual influential managers of variation, also policies that oversee training and organisation of teachers consequently partake to be evidently expressed and circulated for the advantage of the nation's progress (MOE&S Acts, Policy, Guidelines and regulations, 2010). Even though lessons concerning teacher efficacy in the United States thrive, an incomplete number of experiential lessons that are showed in China" (Liu & Meng, 2008, p. 2). Contrary to the background of instructive improvement in the United States and China, and laterally with strengthened worldwide financial and informative struggle, this is an appropriate period to conduct a global relative inspection that shelters original light on shares original standpoints, which are approximately the multifaceted matter of instructor and success (Crossley & Waston, 2003).

On the other hand, teachers' subject-area authorization is most constantly linked to teacher worth, which enhances the success in mid and high school (Betts et al., 2003; Cavalluzzo, 2004; Goldhaber & Brewer, 2000). Carr (2006) posits that extremely qualified trainers with certification proved subject-matter capability. It was agreed by

(Carr, 2006; Darling-Hammond, 2000; Darling-Hammond, Holtzman, Gatlin, & Vasquez Heilig, 2005), that Certification, and subject-area guarantee is associated to teacher quality and children's accomplishments (U.S.A National Board for Professional Teaching, 2014 & Teachers Standards U.K 2013). Additional studies display alternative documentation is usually either unconnected or undesirably interrelated to pupil triumph. In some studies, (Betts et al., 2003) it is advocated that teacher with alternative credentials depressingly impact central and high school student attainment but then not basic student accomplishment.

Scholars could be right to say teachers should be specialists in subjects that they teach for excellent performance. However, I would urge that this is not a guarantee. A teacher has to ensure that the teaching learning process must have a combination of learner centred methods and instructional materials that are used to facilitate the teaching learning process. Expertise in the subject does not mean that one is well conversant with the process too. Expertise reflects more of knowledge as compared to the process which calls for application.

Capability to gratified information besides oral skills is extra quality indicators for teachers. The inspiration of teachers for learner's attainment is unambiguous, in a way that it considered as significant within school factor for student learning (Hannaway, & Mittleman, 2011). For the case of United States, much emphasis is put teacher training. In reference to this, the No Child Left Behind Act (NCLB) of 2001 allied teacher competence to content knowledge, vocal skills and learner performance (Hill, & Barth, 2004). The essentials are rightly connected to teacher training, an area which has been altered due to this breakthrough of the legislative piece (Brown, 2010).

Even though demands have stood to pull apart teacher education systems and redefine teacher experiences (Darling Hammon & Youngs, 2002), various states followed same ways in the endorsement of teachers. Training credentials are given by the country's teaching agencies for specific academic learning areas and grade levels. Previous to demanding a teaching certificate, the teachers must have got a bachelor's degree by doing projects and assignments within the subject of specialisation. Training on instruction is a requirement just like passing a sequence of examinations for pedagogics as well as content knowledge (Ingersoll, 2007). Bransford (2007 & Harley et al., 2000) similarly agree that ensuring thoughts and content strong is an important quality indicator for all teachers. To Branford (2007), all the learners testified this capability most regularly (grouped as 3rd and 11.6% by respondents). The set of abilities seems frequently in the investigation on actual training, underlining the concept that instructional performance must bring into line what knowledge in science education talks about human learning (e.g., Clark & Mayer, 2011; Dunlosky et al., 2013) bearing in mind individual differences in learning (e.g., Bransford et al., 2007; Klem & Connell, 2004; Leu, 2005; OECD, 2013; Bourgonje & Tromp, 2011).

The teacher's competence in developing trusting and productive relationships with the students is another clear teacher quality indicator. The teacher's skill to establish associations for the learners is relevant and it is an appreciated value or capability for a good teacher not forgetting being kind, empathetic and reasonable. Academicians have recognised the relation amongst education results and robust, cooperative affairs amid teachers plus students (e.g., Zins et al., 2004; Singh & Sarkar, 2012; Gehlbach et al., 2012; Collie, Martin, Papworth, & Ginns, 2016). Research by

Gehlbach (2012) with middle school students and teachers in the United States realised that as teacher/student contacts upgraded, teachers networked further with the learners who ended the semester with advanced marks.

Gaps in the Literature

The researcher discovered that there were more caregiver quality indicators provided according to the European perspective like: teachers must have intercultural understanding (Baldwin, Buchanan & Rudisill, 2007; NCATE, 2008), teacher qualifications (MOES, 2010), teacher effectiveness (Crossley & Waston, 2003), teacher subject area certification (Betts et al., 2003; Cavalluzzo, 2004; Goldhaber & Brewer, 2000), associate degrees for teachers ((NCCIC, 2008). While these indicators remain relevant, and did inform my findings, this scholarship overlooked at the quality indicators for caregivers required for indigenous communities especially from the African countries. My study plugged this gap by eliciting empirical data on quality indicators of ECE from the Karamojong an indigenous group from Uganda.

2.2 Quality Indicators of Children in ECE programmes

In Uganda, the learning frame work for ECD (2005) advocates that a child should be engaged in play through learning area two of interacting with, exploring, knowing and using my environment (pg. 18). It is in agreement with the (MOE&S nineth ELDS, guiding principles for development ,2015 Pg. 2). In China, Anji Play advocates self-determined play as 'true play' and calls for returning the right of true play to children (Anji Play, 2017b). This kind of self-determined/true play features children's rights to select materials and partners in play and self-structure and to 16 ECC policies in Chinese societies determine the procedures of play (Anji Play, 2017b).

During true play, teachers/ adults should not direct or interfere. Instead, their role should be close observers to carefully document what they observe (Anji Play, 2017b). Moreover, a full list of children's rights and adults' responsibilities are given to define the elements of Anji Play. These elements include self-determined play, time and space, reflection, expression, materials, and environments (Anji Play, 2017a). Diverse experiences in play are regarded as the curriculum content for young children, while self-determined play is the approach to these learning experiences. In addition to play, expression, such as drawing and storytelling, is deemed as the supplementary path to children's learning and reflection (Chien, 2016). In terms of assessment, pictures, videos and notes are used by adults and/or teachers to document children's behaviours and activities in play (Chien, 2016).

Similarly, children's play helps to promote the progress of the children's growth developing a good foundation for all aspects of growth and development which are vital for school success (Hewes, 2006). Children appreciate play because it is fun.

Encouraging children to play has helped to develop the child's physical aspects (UNICEF ELDS, 2016). Notwithstanding its entertaining nature, it should not be taken as unused time. Play happenings are significant workings for ECD (UNICEF, 2018).

Play takes essential worth far beyond a way to occupy time because it takes boundless potentials for knowledge and expansion. (Jacobs, Vukelich, & Howe, 2007). Whereas there is a positive room for organised happenings within the classroom for teacher support plus leadership, there is no reason to miss out unrestricted play for children. (Howe in Tremblay, Barr, Peters & Boivin, 2009).

Learning ICT lessons at the ECE sites has become a global demand by all parents because of the changing world. In Greece, Vernadakis, (2005) expressions about the computer assisted instruction (CAI) to have a substantial result on learners intellectual, expressive, philological and reading ability assistance. Use of ICT helps learners to rise the learner's academic presentation as well as knowledge output (Lovari & Charalambous, 2006; Fesakis, 2011). More specifically, these products can be absorbed in numerous subjects like science (Zaranis & Kalogiannakis, 2012; Kalogiannakis & Zaranis, 2012), arithmetic (Nikiforidou & Pange, 2010), linguistic (Toki & Pange, 2009; Toki & Pange, 2010) and music (Panagiotakoua & Pange, 2010). Similarly, learners at danger of learning incapacities will gain respectable learning profits when using ICT (Toki, 2012). Additionally, learner's enthusiasm (Bratitsis, 2012), communal capacity (Fesakis & Sofroniou, 2011; Brastitsis, 2012) as well as imagination (Panagiotakoua & Pange, 2010; Bratistsis, 2012) can stay activated while using ICT.

Conversely, a variety of results in China show implication of ICT in preschoolers' education actions. Findings show ICT learning promotes cognitive growth, nonconcrete thoughts as well as future class performance (Gao, 2011). Additionally, scholars contend that if the preschool teachers are gifted to use ICT well, it could advance learners arithmetic output (Zuo & Jia, 2010), linguistic (Wang, 2012; Wan, 2011), science (Xu, 2011), art (Fan, 2007; Guan et al., 2007; Guo, 2011), music (Zhu, 2011), social abilities (Xing, 2010; Wang, 2011), originality (Yu & Li, 2009) and thoughts growth (Wu & Li, 2008). In a wider logic, initial experience on ICT will profit upcoming lifespan and calling (Gao, 2011).

It is a greed that children are usually eager to engage with the ICT tools such as internet, mobile devices and social media in conjunction with their teachers who have positive attitudes towards ICT integration in the teaching and learning. According to the case study of digitalizing education in Malaysia by (Otterborn et al., 2019), the survey revealed that there was a high degree of engagement of the digital tablets in preschools with activities directed towards subject content, social and generic skills. In Africa, information and communication technology has significantly impacted positively on the education and economic land scape of countries such as Democratic Republic of Congo (Ngoma, 2010) since it has the potential to create learning opportunities that transcend the school walls. However, the quality of education of many children has been worsened because our local governments are weak on the ground to offer support to families (Sakyi, 2017). He argues that the introduction of ICT has worsened the quality of education as many learners have lost touch with reading, arithmetic and writing skills. ICT Computer-facilitated activities can have positive impacts on play and learning. So, children should engage in learning.

There is a general consensus that developing and using mathematical concepts in my day-to-day experiences should be taught on a wide scale at the ECE centre (ECE LFW, 2005) because it promotes reasoning defined as learner's capacity to appreciate affairs flanked by items, proceedings, and persons, outside bodily qualities (MOE&S ELDS, 2015). The area contains learner's mathematical information and general mental advancements (UNICEF ELDS, 2016). Young learners too practise nonconcrete arithmetic concepts (amounts, shapes, sizes) in everyday "drama" (Björklund, 2008); Therefore, teachers can use learner's available data and inquisitiveness to advance

numeracy perceptions, approaches and language (Amit & Ginsburg, 2008). In ordinary events, numeracy focuses on great designs to provide mathematical ability, explicitly statistics and operations; shapes and space; measurement and patterns (Amit and Ginsburg, 2008; NIEER, 2009). Evolving initial mathematical aids means that learners separate relations in space, time and quantities while aiming at acquiring knowledge in communication through others while resolving difficulties, reasonable depiction (Björklund, 2008 and 2010). Longitudinal revisions in mathematics learning demonstrate a learner's thoughts of statistics and arithmetical attainment of geometric services and mathematical skills (Aunio & Niemivirta, 2010; Aunola et al., 2004).

Developing and using my language appropriately is one of the learning areas children are expected to learn at the ECE centres (LFW, 2005, pg., 50). Language and literacy expansion comprise learner's capacity to communicate, using acquired initial literacy skills (UNICEF ELDS, 2016). The relevance of literacy is that it helps the learners to understand all other subjects (NIEER, 2006). Academics frequently talk about the importance of reading and writing outcomes. (UNESCO, 2007). Literacy is said to have positive effects towards learner's progress in class and fruitful future life. Indication proposes literacy ought to emphasise refining vocabulary and hearing skills; building knowledge of the alphabetic code; and introduce printing (NIEER, 2006). The OECD agrees that children whose parents repeatedly recite to them display evidently advanced scores in PISA 2009 compared to learners their parents read with them occasionally or none at all (OECD, 2011). Research has shown that children rapidly create a steady method for studying literacy. To acquire that, it is vital to show them evidence such as manuscripts, images and records in different communicative contexts.

For instance, organised play that is combined with children's normal profits can more simply present the basics of inscribed language (Mellgren & Gustafsson, 2011).

Research has proved that learner intelligence quotient increases when children are exposed to judgement, proposition trying and various procedures of mental development that are undertaken while learning science (Bybee & Kennedy, 2005). Scholars exploring mental thinking show that those environmental properties are required for initial years of progress, and inadequate boosters may prohibit the child's potential in growth (Hadzigeorgiou, 2002). Hence science learning in the initial stages is relevant for all aspects of growth and development and so it should be done early at school (Eshach & Fried, 2005; Watters, Diezmann, Grieshaber, & Davis, 2000).

Outwardly, there are various explanations to begin training science throughout initial infant period. Well, the infants are usually encouraged to discover their surrounding and learning science can facilitate these practices (French, 2004). Art and music draw learners' kindness, advance understanding to guide learners to foresee by helping them to think in abstract. Having the capacity imagine kelps the learners to create a suggestion in science future life or visualise previous proceedings in history lessons. Rigorous melody drills facilitate training of learners' geometry responsibilities and chart interpretation. Nevertheless, nearby is slight consideration in research for learner's utilisation of art and music performance on consequences for developing products (Litjens & Taguma, 2010).

Children should be told stories because it has various values that correspond to its diverse orientations. First, it could be regarded as an approach to assessment in early childhood settings. The focus is on children's learning dispositions such as their

interests, involvement, persistence, communication, and responsibility taking (Carr, 2001). Moreover, learning stories has been connected to a sociocultural approach to pedagogy and narrative inquiry, which are used as curriculum approaches (Carr & Lee, 2012). Furthermore, it is claimed to be a philosophical approach to early education and learning by documenting the construction of learning identities and the formation of learning dispositions (Carr & Claxton, 2002; Carr & Lee, 2012). Learning stories transforms traditional ways of assessment by predetermining children's knowledge and skills to a more divergent and process-focused kind of assessment (Carr, 2001).

The learners' mental expansion remains occupied totally because it is necessary for building relationships. It should be noted that the time spent on certain basic subjects notably mathematics is greater in Japan than in the United States. Stigler and Perry (1988) report that in initial rating, American, Chinese, and Japanese learners employ 69.8%, 85.1%, and 79.2 % of the time, correspondingly, involved in class events" (p. 35). The general sum of period in school differs diagonally in these nations like; Japanese learners do study for 240 days in every year as equated to 180 for United States.

Gaps in the Literature

While the literature provided great insights into quality indicators of children who have undergone ECE instruction, the focus is largely on the subjects the children are expected to learn at the ECE centers such as; play (Anji, 2017), ICT (Fan, 2007, Vernadakis et al. (2005), mathematics, (ECE LFW, 2005), English language (UNESCO, 2007), science (French, 2004). Art and Crafts, music as well as stories (Litjens & Taguma, 2010). The literature largely overlooks, indicators of what is expected of a good child after

graduating from an ECE site. This study plugged this gap, providing insights into these expectations from an indigenous community perspective from Uganda.

2.3 Quality Indicators of ECE Sites

The ECE sites should be able to provide care, protection and maintenance of children (Children's Statute, 1996). Also, health and safety items considered at the centre are appropriate hand wash services, working smoke detectors and fire drills, not forgetting the overall condition of playing materials and surrounding. There should be evidence of family involvement in the ECE centres (ECD Policy, 2007). The quality of the classroom environment is found to improve with every additional adult in the room. When experts labour collectively in a schoolroom, this offers chances for management, discussion the most likely encounters (Goelmanet al., 2006). Strong characters as well as prospects should define and enhance collaboration within ECEC situations. Beneath present repetition, the engagement of supporters has usually botched to reimburse for bigger groups and a smaller amount interaction with instructors (Chartier & Geneix, 2006; Finn & Pannozzo, 2004). Eminence plans labour thoroughly through parentages to confirm they are set aside and well versed with their youngster's progress and besides that they propose household affiliates to engage in deliberate and unintended chances to detect and contribute actions to be done.

ECE sites should create spaces for theatrical performance corners. Make trust and imaginary play is good for undeveloped kids. Giving "home-centre" props, like kitchen utilisations, sitting room equipment, or a theatre area, eases that play (LFW, 2005). Play is vital to because it promotes a child's investigation investigations.

Evidence recommends that "societal imaginary show" and "child-initiated play" central to improved assistance, self-regulation and personal skills (Bodrova & Leong, 2010; Nicolopoulou, 2010). Child-initiated playing is precisely connected to representative picture (Bodrova & Leong, 2010). Scholars argue with obtainable evidence using a mixture of enclosed and outside play – connecting the use of mass media, character play, illustration and puppets – offers frequent superior progress chances for offspring to produce then convert (Aasen et al., 2009).

A good ECE site should also have the ICT equipment in ECE centres. It helps to explore the learner's curiosity and encourage investigation, distribution and address some challenges (UNESCO, 2010). Learning ICT minimises borders within spoken and printed linguistic, which promotes the visualization of numeracy perceptions and associations (UNESCO, 2010). However, whereas ICT is believed to foster success in learning mathematics, there is a negative effect when it comes to literacy because it replaces the physical interaction which is vital in literacy progress (Judge et al., 2006).

Similarly, the structural ECE centre quality indicators refer to quantifiable structures that comprise the features of the database/setting, like physical surrounding (structures, resources and apparatus), teacher/learner relations, class scope, credentials and inspiration for educators as well as workers, using an agreed programme, level of public backing, as well as the accessibility of extra facilities (Mashburn, 2008; Protheroe, 2006). Research shows the physical superiority procedures (i.e., teacher/child ratio, teacher qualifications and programme location and length) have an indirect impact on children's developmental outcomes (Howes et al., 2008; Ishimine, et al., 2010; Mashburn & Pianta, 2010). A minor lecture size, favourable educator/child

proportion and pertinent syllabus might rightly impact the superiority of relations children practice while in class which in finally, touches learner's expansion (Mashburn & Pianta, 2010).

Similarly, a good ECE centre should regulate the learners and teachers' numbers. Having a supreme number of learners for each teacher is needed if ECEC situations observe protection values. However, it good for progressive ideas to guarantee that every learner takes adequate spell for regular and purposeful collaboration by mature guardians (European Commission/EACEA/Eurydice, 2014; OECD, 2006; Pianta et al., 2009). Research proposes that progressive learner teachers' numbers will upsurge the effort weight for workers, leading to minor worth relations, lesser career fulfilment besides the related difficulties deliberated above. Additional improved separate care given by means of lower learner-teacher proportions sprightly donate to the child's societal and language gains that help staff to easily recognize then address the initial symbols for unusual performance and its instructive requirements (De Schipper et al. 2007; Pianta et al. 2009).

Infact, information available by Eurydice (2014), displays outstanding difference between cluster relationships in Europe. For young learners, the recommended ratio is between 4:1 per teacher, whereas Finland recommends sixteen to one staff member. As young ones grow, they become responsible and so the teacher child ratios increase from eleven to twenty-five in Luthuania and Cyprus (European Commission/EACEA/Eurydice, 2014).

Adequate surrounding as well as availability of resources stands as central essentials for any ECE centres (guidelines for ECD centres, 2010). Those materials ease the class control then provide the employment of curricular aims and goals (Catron & Allen, 2007). Adequate interplanetary needs area for facts of learners to spontaneously process, short of being limited via numbers and packed circumstances (Cryer, Harms, & Riley, 2003). Above and beyond, suitable play sites settings in class express pure borders amid parts per passable space and reduces intrusion amongst actions. It is advisable to have appropriate surrounding and materials for a specific number of learners as well as having various activities for free play (Duncan & Tarulli, 2003). Providing various beautiful resources ought to be given the children in order to support their creativity.

On top of that, Early Childhood Education centres needs to be adequately equipped with vital inputs such as preschool environments, classrooms, instructional materials so that meaningful interaction between learners and their environment so that they can construct their own experiences (Chukwbikem, 2013). Numerous research on early childhood discovered an encouraging association among learners involvement in the quality early childhood education classrooms as well as constructive academic results, social skills and the language development of learners (Irwin et al., 2016). Such classrooms have abundant resources such as books, charts, colours and boards that allow independent learning amongst children.

A study carried out in Kenya to determine the effectiveness of the instructional materials in the attainment of competences by learners revealed that most schools have inadequate text books which forces teachers to improvise most instructional materials

(Muthanje et al., 2020). Much as instructional materials are available in classrooms, the quality of interaction between the children and the materials matters. According to Pianta et al. (2016), early childhood classrooms are positive social settings for children but become passive when it comes to stimulation of children's thinking by teachers and helping them develop knowledge and concepts.

Gap in the related literature

Again, there was a gap in this objective in that the literature presented the quality indicators for a modern ECE site in an urban setting for example; it must be having washing facilities, smoke detectors (Children's Statute, 1996), having dramatic play zones (Aasen et al., 2009), ICT equipment (UNESCO, 2010), appropriate teacher child ratio (Mashburn & Pianta, 2010). There was minimal research carried out about the ECE site quality indicators from an indigenous community.

2.4 Summary of the Gaps in the Related Literature

Overall, although reviewed literature attempted to answer some of the questions of the study, there were gaps given predominance of scholarship from Western compared to Afrocentric perspective. In the light of globalization, I urge that the rush to adopt interventions from other contexts without adapting them to suit the local communities in accordance to their cultures, traditions and beliefs presents a risk to quality and sustainability. Uganda is not an exception in ignoring the cultures of her own people and communities. Uganda as this study aluminates is not an exception as regards overlooking the cultures in the communities in developing the learning frameworks. This study addressed this gap by making the case for using local cultures

to inform the design development and implementation of ECE programmes for indigenous communities like Karamoja to sustainably keep their children in ECE sites.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter focuses on the methodology used for conducting the study. It explains the paradigm which guided the study, the research approach and the research design. The population, sample size of the study and sampling techniques were described. The use of methods and data collection instruments were elaborated. The justification for the study site, piloting the instruments, the reliability and validity of the instruments was discussed. The chapter further explained the data collection procedures, data analysis and ethical considerations.

3.1 Philosophical Stance

The term paradigm is derived from a Greek word meaning pattern (Kivunja & Kuyini, 2017). This study was guided by the interpretivist world view belief (Bryman, 2016 & Gray 2014) which believes in subjective reality (Crewsell, 2014). This paradigm is alternatively known as naturalistic (Guba & Lincoln 1989) and interpretive paradigm (Guba & Lincoln, 1989; Merriam & Tisdell, 2016). The researcher chose to use this subjective approach recognising that the participants had divergent views about the ECE sustainability making it possible to understand the occurrence from individuals diverse.

3.2 Research Approach

Qualitative research is described as an "approach that is used for discovering and understanding the meaning persons or groups attribute to a social or human problem (Creswell, 2014, p. 32)". Merriam & Tisdell (2016) more confirm the aims of

qualitative study as to expose the meaning of an incidence for individuals involved in it. In conducting this study, the scholar was anxious with recognising how persons define their personal practices, how they construct their worlds, and what meaning they attribute to their experiences (Merriam & Tisdell, 2016). In the study, the researcher adopted a qualitative study approach, with the purpose of documenting the quality indicators for sustainable ECE programmes from a community perspective.

3.3 Research Design

A case study was used for conducting this research (Stake, 2000). Hartley (2004) explains that a case study research design consists of a detailed investigation, often with data. The reason the researcher used a case study in this research was to get thorough information on how the different stakeholders of Karamoja want to sustain ECE. The design helped the researcher to put emphasis on the experiential information of the case by paying closer attention to the stories. This is supported by the strength model theory which underpins this study. It believes that sustainability can be achieved when we discover, use and enhance the capabilities, interests, knowledge, resources, goals, and objectives of individuals that are affected by the challenge (Cederbaum & Klusaritz, 2009). The researcher captured the personal, social, and temporal elements of experience as well as the context in which experience take place (Ollerenshaw & Creswell, 2002). In this way, meaning was constructed through negotiation and collaboration between the research participants and the inquirer (Clandinin & Connelly, 2000). The design formed a basis for collecting information from participants on the quality indicators and sustainable ECE programmes from a community perspective. Different research participants gave different stories on how they want to sustain ECE in their sites.

3.4 Study population

The target population and main participants for this study included 600 caregivers in all the 09 districts of Karamoja. 09 ECE focal point officers, 371,776 elders and 20,512 parents (UBOS, 2019).

Study Samples

3.4.1 Caregivers

The researcher chose caregivers for the reason that they had vast data concerning their children. Not only that, they were the key informers to present the researcher with relevant information on their role in guaranteeing good performance of learners at the sites. In addition, they were selected to provide information because they were the implementers of the schooling guidelines in schools on behalf of the Ministry of Education and Sports. Not only that, since they work with the children in the ECE sites, they were at a better position to make suggestions on how ECE interventions can be sustained in the sites.

3.4.2 The Parents

The parents were chosen because they knew a lot of information about their children. They are the sole providers for each and everything concerning their children and they know what they would like to see in the ECE sites so that they can send their children to the ECE sites.

3.4.3 The Elders

The elders were chosen because they are influential and have vast cultural knowledge. These participants were very important in a way that they gave their own opinions of what they want so that they are able to sustain the ECE programmes and keep their children in the ECE sites.

3.4.4 The ECE Focal point Officers

The researcher chose the ECE focal point officers because they were at a better position to share information about the ECE programs in the community. This is because they work with the communities and they fund the ECE activities in the communities.

3.4.5 Sampling Techniques

Non-probability techniques were the most appropriate techniques for this study (Mckibbon, 2015). These techniques were used by the researcher for choosing the ECE sites that had the qualities and traits that the researcher wanted. The reason behind selecting these centres was that they were receiving full support from UNICEF and Save the Children yet sustainability of ECE in those sites was not realised after funding stops. A stratum was chosen from the population to represent the categories that were important to the study. The participating sites were 05 chosen from a list of 26 in the five districts. Convenience sampling was applied to the children and purposive were used for selecting ECE focal point officers, caregivers, parents and elders on the basis that they were informed populace on the issues identified.

3.4.6 Sample Size Determination

In determining the sample size for this study, the screening procedure was used for selecting the participants, and this was done by selecting knowledgeable people about the case (Yin, 2018). The samples were determined by considering caregivers who had taught for at least three years, the well-known and influential elders in the community, parents who had children in the ECE sites and ECE focal point officers who had experience in working with the communities to support ECE programmes. The researcher collected data until when the data collection tools reached saturation (Brunce, & Johnson 2006, P. 59). When the researcher saw occurrences again and again, the researcher became empirically self-assured that a category was saturated. When one category was saturated, the researcher went to the new groups of data of other categories, and attempted to saturate these categories too. Below is a table showing the sample size of the participants selected for this study.

Table 1: Sample Size of the Participants.

S/n	District	Tribal Group	Children observed	Elders interviewed	Parents Interview ed	Caregivers who had focus group discussions	Interviewed ECE FPO	Total
1	Amudat	Pokot	02	01	01	03	01	08
2	Kotido	Jie	02	01	01	03	01	08
3	Moroto	Matheniko and Tepeth	02	01	01	03	01	08
4	Nakapiri pirit	Pian	02	01	01	03	01	08
5	Napak	Bokora	02	01	01	03	01	08
	Total		10	05	05	15	05	40

The table above shows the distribution of the accessible population whom the researcher interacted with during data collection in the five districts of Karamoja. A total of 40 participants were involved in this study.

3.5 Data collection Methods and Instruments

A method of data gathering is a procedure that the investigator uses to achieve research data from the members (Johnson & Christensen, 2004). The methods of data collection that the researcher used were: interviews, observations and focus group discussions. The instruments used were; interview guides, focus group discussion guides and observation guides.

3.5.1 Interview Method

Face to face interviews were used for collecting data. The interviews helped the various participants to articulate their own experiences which were appropriate for studying the situation (Crewsell, 2009; Robson, 2002). In order to establish the quality indicators and sustainable ECE programmes from a community perspective, interview guides with open ended questions were used on different research participants (Appendix A, B, D). For the elders, the interview guide focussed on finding out the communities' perception on ECE quality indicators they treasured and would want to see in their children. To the parents, the interview guide focussed on finding out the kind of content they wanted their children to learn. To the ECE focal point officers, the guide helped to get information about the communities' perceptions on ECE quality indicators for caregivers, children and sites so that they could sustain ECE programmes in Karamoja region. The instrument helped the researcher to record the specific perceptions on ECE quality indicators for sustainable programming. The use of this research instrument saved the researcher from wasting a lot of time recording unnecessary information that was not required for the study. However, before interviewing all the participants, the researcher had to first read and explain the issues of consent. In a situation the participant accepted to be interviewed, they would give them chance to consent by signing before going ahead with the interview.

3.5.2 Observation Method

Observation is not just watching however it is systematical and noticing thoroughly persons, proceedings, behavior, situations, artefacts and habits. It is also meant to provide ways for non-verbal expressions (Dewalt, 2000). The distinctive

feature of observation as a research process is that it was able to offer the researcher with the opportunity to gather live data from naturally occurring social situations. In this way, the researcher looked directly at the ECE quality indicators of two children per site making a total of 10 learners. During break time the researcher took the trouble to see the activities that the children liked to do while at the site. The reason for observing children at the sites was to resonate well with what the other participants had said about what children should be taught at the sites. An observation guide (Appendix E) was designed by the researcher with seven open -ended questions to record information as needed in objective two of the study. Each child was observed for 30 minutes and a record made. The instrument helped to record the children's preferred learning indicators while at the site.

3.5.3 Focus Group Discussion Method

The method was used to gain detailed understanding of social issues about quality indicators and sustainable ECE from a community perspective from the caregivers (Belk, 2006, World Bank, 2007). Specifically, this method helped to gain in depth understanding of the social issue. The researcher wanted to find the caregivers opinions, ideas, and beliefs about what parents need in order to keep their children in school. In collecting data using focus group discussion guides (Appendix C) the preferred research participants were caregivers working in ECE sites established with the support of UNICEF and SAVE the CHILDREN in the communities. In each district, the researcher visited one ECE site and had a focus group discussion with three caregivers per site totalling to 15 caregivers in all the five districts. The focus group discussions gathered stories from the caregivers about the community's perception of a quality caregiver.

Caregivers built on each other's explanation and helped to give details that would not have been easy to get when interacting with individual caregivers. This instrument was useful because it helped the researcher to get varied opinions as a representative of different information about the quality indicators of caregivers (Cohen, Manion & Morrison 2011). The focus group discussion was very quick and saved time.

3.6 Study Site

Karamoja sub-region is one of the 15 recognized administrative sub regions found in Uganda. The sub region has 9 districts, 11 counties, 52 sub-counties, 261 parishes and 1,840 villages. The sub region has over 449 schools and 26 ECE sites with 124 nursery schools, 288 primary schools, 29 secondary schools, 4 tertiary institutions and two teacher colleges (Karamoja sub-region school statistics, 2020). The data was collected from five districts of Karamoja region which are found in the north-eastern part of Uganda to provide insights from the five districts. The region was chosen because the researcher wanted to know why th early childhood education programmes are not sustained immediately the funding ends. Most of the ECE sites are collapsing and most education interventions are not sustained like ABEK. The dropout rate of children from schools is also very high in this region. The study was conducted from Moroto found in the North East, Nakapiripirit and Amudat found in the South, Kotido North and Napak found in the West of Karamoja region.

3.7 Piloting the Study and Pre-testing the Tools

The pilot study involved pre-testing the tools because of the following reasons; first and far most, piloting helped the researcher to find out doubts, errors and shortfalls in the tools. It is claimed that short of pre- testing is merely incredible to forestall all

the doubts and problems with the language performance (Amin, 2005). In addition, because of pre-testing tools, the researcher was able to determine how long participants took to answer the questions and to find out whether the participants had a good understanding of the questions. A part from that, the researcher also wanted to check if the participants got the instructions well. Thirdly, piloting helped to strengthen the credibility of the tools. The researcher pre-tested the interview guide using a sample of 2 elders, 2 parents and 2 ECE focal point officers. The focus group discussion guide was piloted on 06 caregivers and for observation guide, 04 children were sampled thus making a total of 16 research participants sampled in the two districts. The pilot study was carried out in the non-study districts of Nabilatuk and Kaabong because they had sites with characteristics similar to those of the five districts of the study; Napak, Moroto, Kotido, Nakapiripirit, and Amudat. The five districts were selected because the NGOs were supporting ECE activities in those five districts yet the ECE interventions were not sustained especially after the funders had left. In this case the researcher wanted to really find out why the ECE sites were actually collapsing immediately the funders leave.

3.8 Validity and Reliability (Trustworthiness)

Validity of the tool measures what it is intended to measure (Ary, Jacobs & Razaveh, 2002). The practice of pretesting is highly regarded as an effective technique for improving data collection procedures and the interpretation of findings (Collins & Drennan, 2003). In order to ensure validity in the research instruments, the researcher took several measures to address quality control or validity. The researcher adopted the four guidelines proposed by Creswell and Miller (2000) for ensuring trustworthiness in

qualitative studies. The strategies included; credibility, transferability, dependability and conformability. During the study, the researcher developed the items following the objectives of the study before subjecting them to the ten research experts who are lecturers of Kyambogo University. The content validity index for each instrument was seven, meaning whenever the seven experts ticked on the same item out of the ten experts, this meant that the item was correct. This was a back-and -forth activity until all the items were either ticked, rephrased or removed.

Dependability was ensured by triangulating the appropriate and recognised methods of data collection like: interviews, observations and focus group discussions (Bryman, 2016, Crewsell, 2014). The researcher used multiple methods for collecting data like interviews on parents, elders and ECE focal point officers, focus group discussion on caregivers and observations on the children. Triangulation of methods helped to strengthen the data given by different research participants using different methods for example, during the focus group discussions, the findings helped to strengthen the parents and elder's data (Fusch & Ness, 2017). The researchers' interpretations were used as another measure of validity (Olson, 2016). In the statements, the researcher described their predispositions and beliefs about the phenomenon before analysing the data to see how their preconceptions changed after analysing and engaging the data on participants' experiences. Merriam (1995) claimed that subjectivity statements allow readers to find a position of the findings into the context and to understand how the data was constructed by the researcher. Therefore, this gave attempts to give the reader an opportunity to evaluate the study and reach to the conclusions.

Transferability was ensured by using the same instruments that were edited by the Kyambogo University research experts (lectures) and were piloted in the non-study districts for collecting data in the field. The thick verbatim was written in the research report without altering the information given by the research participant. The researcher used to go through all the data before leaving the field to ensure that the researcher had got all the data needed to answer all the questions asked.

Confirmability was done to establish that the findings are based on participants responses instead of the researchers own perceptions (Ashworth & Kvale, 1996). The researcher made a draft of the findings while in the field and carried out member checks to ensure that was the true information given by the participants. The researcher went back to the respondents to seek for more explanations and facts whenever necessary. This was only possible with caregivers, children and ECE focal point officers. Getting in touch with the elders and parents was not easy because of their movement. To fill this gap, the researcher interviewed many parents and elders to check for facts, clarification and accuracy. These therefore warranted validity of the data. An example was when I learnt from one elder that ECE is education for young children, the researcher interviewed many elders who really told the researcher that ECE is education for young children. The research draft report was taken back to the NGOs field officers and some community members to do member checking. Member checks were done to ascertain whether that is true information about Karamoja. Last but not least, it was done to validate, confirm and evaluate the trustworthiness of the findings (Doyle, 2007).

Finally, the researcher validated the research findings by giving the report to some district education officers, inspectors of schools and deputy principals of colleges to verify the facts about the report (Hammarberg, Kirkman & Lacey 2016).

3.9 Data Collection Procedures

Upon clearance of the proposal from Kyambogo University Graduate School on the 29th/August/2019, the researcher was given clearance from Gulu University Research Ethical Committee (GUREC) on 2nd/December/2019. National Council of Science and Technology (NCST) gave the research permit on the 16th/March/2020. The researcher then proceeded to the districts to seek permission and guidance on how to collect the data. The researcher collected data from interview guides, focus group discussion guides and observation guides.

The major research instrument in this study were the interview guides. Parents, elders and ECE focal point officers were interviewed individually. The interview lasted between 30-40 minutes varying with each participant. Most of the interviews took place at the participant's chosen convenient place. All interviews were done in the language the participant had stated that he/she understands better. Each participant was asked a set of questions from an interview guide. These questions were guiding questions which were further elaborated on during each interview. The guiding questions aimed at finding out how participants can sustain the ECE programmes in their communities.

One focus group discussion was held in every district with three caregivers in each site. Therefore, the total number of focus group discussions were 05 altogether for

the five districts. These deemed to be sufficient "to balance the characteristics of individual focus group sessions" (Bryman, 2004, p. 349). Each group comprised of three caregivers which was small enough to allow all the participants to have the opportunity to share insights and sufficiently large to provide diversity of perception (Marshall & Rossman, 2011). Throughout the focus group discussions, the researcher brought to the attention of the members that the focus group members need to reach a consensus. Emphasis was put on finding out as much as possible about the topic in social reality. When the session elicited little or no new information, it was a signal that data generation had reached saturation point. Participants were given transport refund of ten thousand shillings each.

Observations were done on children per site to see the things they like doing while at the site. 02 children per site were observed after getting consent to observe them from the head teacher. The researcher used the observation guides to observe the children during their free time in the class or while playing in the compound. This activity was done for 30 minutes per child. The researcher was able to carry out the observations on the children during break time to find out what young children liked to do while at the site.

3.10 Data Analysis

Analysing data was done throughout the data collection process (Wierssman &Jurs 2009). Each time information was gathered from the field, it was transcribed by listening to the documented voices many times while writing the information collected. The investigator used a notebook for taking information and a recorder for recording the voices. The researcher placed together the recorded data with the information in the

notebook to form transcribed data without varying or changing any given data. Willig (2008) says every transcription comprise a form of translation of spoken words into some meaning.

When data gathering was done, the investigator transcribed the data and after that, the researcher did start open data coding. The data analysis followed three stage process of reduction, imagination variation, and essence (Moustakas, 1994). The stage has seven steps, first of all the researcher did horizontalizing or listing all relevant expressions. In this part of the data analysis, the researcher looked at all data as every statement had equal value. In situations when statements were irrelevant to the investigating phenomena and are repetitive or overlapping, the researcher ignored these statements. In other words, the researcher created a list from the verbatim transcripts and deleted all irrelevant expressions for example, if data collected explained the phenomena that was outside of the scope of the investigation, the researcher deleted these parts of the verbatim. After cleaning the data, the remaining parts of the data are called horizons. Horizons are the textural meanings or constituent parts of the case being studied. Moustakas (1994) said that horizons are unlimited and horizontalization is a never-ending process.

Secondly the reduction of experiences to the invariant constituents was done. In this step, the researcher clustered horizons into themes and the translated data were split into meaningful units so that each of the themes had only one meaning. This step of the phenomenological reduction described the phenomena in textural language. The third step was the thematic clustering to create core themes. In this step, the researcher clustered and thematized the invariant elements, which are the horizons defined as the

core themes of the experience of the phenomenon (Moustakas, 1994, p. 121). Thereafter comparison of multiple data sources to validate the invariant constituents was done. The themes derived from participants' experiences collected by a particular data collection tool, such as interview guides were compared to other tools, such as observation guides and focus group discussion guides, and literature to verify accuracy and clear representation across the data sources.

The constructing of individual textural descriptions of participants was the fourth step. The textural description is a narrative that explains participants' perceptions of the study. In this step, the researcher described the experiences of his/her verbatim excerpts from their interview. Moreover, the researcher explains the meaningful units in a narrative format to facilitate the understanding of participants' experiences. Construction of individual structural descriptions was based on the textural descriptions and imaginative variation. By using imaginative variation, researcher imagines how experience occurred and then creates the structures.

Construction of composite structural descriptions was done and written. The textural description for each research assistant and the researcher incorporated the textural description into a structure explaining how the experience occurred. This process helped the researcher to understand the experiences with the case under the investigation.

Synthesizing the textual and structure into an expression. Researcher created two narratives including textural describing "what" occurred and structural describing how it occurred. Researcher listed the meaningful units. After that, researcher created meaningful units common to all co-researchers and created a composite textural and

structural descriptions based on these shared meaningful units. In the composite textural and structural descriptions, researcher eliminated individual meaning units in order to create the essence of the phenomena. Researcher wrote combined narratives from the third person perspective representing the group as a whole. This step is the synthesis of all narratives for the group as a whole. The composite essential descriptions were combined into the composite textural description to create a universal description of the phenomenon of the investigation. The purpose of this step was to reach the essence of the experience of the phenomenon.

In validation, the narratives written were categorized according to the respondents' categories and later read to each of the categories of participants who contributed to verify its accuracy. Edits were made immediately to conform to what the participants considered an accurate account of what he/she meant. In summary, the data process included familiarizing with data, generalizing initial codes, searching for themes, reviewing themes, defining and naming themes, and finally producing the report. From these categories, discussion that compared the narratives to related literature were made.

3.11 Ethical Considerations

The study sought ethical approval from Gulu University Research Ethical

Committee (GUREC) after getting clearance from Kyambogo University graduate
school (Creswell, 2007). The researcher proceeded to Uganda National Council for
Science and Technology (UNCST) to register the study and to get the permit.

Thereafter, the researcher then went to the five districts of Moroto, Napak,
Nakapiripirit, Amudat and Kotido to submit the permit and a letter of introduction from

Kyambogo University to the District Education Office introducing her to the schools. The researcher visited the education department to get the list of the ECE community sites.

The researcher sought consent from interviewees and ensured their anonymity and confidentiality by using pseudonyms to protect participants and the school direct identification as indicated by (Halai, 2006). The respondents' personal information was kept confidential. Signing the informed consent before involving the respondents in the study and requesting respondents to kindly participate in the study was done. Only those who gave consent to participate in the study were involved in the study (appendix H). Assurance to the research participants was done and they were told that they will not be harmed physically or psychologically. On top of that, the research participants were assured that the data was private and, in any case, somebody wants to withdraw for any reasons, the participant would be allowed. Original file copies of audio recordings are securely kept by the researcher with password protection. These will be destroyed after the final report for the study is completed. No information will be made public when it includes any respondent's identity of the voice. In case there is need to use the audio clips, the research participants consent will be sought to camouflage the original voice of the participants. Lastly, when the research finalized, the findings were made available to the respondents and other interested stakeholders as a way of giving them feedback. The researcher gave the participants some refreshments and transport refund as a way of appreciation.

3.12 Summary

This chapter outlined the paradigm, approach, and research design of the study. The methodology for carrying out the study was described along with the instruments for collecting data. The methods helped to illuminate the various complexities and experiences in this research. The population and location of the study was mentioned with its rationale on why Karamoja was chosen for the study. The study samples, data collection procedure and analysis were presented in this chapter. Finally, it concluded with a discussion of the strategies that were used to enhance the trustworthiness as well as the ethical issues that were considered for this study were discussed.

CHAPTER FOUR

PRESENTATION OF FINDINGS, ANALYSIS AND INTERPRETATIONS 4.0 Introduction

This chapter presents data and discussion of results. This study intended at assessing communities' perspectives regarding quality indicators of ECE caregivers towards sustainable ECE programmes in Karamoja, exploring communities' perspectives regarding quality indicators of ECE children towards sustaining ECE programmes in Karamoja and establishing communities' perspectives regarding ECE site quality indicators towards sustaining ECE programmes in Karamoja. The findings presented below begin with a discussion of the demographic information before proceeding to the presentation of three sections informed by the research objectives.

4.1 Demographic Information

Characteristics of the Participants

The distribution of participants according to their category, age and gender is shown in the table below.

Table 2: Category, Age bracket, Gender of participants

Category	Age bracket	Gender		Total
		Females	Males	Total
Caregivers	16-50 years	09	06	15
Parents	21-55 years	03	02	05
Elders	60-80 years	02	03	05
ECE Focal Point Officers	30-45 years	03	01	05
Children	3-8 years	06	04	10
Grand total		23	16	40

Source: Primary data from the field (2020)

The findings in the Table 2 above show that out of the 40 participants who took part in the study, the majority (23) were female. Female respondents outnumbered the male in all the five categories of participants. As far as age was concerned, in the four categories of adult participants, the majority were above 35 years. Having more female and mature participants enabled the study to have respondents who were able to clearly relate their experiences, describe significant events and provide revealing opinions and attitudes as they saw fit. This increased the likelihood of having more credible information.

The way the Karamojongs live gives a clue on the kind of ECE they would prefer. In Karamoja, when persons agree to be in one residence, they typically stay in middle sized or big groups in enclosures. These homesteads are locally called manyattas. Nakapelemoru in Kotido has the biggest village in East Africa with over

two hundred manyanttas near each other. One manyatta takes various families that range from fifty to two hundred. In the manyatta every home had a round boundary completed of prickly plants and reeds that joins it to the hedge of the following family. Access towards each home is restricted through a thin narrow entry that can solitary be accessed after someone bending very low or just crawl in. Crawling into the home enclosure is a security measure which brands it informal for an intruder to be hit on the head as he or she attempts to advance entrance to the compound. Above and beyond the household barriers, there is additional boundary fence that encircles all families inside that specified manyatta.

The boundary has one disguised entry opinion that is not understandable to everyone. In the midpoint of the manyatta, there is additional round hedge that conserves the cattle usually recognized as "atomonawii." Consequently, if one sought to go to the livestock, one must initially go through numerous household thorny fences to get there. In case there is necessity to meet as a community, all people would come out and gather in the assembly place that is situated outdoor the manyatta. It is at this meeting place that the ECE sites are established. Should there be a circumstance of insecurity, the children can easily slip through the fences and go back to their homes for protection. Considering the way they live, communities in Karamoja value security, being close knit and preservation of their cultural attributes. These values are likely to have segmentally influenced their perspectives on the quality of ECE caregivers.

Presentation of Findings

4.2 Communities' Perspectives regarding Quality Indicators of ECE Caregivers towards Sustaining ECE Programmes in Karamoja

The perspectives of the communities regarding quality indicators of ECE caregivers were explored in comparison with the Uganda national ECE caregiver standards and countries in the western world such as the USA. In this section, the researcher provides insights into what the community, particularly elders, parents, ECE focal point officers perceive as quality indicators of caregivers, which would culminate into sustainable ECE in an indigenous population, particularly the Karimojong of Uganda.

The first quality indicator mentioned by the elders was about language and communication. Communities placed a lot of emphasis on the ability of the caregiver to effectively use Ngakarimojong local language for teaching. The use of the local language in interactions with children in ECE, specifically Ngakarimojong was largely seen as a quality indicator of a caregiver as explained by one elder:

For me a good caregiver is that one who speaks my local language and teaches children using my Ngakarimojong local language and when I know that the caregiver is teaching using my language then I know that is a good caregiver (Male elder, Napak).

The views of the elderly women also concurred with those of men. For example, a female elder from Amudat had the same view and said:

A good caregiver should speak the local language of the area in order to make the children feel at home because if a teacher teaches using a different language, the children will hate going to school (Female elder, Amudat).

This is reiterated by another female elder from Amudat, stating that local language makes children comfortable, increasing their desire for schooling unlike children in cities like Kampala who are confused and, never get the opportunity to learn their own languages she explained:

...you people of Kampala are lost, your children in schools learn different languages and now your children are confused, they cannot even speak the parents' language, haaaaa that is not allowed in Karamoja (Female elder, Amudat).

The importance of caregivers being fluent in the local language was also highlighted by caregivers from Nakapiripirit when one of them intimidated that, "madam, the Karamojongs will not bring their children to the ECE sites if they realise you are teaching in a different language from theirs". This however showed that one cannot teach the Karimojong children when he/she cannot speak the Ngakarimojong local language. The reason behind using local language is that the children understand better when caregivers use a familiar language to speak to them.

Caregivers from Kotido gave revealing reasons why a caregiver knowing the local language was important to the communities. In further supporting local languages as indicative of a quality caregiver, there was consensus within the FGDs that teaching can only be effective if the caregiver can speak the local language. Indeed, as one member from the FGD asserted:

Karamojong people are very particular with caregivers who teach their children, they want teachers who speak the local language, they do not want anybody to come and dilute their way of living. They want someone who has a good command of the local language (Caregiver, Kotido district).

Therefore, knowledge of the local language is perceived as a vehicle for transmitting cultural values and skills of the area and conserving these two aspects was important to the Karamojongs. This is why the communities believed that for a caregiver to be able to develop these attributes in the children, she/he must have good knowledge of their language.

Additionally, the use of local language with fluency, was seen as a way of preserving rather than "diluting" their way of living. Therefore, adequate knowledge and fluency in the Ngakarimojong local language was perceived as an indicator of a quality caregiver according to the Karimojong people. This is because learning can only be more effective in the local language.

Another important attribute that communities in Karamoja wanted caregivers to have, was caring for the children. Respondents generally preferred caregivers who could provide care for their children. Interviews with the elders showed that a caregiver tenderly caring for the children would show that children's wellbeing is placed at the forefront. As a female elder from Kotido explained:

Madam I need a caring caregiver to teach and watch over my child. If the caregiver likes the children, he/she will help to button for them, help them to sneeze, sooth those who are crying and also attend to the sick children (A female elder, Kotido).

Providing care according to the participants entails tender or motherly care as well as the use of adequate methods to support learning and development needs. Indeed, as a male elder from Napak stated: Madam a good caregiver should care for the children and must have a motherly heart. A caregiver who cares about children is able to come up with relevant methods to meet their learning needs and life development needs at the site (Male elder, Napak).

Additionally, quality caring caregivers should be approachable so that children are comfortable enough to seek for help since they are still learning how to become independent. This is well explained by an ECE focal point officer from Moroto who revealed why the communities in Karamoja were passionate about caregivers being caring. She said:

Well, taking care of the children is paramount by all the caregivers because this is a tender age of their lives, remember most of them come to these sites without mastering the self-help skills needed to help them while at the site. So, the caregivers have to be down to earth to ensure that the children are very comfortable while at the site (ECE focal point officer, Moroto).

The finding above show that communities in Karamoja want a caregiver who can naturally demonstrate care for learners. This is probably because they feel that a caregiver with this attribute can effectively recognize the needs and interests of the children.

Caregivers being culturally competent are indicative of quality for sustainable ECE. This includes caregivers who respond to children's cultural traditions and ways of knowing. For example, a female elder from Nakapiripirit community explained:

Owa, madam, for sure I want a caregiver who knows the karimojong culture. He/she should be able to teach my child how to cook Karamojong food like cucumber mixed with sour milk and green vegetables. By doing that, caregivers will motivate and engage children in learning what will benefit them in their lives (Female elder, Nakapiripirit).

Additionally, caregivers who can teach the indigenous culture to the children, specifically towards economic empowerment, were seen as

desirable. The interviewed fathers were more concerned about the ability of the caregiver to train girls in home management skills. Male parent from Nakapiripirit said:

Haaa for me I want a caregiver to know my culture so that he/she teaches girls how to make necklaces, decorate the clothes with tree seeds, collecting firewood, and cooking, gardening, making fences, plaiting hair, grinding sorghum, building houses, making local beer called (agwe) and sour milk. Those things help them to earn a living and more importantly to be recognized in the community as a skilled karimojong child (Male parent, Nakapiripirit).

This was supported by another male elder from Kotido, who expressed concern about the focus on singing and jumping, which he considered useless. He provided examples of activities that are commendable for boys to learn in order to become economically independent. Male elders placed more emphasis on boys. A male elder from Kotido acknowledge that:

I want a caregiver who should teach the boy child to make stools, yolks, construct the huts, make water troughs for animals, teach them to look after the animals and providing security to the home. These boys should be taught how to treat the animals' using herbs from the bush. Otherwise coming to school to sing and jump around renders education useless madam (Male elder, Kotido).

The emphasis of interweaving education with culture has been emphasized by the respondents of the study, showing that culture is part and parcel of this population and would as such have to be integrated into ECE in order to sustain it. Indeed, the ECE focal point officer from Amudat explained why a caregiver being culturally experienced was so important to the communities of Karamoja. He said:

You see madam, you cannot separate Karimojongs from their culture. ECE caregivers for Karamoja region should be mindful about the Karamojong culture because they want their children to learn things that can help them in their communities. For them they want caregivers to teach children about their way of life that is all here madam. Anything beyond what they don't

want is abandoned. That is why you see those ABEK schools and constructed ECE centres abandoned (ECE focal point officer, Amudat).

Therefore, the findings reveal that the Karamojongs are very passionate about preserving their cultural heritage and traditions. This is why they want caregivers who would respect cultural ways of knowing, seeing and living in Karamoja. Caregivers being able to take children's' culture as central to their Life-long learning is an esteemed aspect of quality caregiving in Karamoja. From the above statements, knowledge and passion about culture were perceived by the Karamojongs as indicators of quality caregivers. Such caretakers should be passionate about preserving their cultural heritage and traditions, and, should teach children gender specific skills which are economically empowering.

Another teacher quality indicator that came out strongly from the participants was caregivers being creative. Interestingly, the caregivers from Moroto interpreted caregiver creativity as cater for individual differences of the learners. One of the caregivers in a FGD from Moroto explained that:

Karamojongs want caregivers who are creative because they have the ability to cater for all the individual learners learning styles while teaching at the site. These will help the caregiver to design different activities for faster learners and time takers, so caregivers need to be creative in order to manage their different learning styles (Caregiver, Moroto).

Participants gave reasons why the creativity of a caregiver was an important quality in the eyes of the Karamajong. A creative caregiver is good because he/she can give appropriate work to the children and also give children tasks that promote thinking and problem solving. The purpose behind creativity is that children are not the same that is why they should know how to cater for individual differences of the children.

Parents also generally indicated that a good caregiver had to be creative. A mother from Amudat elaborated why creativity was an important quality for caregivers. She said:

Madam, for me I want a caregiver who is creative because he/she will teach my child to do things without being told. For example, a creative child will take calves to graze even if he is not told and a girl will fetch firewood when I have not told (Female parent, Amudat).

The communities placed emphasis on creativity among caregivers, having the nature of their environment in mind. One being creative helps him/her to use appropriate methods and instructional materials for teaching. This will help learners to understand lessons taught and to fit well in the community. Given the fact that the area requires problem solving and critical thinking in order to be able to live and work there.

For a caregiver to have all the three qualities examined above, it was important that one had stayed long in the area. In fact, the views of the communities seem to indicate that an appropriate caregiver for children in Karamoja has to be a native of the area. This perspective was confirmed by elders from Nakapiripirit. A female elder from Nakapiripirit explained that:

I want a caregiver who comes from my place here so that I can monitor his/her way of behaviour. Madam you know caregivers have a lot of influence in our children's life so I need to know the behaviour of the caregiver before I entrust my child to him/her that is why you see some of the elders seated around the sites. They want to know what she is teaching our children. It is not a joking matter my dear hoooo (Female elder, Nakapiripirit).

Another elder from Napak who is a chairperson of the local council gave his view on why he preferred native caregivers when he said; "I want caregivers who come from my locality because that one can be monitored compared to the one who comes from another place." The respondent elaborated that he had fears on non-native caregivers

because he had heard about teachers who are teaching children uncultured things like sodomy and lesbianism. He further explained the consequences of such acts in Karamoja when he said, "am telling you, should such a caregiver be got, the Karimojongs kill him/her in a painful way. We sharpen a stick which has a hook and we push it through the stomach and pull out the intestines and leave you to die." The fact that they fear their Karimojong culture to be diluted, they also do not want their children to mix up with those who return from towns like Kampala. This is because they can teach their children to put on mini-skirts and pull-down trousers which shows indiscipline. Ideally, the whole idea here is that native caregivers and most especially those seconded by the community are considered as the best caregivers.

The caregivers supported the above views and indicated that, to effectively work from Karamoja one has to earn the trust of the community and demonstrate capability to survive in the area. In a focus group discussion, the caregiver from Napak said:

I need our own Karimojongs to teach our children and am telling you that it is only the karamojongs who can manage life here. What I know is that life in this place is not easy. Our children need to be trained to manage the life we live here. Am from this place and I know all things that take place here. I am not someone bringing other things here that is why parents trust me (Caregiver, Napak).

This means that the Karimojongs believe that when a caregiver is from another culture, he or she is most likely to teach their children another culture since they believe that teachers are agents of change. Acceptability of the caregiver, was therefore critical, in order for the communities to have trust so that they can accept to entrust their children to the person.

In addition, caregivers as explained by the respondents had to be good role models.

A good role model was perceived as a person with good character and discipline as explained by one caregiver from Amudat:

You see me madam, am a role model in this community am a disciplined person. The people see me as a good person and want their children to behave like me. I did not go to school, but am better than those other teachers who went to school. I behave well among the people, so they want me to teach their children how to behave well too (Caregivers, Amudat).

Being a role model is an admirable attribute caregivers must demonstrate if one is to teach in Karamoja ECE sites. In one of the FGDs from Napak a caregiver revealed how they model for the children while at the sites by saying, "we role model by demonstrating to the children. We greet them with respect and we also ask them to reply with respect". Respect, according to this community is a key quality indicator that must be treasured in the life of all people.

An ECE focal point officer from Kotido showed that morality in speech grooming and decorum was important to the Karamajong. She said:

If caregivers' model good morals, then definitely the children will imitate and demonstrate good behavior. Caregivers should role model by the way they dress, speak, walk, eat and they should be careful how they conduct themselves in the community, this is very important madam. (ECE Focal point officer, Kotido)

Besides the above qualities, respondents made mention of quality caregiver to be one who is married. This was important because the communities place a lot of emphasis on moral uprightness and practical skills development. The participants perceived those married caregivers can bring their family and parenting experiences in the training of children in the ECE sites as explained by one of the female parents from Amudat:

Being a married caregiver is good, children emulate you and they will want to get married when they grow. Besides that, you are respected a lot when you are a married teacher in the community. Even people can listen to you as compared to the one who is not married (Female parent, Amudat).

The view of the female parent affirms that a married caregiver is psychologically stable as compared to the one who is not married. Therefore, respondents want a caregiver who has a good understanding of the social-cultural values of the community, has professional ethics and good morals so that she can be a good example to their children in the aspects of their lives.

In relation to teaching skills, the respondents acknowledged that caregivers must have knowledge and skills to train learners. Caregivers explained that the communities wanted a teacher who can teach children in problem-solving episodes.

The majority of the caregivers from Kotido described the pedagogy that has worked for them which was related to practical skills development. One of them explained below:

We demonstrate mastery of the content by showing children how to do things. We take them out in the environment and teach them about different plants that are useful to them as food or medicine. We show them how to get them and if they have any injury, we show them which herb to use and how they can administer first aid (Caregiver, Kotido).

This means that caregivers should demonstrate being knowledgeable by making curriculum decisions that uphold all children's rights to have their cultures, identities, abilities and strengths. This can be achieved through contextualizing the curriculum acknowledged and valued, and respond to the complexity of children and families' lives.

Furthermore, in relation to caregiver teaching skills, participants highlighted the importance of the caregiver being able to relate what is learnt at school to what is learnt at home. This was the case because Karamajong children usually bring family and

community ways of being to their early childhood settings. So, the respondents want the caregivers to build on these experiences. On this issue, a male parent from Nakapiripirit district said:

Caregivers should teach from known to unknown it helps children feel great to experience continuity on things that they already have ideas. Caregivers should not bring things that children are not familiar to, rather unfold their thinking and experiences slowly by using real objects for teaching (a male parent, Nakapiripirit).

To achieve that, the ECE focal point officer from Napak also elaborated on this issue and said that, "caregivers should build on children's prior and current experiences because it helps them to feel confident and connected to familiar people, places, events and understanding them". This then shows that caregivers have to work hand-in hand with the parents to raise the child's self-esteem. These can be achieved by parents talking to the caregivers about their children's' studies hence making the child to feel that he/she is an important person. Therefore, Karamoja needs caregivers who are able to support learner engagement by allowing time for meaningful interactions and providing a range of opportunities for individual and shared experiences. In addition, finding opportunities for children to go into and contribute to their local community is a highly esteemed teaching skill by communities in Karamoja.

Using community environment as a learning reference was another caregiver quality indicator the respondents want to see in a caregiver as one of the female parents from Kotido said:

I for sure want a caregiver who can study the environment where children live and then use it to teach them important skills. Children can be guided to use tree seeds to decorate their clothes, shoes and any other learning materials at the site (A female parent, Kotido).

This was corroborated by yet another female elder from Kotido who articulated some of the skills that a caregiver should provide including; animal psychology of milking animals, administering medicine to the cattle and preserving animal products like milk, ghee, hides and skins not forgetting preserving their local food stuffs like cucumber (akobokob) and their seeds.

This agreed with a male elder from Nakapiripirit who said that the use of worthwhile activities and challenging experiences as well as interactions that foster high level thinking skills was suggested as one of the ways in which to demonstrate quality care-giving skills. This as the respondents explained, can be achieved through "providing the children with variety of instructional materials that are vitally important for learning." In the same discussion, the ECE focal point officer from Napak also reiterated that caregivers should provide opportunities for intentional teaching and knowledge-building through using games and child centered methods that can help them to draw experiences right from home. For example, if the caregiver is to teach about uses of things in the kitchen, let children be told that "tomorrow we are going to cook, so bring some food and things we use for cooking different dishes" Thereafter, the food items will be put together and children will be guided on how to cook and also teach good table manners when they are eating their food.

Consequently, caregivers being able to develop children's practical skills was important to the Karamajong because living in a hands-on community, children would be attracted to school and stay involved in learning if learning makes meaning by being related to their daily lives. Respondents want teachers who recognize that effective learning occurs in the social contexts of the lives of children and their community. This

would enable them to move flexibly in and out of different roles and draw on different strategies as the context changes. This means that the Karamojong want teachers to create environments that support learning in a way that is responsive to the interests and abilities of each child. They want teachers who are able to cater for different learning capacities and learning styles and invite children and families to contribute ideas, interests and questions.

Generally, the key stakeholders in Karamoja, know who a good ECE caregiver is. They place a lot of emphasis on use of local language for teaching, cultural competence of the caregiver, a native of the community who is known for being a good role model, trusted and married. He/ she should be a problem solver, creative, caring and should relate their teaching from home to school. Therefore, to sustain ECE in Karamoja, the implementors should consider employing caregivers who have the above qualities.

4.3 Communities' Perspectives regarding Quality Indicators of ECE Children towards Sustaining ECE Programmes in Karamoja

The second section of the findings provides information on communities' perspectives regarding child ECE quality indicators towards sustaining ECE programmes in Karamoja. The information provided relates to how the Karamojong perceived quality ECE, what they want their children to learn and how they want to know that their children have benefited from the available ECE programmes. It was again expected that their life values would influence their perspectives on these issues.

The researcher first established what people in Karamoja knew about ECE and the extent to which their views were related to the current perspective. The participants

first admitted that this ECE thing is a modern occurrence and most of them did not attend ECE centres because their parents feared that it would contaminate their cultural values. A male elder from Nakapiripirit brought this issue and gave reasons why going to ECE centres was unpopular in their time. He explained:

Hmmm madam, during my time, this thing of ECE was not there, most of us you see here did not have any form of schooling, the homes and the field served as our ECE classrooms. I got life skills from my parents, community members and peers. We were not allowed to go to school because the boys had to look after animals and the girls were not allowed to go outside the home for it was feared they would become prostitutes. So, this thing of schooling is new to us the Karimojongs. But anyway, it's good if it is handled well (Male elder, Nakapiripirit).

The participants generally appreciated the value of ECE in giving their children a firm foundation for future studies. This was revealed by an elder from Kotido who said:

I did not go to school, but I want my children to start formal schooling from the very first level of education. That is why you see this mushrooming ECE sites now in Karamoja. I want my child also to study up to the University but I do not want them to run away from our culture otooooo, that is where my worry is, I do not want them to leave our culture madam (Female elder, Kotido).

The participants mentioned further benefits of formal education, that they felt they had missed. These benefits related to one having a more organised life due to acquisition of thinking, planning and organisation skills as affirmed by an elder from Nakapiripirit. He had this to say, "being educated madam is good, you become a better home manager because you develop skills of planning, organisation and home care after the education." This therefore means that children should be taken to school so that they can learn to be organised in future.

The people in Karamoja have actually appreciated the value of education in a person's life of recent, it is the reason the elders also highlighted the role of formal education in helping one finding formal employment when one of them commented:

Hmm, educated men are able to get job opportunities outside the community and are open to new ideas and can reflect compared to those who have not gone to school. You become a bread winner because you earn some money to support the family you see madam, when you are educated in Karamoja, people respect you in the community because you can give good ideas in community meetings and also treat your wife and children with respect (Male elder, Moroto).

Generally, the people of Karamoja agree that ECE can contribute to a person having a better life and also increases his or her contribution to the community by making positive changes in the lives of the community.

The participants further noted that sites should teach their children on how to manage a healthy life when they talked about sanitation. This aspect was mentioned because the researcher's observations revealed that personal and community sanitation was at a low ebb. People stay in crowded places with all their animals within the same place. The use of latrines is still a taboo prohibiting many especially women from using latrines. One of the female parents from Amudat intimated that, "Karamojongs have a belief that use of latrines makes women barren, and sharing it with in-laws makes a woman go blind".

The researcher saw very few latrines which were usually not in use. A female elder from Kotido again explained why they had latrines, yet they were not using them. She asserted that, "we constructed latrines as a means of getting food because world food programme would not give food to a home without a latrine". The researcher further observed that though latrines existed, people generally used nearby bushes to

ease nature calls. There were flies all over the whole place and the smell of faeces was terrible especially in a rainy season. However, some respondents had already realised that not using latrines was backwardness and they even implored that their children should be taught sanitation so that they would learn to clean their surrounding both at home and at the site as confirmed by this comment from a male elder:

You see madam, I will be happy to see my daughter learn how to clean where she stays, and you know when a woman is clean, she takes care of her home and children. Her home remains clean and her children remain healthy because she practices what is taught at school as far as cleanliness is concerned (Male elder, Moroto).

Other participants, especially women related good sanitation habits with having a good family as attested to by a female elder from Napak:

I want my child to learn how to clean the compound by sweeping and removing rubbish. This kind of schedule helps them to become useful in the community, for example if she is a girl and she gets married, haaaaaa, her husband can love her more because she keeps her home clean and she is organised (Female elder, Napak).

The issue of poor sanitation in the area was further related to lack of formal ECE. The sanitation in the area is not good because of the misconceptions people have about using latrines. It is the reason they want to see a change from the children who have gone to school. Actually, they want to see a difference between a child who has gone to school compared to the one who has not gone to school that's when they will know that education is really relevant.

The caregivers in the FGDs also agreed that most Karamojongs believe that sanitation and personal hygiene are taught in ECE sites. This is demonstrated by what children do before coming to the ECE sites like; washing their faces and brushing their

teeth before coming to school which is actually not a common practice for those who do not go to school. This explanation was asserted by one participant who said:

We teach personal hygiene to the children in the LA3 (Learning area three) that is taking care of myself for proper growth and development and we teach them how to clean their bodies like how to wash their faces, ears, brush their teeth, and bath their bodies, wash their pants and knickers. We even have a song about personal hygiene that says; this is the way I wash my teeth x3 early in the morning. So, children mention different parts of their bodies and they demonstrate how to clean them. So, madam that is how we teach personal hygiene and the parents have also appreciated (Caregiver, Kotido).

It is therefore evident that the people of Karamoja agree that ECE can make significant positive changes in a person's life compared to the informal home education. They want formal ECE for their children so that they can make a positive contribution to their lives and the community at large.

It was further realised by the researcher that people of Karamoja value ECE in improving the quality of their children's lives. They actually wanted ECE centres to teach skills of craftsmanship to their children. For example, they mentioned skills that they want girls to exhibit after ECE graduation when one of elders explained:

For me I want to see my girl child learn how to make crafts such as, necklaces from tree seeds, baskets, decorating dresses and skirts using tree seeds, constructing fences and houses. So, let the caregivers teach our children these skills so that they graduate as skilled Karamojong girls (A female elder, from Napak).

The male elders seemed to want ECE centres to teach their children skills of taking care of a family and their property. There was also an indication that there were separate roles given to the girls that are different from the boys as an elder from Kotido suggested:

I want a boy to care for cattle, do agriculture, build houses, make kraals troughs, stools, and create valley dams for water, make bows and arrows.

You know, make ropes for tying the goats, sheep and cattle. Make strong shoes and belts out of animal skin (Male elder, Kotido).

From the above comments it can be seen that participants want ECE centres to develop practical skills that would enable their children live a comfortable life and impart survival skills that can enable them to live in the Karamoja area.

Apart from life and survival skills, the people of Karamoja also want ECE centres to develop more academic skills in their children. For example, they wanted their children to be able to read and write their Karimojong local language. The ECE focal point officer for Moroto gave a technical perspective on this issue when she said, "a child should really be grounded in his/her local language because it helps to lay a firm foundation for other languages like English which they will need at a later time to connect to the world." Ideally this helps children to prepare for further levels of education and having good life skills.

The elder from Napak further showed that their language is the best medium of instruction or teaching children their culture, as attested to by an elder from Napak:

The Ngakarimojong local language is part of our culture and identity which should be cherished madam. For sure how do you expect me to send my child to school to learn a language which I don't speak.it will then render education as useless to me. But I will be happy to see my child trying to read and write my language. You see me like this I cannot even read and write in my local language much as I speak it (A male elder, Napak).

This therefore means that the Karamojongs are very inseparable with their cultural identity. And any education which is not consonant with their culture will quickly be abandoned because it will not prepare their off springs to fit in the society.

Numeracy was another learning area the participants want their children to learn while at the sites. Emphasis was put on learning mathematics because the

participants felt that it helps the child to fit in the community as one of the male elders from Amudat elaborated:

I want my child to be taught mathematics so that when I send him/her to buy something at the shop, he/she should be able to bring back the change. Not only that, mathematics helps them to count the number of animals before taking them for grazing and also on return. It helps them to avoid losing the animals in the field (Male parent, Amudat).

The participants revealed that there are practical values of children learning mathematics since it helps children to solve their daily problems like; sharing their playing materials, cooking at home, measuring and estimating food items hence rendering it as a survival subject. The participants also saw mathematics as a learning area that lays a firm and good foundation for other levels of education as indicated by an elder from Moroto:

I really want my child to learn mathematics. Mathematics is good for my child because it helps lay a firm foundation for further studies. Infact, I want my child to study and become an accountant at our district so that my life can also change from this hard life am facing. He will be able to buy more animals and construct for me also a better house to live in. I admire people whose children are working and they have not diluted our culture (A male parent, Moroto).

The information above shows that participants realised that ECE enables one to have good literacy and numeracy skills which helps one to be prepared for primary school. They want their children to have the best possible start in life and a foundational education that can open up possibilities for a better lifestyle than their parents enjoy now.

The issue of morals that was emphasised by participants in section one came up again. While in the previous section it was mentioned as good caregiver characteristic, this time it is mentioned as a skill that ECE sites should develop in the children. Moral

uprightness was perceived as an indicant of goodness and civilization. A male elder from Moroto affirmed:

Let my child be taught how to respect elders and other people. You know, when a child respects, he/she can enjoy meaningful relationships based on honesty and mutual trust. I want to tell you madam that a child with good morals has a behaviour that I can rely on as a parent. (Male elder, Kotido).

The elder from Napak mentioned trust as being one of the moral values children should learn. He explained:

I would like to see that sites teach my child how to trust one another and especially me the parent so that when I send her to buy something, she brings back my change. A trusted child is also a responsible child whom everybody in the community can send without fear. So, caregivers should help children to learn how to trust (A male parent, Napak).

This implies that they want the ECE programme to develop children's morals so that it becomes attractive to the people of Karamoja and this plays a key role in keeping children in school.

The participants also mentioned something that is directly related to their way of life that children should learn from ECE centres, it was animal care. One of the male parents from Nakapiripirit explained why this is important when he said, "I wish this ECE sites could teach my child to administer herbal medicine to the animals" he further explained that his happiness will be demonstrated when he sees his child uses the local medicine for treating injured calves. The elder mentioned the specific animal care skills they want their children to learn in the ECE sites as it can be seen from this parent:

Even the herding strategies should be taught to the children. I want sites to teach about feeding behaviours of animals, how to graze the calves in green and leafy areas. I don't want them to just graze the animals without a skill. I want a site to teach my child to know how to milk, know the reproductive patterns of animals, giving them water and how to protect the animals (A male parent, Amudat).

Observations on the children at the site showed that children came to the sites with their animals and during break time, the older ones took the trouble to teach the young children the herding strategies and skills.



Figure 2: Older children teaching herding strategies to the younger ones during break time at the site

Besides the above, respondents put emphasis on socialisation skills. They want the sites to help their children learn to socialise with one another. Respondents perceived socialization as interaction with others while obeying the habits, attitudes, values, and beliefs of the social group into which he/she has been born. Participants felt that social skills would help their children to learn how to live with one another in an acceptable way. Cordial relations are paramount to the Karimojongs because they stay with one another in their homesteads called the Manyattas. Good social skills would

enable children to learn how to stay with others in peace as a female parent from Moroto attested:

I want my child to learn to live with other children without fighting. So, the caregivers should find ways of teaching children to like one another through songs, drama, telling those stories and encouraging them to share their things while playing or eating (Female parent, Nakapiripirit).

This means that good social skills are important to the Karamojongs since it helps them to relate with one another in an acceptable way at the site. And so, seeing children connecting with others shows that the site is a good one, and caregivers are working hence going to school becomes relevant. The emphasis was put on socialisation due to the fact that the Karamojongs are hostile people. One of the male elders from Amudat confessed by saying, "madam we are very hostile people and I think this kind of act has kept us backward. So, I really want my child to be a peace maker instead of being a fighter." This shows that Karamojongs are aware of the educational values that come with someone who has gone to school.

Consequently, the people of Karamoja are aware of what they want their children to learn. There was emphasis on children learning personal hygiene and sanitation, craftmanship, reading and writing in the Akarimojong language, numeracy, good morals, animal care and socialisation. These was to be achieved through engaging children in hands-on activities and practical skills in order to graduate as skilled Karamojong children who would be relevant to the community.

4.4 Communities' Perspectives regarding ECE Site Quality Indicators towards Sustaining ECE Programmes in Karamoja

The third section of the findings provides information on the views of respondents on communities' perspectives regarding ECE site quality indicators towards sustaining ECE programmes in Karamoja. The intention of this objective was to establish respondents' views on what makes a sustainable ECE site. The researcher first explored what participants understand by the term ECE. Generally, respondents perceived it as formal, foundational, developmental education for children. The views below are from a cross section of respondents who said:

"ECE is formal education for very young children before they go to primary school" (A female elder, Kotido)

Therefore, the way the community perceived ECE did differ from the modern and current trends as education that nurtures young children. Parents and elders who are the key stakeholders in the child's education, correctly and appreciatively perceived ECE as the first stage of education for children that is preparatory for subsequent levels of education.

The researcher then visited ECE sites to observe their status and to ascertain whether they are sustainably organised to suit the ECE definitions and expectations given by the respondents. The researcher observed that most of the ECE sites visited were within the community near the homesteads. One could access the site from any

[&]quot;The very first learning experience for children". (A male elder, Napak)

[&]quot;ECE is nursery education" (A female elder, Nakapiripirit)

[&]quot;Informal education for very young children". (A male parent, Moroto)

[&]quot;ECE is the first stage of education for a person". (A male parent, Amudat)

[&]quot;ECE is the foundation stage for all other levels of education the child will go through". (ECE focal point officer, Moroto)

direction since they were not fenced. We saw people coming from different directions to the site. The researcher learnt that the location of the ECE sites was a security measure by the community. They intimated that a good ECE site for their children should be near their manyattas and not fenced to provide security and safety to the children as attested by a female elder from Nakapiripirit:

A good ECE site is one which is not fenced. I want an ECE site to be open so that the children can see their surrounding clearly. You see like that site over there, it has been abandoned because it is fenced and has one in and outlet. Hoo..., the enemy can seriously attack the children. You see other people are passing behind, in front, on the sides because they have seen you people are strangers in the site and they want to know why you are here. They are actually monitoring what is happening to their children at the site. (A female elder, Nakapiripirit).

As indicated in the photo below, most of the visited ECE sites were open and children even went in class with their calves that they look after.



Figure 3: An example of a good classroom with calves

The ECE focal point officer from Moroto explained why ECE sites in Karamoja had to be like this, she elaborated, "a good ECE site is one that provides care and development for children by ensuring that the safety and security of the children is

considered as a priority". They emphasised the issue of security with regard to the location of the ECE sites. An elder from Amudat expressed that an ECE site should be at an eye range from adults to allow easy monitoring. He explained that:

For me I want the ECE site to be near our manyanttas so that I can monitor the security of our children. And in case of any insecurity threat, our children can just slide inside our homes. Madam, you see that nice abandoned centre up there, it is because we cannot allow our children to go to those far centres because of insecurity issues (An elder, Nakapiripirit).



Figure 4: Abandoned centre because it is far from the manyattas (community)

The parents from Kotido gave another reason why they preferred ECE sites to be near homes when one of them said:

For sure we need nearby sites so that our children can help us to carry their young siblings while we do home chores. That is the responsibility of the young ones. For us in karamoja we cannot afford to pay nannies because we don't have the money and life in our place is very difficult (Female parent, Kotido).

Therefore, due to the hostile nature of the Karamojongs, this virtually means that the sites should be able to ensure that the children are protected from the wrong persons. Hence security of an ECE site increases its sustainability. The respondents understand that a hostile environment is not good for the proper learning of the children and can destroy even a good ECE site. This could also be the reason as to why enrolment in ECE sites that are not near homes was very low. There is a possibility that these sites were not safe and secure due to the high insecurity in the area.

Furthermore, in order to have sustainable ECE sites, participants highlighted having active site management committees. The participants intimated that an ECE site is good if it has good management committee members who are active and they mind about the children's learning. The meaning of having a good site management committee that is working was clearly elaborated by caregivers in a FGDs when one of them said:

A good site management committee for an ECE site means having active members of the site management committee that regularly meet to discuss issues of the ECE site with different key stakeholders, especially elders 'parents and caregivers. I want the site management committee to be responsible for discussing about the development of the site and when food is brought for children, they are the ones who are responsible to receive that food for the children (caregivers, Amudat).

This means the site management committee should be lively and quick to organize for meetings that are needed in order for the community to provide feedback to the site. The site management committee would be able to give feedback on how their children are learning effectively and also to give the school opportunity to solicit for support from the community since these are community ECE sites. This then means that the respondents do understand that

a site cannot work without an active site management committee that works as a link between the site and the community.

The quality of caregivers also came back from section one as a key factor in having sustainable ECE sites and programmes in Karamoja. The caregivers having parental love for the children was taken as important by most FGDs. A caregiver from Kotido elaborated that, "a good ECE site should have caregivers who are well trained, love children, have good morals, and should be cooperative with parents and the community" the caregivers said that parents have always asked them whether they are trained teachers by the government like primary teachers. This is because they attach quality of the site to trained caregivers. Ideally, the research participants wanted children to be taught b well trained caregivers. They wanted the children to enjoy their site experience and to be in safe hands.

The respondents also mentioned again some important personal and moral qualities for caregivers that may sustain ECE sites. They explained that a good ECE site should have mostly female caregivers who are smart and wear long dresses or skirts. The respondents were very angry with caregivers who put on short skirts or dresses called minis and trousers. The reasons they want ladies at the sites is because they know that ladies being mothers have motherly hearts and can be patient with the behaviour of young children since they are used to nurturing children. This view was confirmed by a male respondent from Amudat who asserted that:

Having Karimojong lady caregiver is what made me to bring my son here. This caregiver is really patient with my child even when he cries and disturbs her. She will always try her best to maintain him at the site until it's time for them to come back home. Infact there is a way a lady caregiver can give attention to the child compared to the men. That is the reason I

prefer lady's madam. Ladies know how to cater for our children because they are used to comforting their own children (male parent, Amudat).

Respondent also mentioned key physical infrastructure features that should be in the site. These were reliable clean water supply preferably borehole and sufficient pit latrines for both boys and girls. On this issue a male parent from Nakapiripirit explained that:

Children need clean water for drinking and for washing hands so as to maintain the health and hygiene of the children while at the site. Having a reliable source of water attracts the learners to the site because they know they can use that water for also playing and they know when they are hungry, it can sustain them to live by drinking and filling their stomachs (male parent, Nakapiripirit).

Parents also brought up the issue of sanitation as being an important sustainability factor for ECE sites. Well, a good site should have separate pit latrines for both girls and boys in order to maintain the privacy of these children. One of the female parents from Kotido said, "you see madam, children go to school to learn good morals so let the children be taught what is expected of a good child while at the site". This virtually means that the sites should be able to effectively develop in children of Karamoja their traditional practices, heritage and ancestral knowledge as well as the experiences, values and beliefs of individual families and communities. The ECE sites and curriculum should value and reflect the practices, values and beliefs of families in their area. It was evident that the people of Karamoja understand their real needs and so, they want their children to be taught by lady caregivers who have knowledge and understand the nature of children very well. ECE lady caregivers at the sites should be able to lay a good foundation for education for their children that should enable their children to meet their needs more effectively in the future.

High enrolment was seen as a sustainability factor for ECE sites. Respondents believed that high enrolment showed that the services in that site are good and this attracts many parents to take their children in that site. This view was confirmed by a female parent from Amudat:

For me I will take my child to a site where there are many children compared to the one with few children. Let me tell you madam, when you see a site with high enrolment, it means that is a good site because children keep going to such a site basing on the good services provided by the caregivers (Female parent, Amudat).

The parents from Moroto also explained that enrolment was indicative of interest in the ECE site by the community. This would definitely attract other community members to enrol their children. A parent from Moroto attested to this:

Madam, there are two ECE sites in this community but I decided to bring my child to this centre because I saw many children were interested in this centre so I followed the big numbers of children than that one with very few children (A female parent, Moroto).

Therefore, to the people of Karamoja, high community interest shown by high enrolment of children at a site is a sign of a good ECE site. More parents would want to take their children to the sites that have many children compared to the one with few children. To them a site with high enrolment renders quality education.

The participants also put emphasis on Food. They said a good site that is attractive to the children should grow food and have food for the children to eat while at the site. Cooking food in an ECE site has a great impact on the children's attraction and retention to the site. Infact whenever the children see smoke coming up from the site, they just pick up their containers and run to the site because they know there is food to be eaten. One of the parents had this to say:

Madam, life here is very difficult when it comes to food. We have very little food here in karamoja due to too much drought so we starve a lot and so if you want our children to come to the sites, then you prepare some food for them to eat so that they get attracted to come and learn (Female parent, Napak).

Food was a great need in Karamoja. Children were attracted by it to the sites.

Having a regular supply of it at the centres was a sustainable factor because children will learn while knowing at the end of the day, they will eat something before going home. So, to them provision of food at the site makes a site a good one. A female elder added her voice to the role of food in attracting children to the ECE sites, she explained:

Madam let me tell you, I don't think you can learn on an empty stomach the whole day. And am telling you a hungry child cannot grasp whatever they are teaching in class. I rather stay with my child at home or go and look for food to eat instead of me sending my child to go and starve at the site (A female elder, Moroto).

Therefore, having provision of good and nutritious food at the ECE sites in Karamoja makes them appear good in the eyes of children. This is because getting food in Karamoja is not easy since most of them starve without anything to eat especially during the dry seasons. This implies that ECE is not just taken as a school, but as an integrated package to enhance life development of children. This describes that the respondents do understand that food is a critical issue in the wellbeing of a child, due to its link to the future holistic development.

As far as sustaining ECE sites in Karamoja are concerned, the findings have revealed that they need ECE sites that have active site management committees that link the sites with the parents, infrastructure that are appropriate for young children's; learning, provision of food that attracts children to the sites and sites should be

constructed near the manyattas. Other qualities mentioned were, sites should teach culturally appropriate content and high enrolment was mentioned as another indicator that the site is good. The people of Karamoja accurately gauged the quality of an ECE site by ascertaining whether it has the facilities, to provide a meaningful and conducive learning environment and practitioners who can effectively promote learning and development of children. To be sustained, ECE sites had to be relevant for Karamoja by recognizing the different and unique ways of living, being and knowing for the Karamojongs.

CHAPTER FIVE

DISCUSSIONS, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter provides the summary, conclusion and recommendations of the study, addressing the research objectives and questions of the study. The chapter begins with a discussion of the findings as informed by the objectives of the study. This is followed by the conclusions and then finally, the recommendations of the study.

5.1 Discussion of Findings

5.1.1 Communities Perspectives regarding Quality Indicators of ECE Caregivers towards Sustaining ECE Programmes in Karamoja

The word quality attached to caregivers may vary depending on one's perspective. Countries like the USA have tended to focus more closely around the nature of caregiver preparation and the need for advanced degrees (Darling-Hammond, 2005; 2006; Grossman & Loeb, 2008; Finn & Madigan, 2001; Goldhaber & Hannaway, 2009; Zeichner, 2014). In Uganda a quality caregiver is that one who is able to demonstrate professionalism by providing emotional, social, intellectual, physical and moral foundation for nurturing the development of unique talents of children (Ministry of Education and Sports, 2016).

The findings have demonstrated that the Ministry of Education and Sports (2016) caregiver quality indicators were not valued in Karamoja. While the ECE learning framework (2005) wants caregivers to promote holistic development of children, the karimojong community focusses more on culture. This is in line with the

post modernism that view quality indicators in early childhood services as a constructed concept, subjective in nature and based on values, beliefs and interest, rather than an objective and universal reality (Dahlberg, Moss & Pence, 1999). Ssekika (2013) shows that the people of Karamoja still base their perceptions of most programs, including ECE on their cultural practices and beliefs.

The discoveries indicate that ECE caregivers were selected by the community due to their expertise in the way of life of the karamojongs. Being a caregiver in this context symbolized recognition for exceptional abilities that one possessed and the community would want to see such qualities replicated in the children. This however is not usually the case in other areas of Uganda. Kanyike, Namanya & Clair (1999) say that in other areas of Uganda, the communities leave this task of selecting teachers to District Service Commission (Act, 172). However, the Karamojongs want the community to have the biggest say on who becomes a caregiver in the ECE sites. These findings agree with Johnson (1980) that in most communities with limited education, ECE caregivers not only train children but also teach the whole community through their way of life.

One of the key issues that has come out is preference of local teachers to work in community based early childhood sites. The study shows that caregivers who are from the community are more desirable and trusted than those posted from other places. This is because the communities feel foreign caregivers come to despise their culture instead of promoting it (Ejuu et al, 2019). If such teachers are maintained in the schools, the parents are more likely to withdraw their children affecting sustainability of the learning centres, in which good relationship between caregivers and parents

helps to improve learner performance (Sheridan, Bovaird, Glover, Garbacz, Witte, & Kwon, 2012). The argument presented by the participants is supported by the theory underpinning this study which believes that we can only achieve sustainability when we discover, use and enhance the capabilities, interests, knowledge, resources, goals, and objectives of individuals (Cederbaum & Klusaritz, 2009).

The key important life skills caregivers need to impart in the children were animal psychology of milking animals, administering medicine and preserving local food stuffs like milk, ghee, cucumber and their seeds (Ngasike, 2014). This is also in agreement with Anderson's (1991) view, that a good ECE caregiver for Karamoja is one who knows and is very passionate about preserving the cultural heritage and traditions of the children under their care. This is also in agreement with De Ketele (2000) findings on people who are very cultural and conservative of their traditions. Similarly, the people in Karamoja did not want to entrust their children to caregivers who would corrupt their cultural values well aware that teachers are agents of change. As indicated by Glatthorn & Jailall, (2000) in a study of parents' perceptions on ECE teachers of their area, a good ECE caregiver for Karamoja should be able to honour the histories, culture, language, traditions, child rearing practices and lifestyle choices of the communities.

Teaching from known to unknown was another important discovery. It was emphasised because parents knew that children bring family and community ways of being, belonging and becoming to their early childhood settings. By building on these experiences; caregivers are advised to help all children feel secure and confident.

Building on children's previous and current experiences helps them feel connected to

familiar people, places, events and understandings. To achieve this, the caregivers, have to be flexible and creative. (Cremin, Burnard, & Craft, 2006; Grainger, Barnes & Scoffham, 2004, 2006; Jeffrey & Woods, 2003;). This implies that ECE is not just taken as a school, but as an integrated package to enhance life development of children. The responses of the key stakeholders in ECE did not perceive nursery education as being critical in the wellbeing of a child, due to its link to the future holistic development of a child. The respondents seemed to be unaware that nursery education is also designed to enhance physical well-being, motor development and basic cognitive skills of children.

Quality caregivers as articulated by the Karamojongs are not necessarily caregivers who are literate and have certificates, degrees and specializations in subject matter like its recommended by the Ministry of Education and Sports (MOE&S, 2015). However, they want caregivers who will have shown exceptional characteristics of specific skills that the community would want children to emulate. For example, caregivers must have to be empathetic (Wood, 2008), enthusiastic, (Glenn: 2001, Usher 2003, Adams & Piere 2004) flexible and creative as agreed by (Jeffrey & Woods, 2003; Grainger, Barnes & Scoffham, 2004, 2006; Cremin, Burnard, & Craft, 2006), humble, very respectful of elders, have skills in managing the environment and had never had any bad record. Thus, cultural communities struggle to work with their own teachers in order to avoid situations where foreign teachers often promote culturally undemocratic practices that do not take into consideration the ways in which local people are socialised, learn, and communicate with one another (Ramirez & Castaneda, 1974).

Caregivers should also be able to support engagement by allowing time for meaningful interactions, by providing a range of opportunities for individuals to share experiences, and by finding opportunities for children to go into and contribute to their local community (Apolot et al 2020). Respondents mentioned other important professional attributes they want in ECE caregivers that are also mentioned in the teacher's code of conduct for Uganda (2012). They want a caregiver who arrives on time, before the children enter school to effectively prepare for teaching.

To emphasise the importance of morals in their communities, they wanted ECE caregivers in their area to promote moral values that are believed to boost emotional intelligence and strong influence on academics (Hamre & Pianta 2001) Moral values saturate the daily life classroom (Bryk, 1998; Goodlad, 1992; Hansen, 1993; Strike, 1996). Inculcating moral values and forming character are imperative education goals (Malinda, Mwania, & Maithya, 2017). On top of morals, being married was another outstanding quality the participants mentioned which is in line with Schoenborn (2004) study that showed that married grown-up teachers were better than unmarried grown-up teachers because being married determines levels of effectiveness, innovativeness and persistence among teachers (Protheroe, 2008; Klassen & Chiu, 2010). Those reasons were given because they wanted caregivers to bring their family and parenting experiences in the training of children in ECE sites.

There was need for intentional caregivers who recognize that effective learning occurs in the social contexts of the lives of children and their community. This would enable them to move flexibly in and out of different roles and draw on different strategies as the context changes. This means that the Karamojongs want caregivers to

support learning in a way that is responsive to the interests and abilities of each child. Rai (2014) posits that teacher, due to their pivotal role, have an opportunity to facilitate development of values in learners. This critical role is supported by Kaur and Nagpal (2013) who contend "education is expected to function not only as a facilitator of acquisition of knowledge but also as a developer of values and transformer of inner being" (p. 3). Similarly, Lumpkin (2008) suggests that during their interaction with trainees, teacher educators are expected to "display behaviours reflective of moral virtues such as fairness, honesty and adhere to professional codes of conduct" (Educational Planning 48 Vol. 26, No. 2 45). Lumpkin further notes that teachers need to "model to students how to live a life of character based on moral virtues" (p. 46). On the contrary, Lunenberg, Korthagen and Swennen (2007) state that some teacher educators are limited in skills and knowledge of modelling and that their experience as teachers does not make them better role models. Yet, there are limited educational objectives that focus on developing the image and character of teacher educators as value educators.

Overall, as far as caregiver quality indicators are concerned, the karamojongs place a lot of emphasis on use of local language for teaching, cultural competence of the caregiver, a native of the community who is known for being a good role model, trusted and married. He/ she should be a problem solver, creative, caring and should relate their teaching from home to school. Therefore, to sustain ECE in Karamoja, the implementors should consider employing caregivers who have the above qualities.

5.1.2 Communities Perspectives regarding Quality Indicators of ECE children towards Sustaining ECE Programmes in Karamoja

In reference to what the children are expected to learn, the views of the participants are in line with the international perspectives of a well-trained ECE graduate which is according to EFA (2015). The goal believes that children must have the ability to be responsive, stimulated and interact safely in all kinds of environment. Therefore, the findings revealed that elders and parents as well as caregivers and ECE programme officers do understand the aims, objectives, purpose of ECE and its importance in the lives of the children as stated in the ECD policy (NIECDP, 2016).

Communities have a set of quality indicators they expect to see from children who are attending school. Theses quality indicators include knowledge and practice of culture, obedience, respect to elders, knowing and doing each one's roles, being able to survive in a community environment and having the ability to bring back home what has been learnt from school to benefit the community. These set of quality indicators are quite different from the ones that are emphasized at school, because African communities have more comprehensive quality education indicators than those emphasised elsewhere (Obanya, 2002).

On the other hand, the findings have also revealed that emphasis was on more academic aspects such as literacy and numeracy which can help the children read, write and learn mathematics in order to solve their daily problems and fit in the global world. They understand that these skills will help children to be useful people in the community through searching for knowledge and understanding the world. Literacy has a profound impact on educational access and persistence. This should come as no

surprise as literacy is one of the prized outputs of early education and is one of the keys to efficient and independent learning in adulthood. Knighton and Bussière (2006), using the PISA2000/Youth in Transition Longitudinal Survey, found that high school completion and also participation in post-secondary education is highly dependent on literacy level. Similarly, Willms (2003) has shown that literacy and numeracy have a marked effect on initial post-secondary participation.

The desire for well-trained child from the ECE sites to be prepared for survival in a difficult environment revealed in this study, was illuminated in other scholarship (Krätli & World Bank, 2001). Due to unreliable patterns of rain in the past years, Karamoja has had widespread drought and hunger. Traditionally, the Karamojongs have adapted to harsh living conditions and climate changes by focusing on Agropastoralism (Nkimba, 2009), livestock production, including cattle, goats and sheep and crop production. The World Bank (2016) shows that people in such difficult environments usually want education that can enable them improve and maintain their way of life.

The mastery of practical life skills such as building simple houses, managing a home, taking care of cattle and doing agriculture elicited in this study is corroborated in another research (Apolot, 2020). In harsh climatic conditions that usually affect reliable crop production, for one to live a satisfying life that one has to depend on. This implies that generally, people in Karamoja perceive ECE as beneficial if it promotes their cultural practices and beliefs and also promotes life skills development of their children. Schelling, Weibel & Bonfoh (2008) show that the learning needs of people in

hard to live area can be met using diverse and flexible options that provide contextualised and cultural-specific ECE.

According to Karamojongs their children mature at the age of ten years and therefore can take on adult roles. That contradicts the Government Children's Act (1998) that a child is a person below 18 years. Therefore, ECE sites that maintain children at school beyond the age of 10 years are actually considered as bad schools. Consequently, programmes that maintain ECE children who mature early cannot be sustained.

The environment in which ECE sites are located should be welcoming as also shown in the previous studies (Sheridan & Shuster, 2001; Sheridan et al., 2009) in reflecting and enriching the lives and identities of children. Caregivers should be able to create learning spaces in the natural environment. Plant trees, edible and medicinal crops, make sand pits, mud, water and other elements from nature for children to learn from. The learning environments should be able to invite open-ended interactions, freedom to learn, exploration, discovery and connection with natural environment.

Subsequently, the people of Karamoja are aware of what they want their children to learn. There was emphasis on children learning personal hygiene and sanitation, craftmanship, reading and writing in the Akarimojong language, numeracy, good morals, animal care and socialisation. These was to be achieved through engaging children in hands-on activities and practical skills in order to graduate as skilled Karamojong children who would be relevant to the community

5.1.3 Communities' Perspectives regarding ECE Site Quality Indicators towards Sustaining ECE Programmes in Karamoja

Quality sites are those sites that are able to provide food for children. Since most families in the communities' struggle to get food for themselves. However, if they know there is food in the school, then sites will register high enrolment of children in the sites. This is in line with the MOES (2015) that for children to be maintained in school, the schools should provide children with food. This finding contradicts with that of Ng'asike (2011) that found that in pastoral communities, schools were becoming feeding places instead of learning centres.

According to the Uganda's ECD learning framework (2005), the aim of ECD in Uganda is to develop children's capabilities in terms of physical, moral, social, mental and emotional development. Communities here will be supportive to schools that provide education that promotes the relevance of the community in the life of the child, as opposed to education that turns the child away from the community. This belief agrees with the argument that school systems must aim at promoting learning outcomes that are meaningful for all learners, valued by their communities and consistent with national development priorities in a changing global context (Barrett & Tikly, 2012).

The findings also revealed that high enrolment is a sign that the ECE site is of quality and that it offers good services which attracts the parents and the children into those sites. While a small class size, favourable teacher/child ratio and relevant curriculum may directly influence the quality of interactions children experience in classrooms (Mashburn & Pianta, 2010) this is not the case with Karamoja. These views defer from other studies that have shown that structural quality measures (i.e.,

teacher/child ratio, teacher qualifications and programme location and length) have an indirect impact on children's developmental outcomes (Howes et al., 2008; Ishimine, et al., 2010; Mashburn & Pianta, 2010). Therefore, ECE sites relevant for karamoja, are those that recognize different ways of living, being and knowing of Karamojongs.

Active members of the site management committees that work as a link between the sites and the community was discovered as one way the ECE sites could be sustained. A study by (Murungi et al, 2014) found out that having a lively site management committee helps in organizing parents' meetings to sensitize them on the importance of their involvement is a very useful strategy. This is equally essential because they share experiences with the caregivers on how they can give much support since they are the first teachers to their children. Hence both can collaborate and inform the other on the extent to support their children's learning at the site. Surely parents who are involved, develop better connections with sites, hold higher expectations for their children's achievement and feel more effective as parents. In fact, regular visits to sites reinforces the view in the child's mind that there is a connection between home and the site and that sites are an integral part of the whole family life. Hornby (2000 & Mara Banitezz 2009) asserts that meetings help parents to understand site policies, procedures and programs. Bergens (2005) comments that a meeting is a strong tool for the parents' awareness and school development, while (Gill, 2010) insists that meetings increase recognition and awareness of the parents, site management committee and caregivers. Karamojongs treasure quality indicators that focus on life like respect for elders, personal hygiene, socialisation, life skills, culture and survival. While schools

focus on academic quality indicators like proficiency in English, ICT, play, numeracy and learning all the five learning areas in the ECD learning framework.

The ECE schools that were constructed with good facilities, playing materials and well fenced were abandoned because they enclosed schools are a threat to insecurity and they were far from the manyattas hence considered as a bad school. Whereas Ugandan BRMSI sees quality of sites in terms of good facilities, buildings, child teacher ratios and parent engagement activities (DES, 2010), Karamojong communities focus on accessibility, flexibility and cultural appropriateness of content.



Figure 5: Poor quality school according to the community

The findings also revealed that sites must have infrastructure like; separate pit latrines for boys and girls, boreholes and open classrooms. They were refusing their children to share wash rooms because it does not promote respect for opposite sex and that will dilute their culture. It is not surprising that parents mainly wanted their children to be taught how to respect one another by not sharing the latrines.

As far as ECE site learning environments are concerned, the findings revealed that a good ECE site is one that is good for children instead of the community. This implies that they have the good benefit of the children in mind. More importantly, the results indicated that they liked a site that taught children what they need to learn. The Parents and elders wanted children to be taught how to live and survive in Karamoja area. This view of ECE sites includes their ability to give care, education and guidance to the children. In such ECE sites, children are to be given good nutrition, stimulation and protection.

As far as sustaining ECE sites in Karamoja are concerned, the findings have revealed that they need ECE sites that have active site management committees that link the sites with the parents, infrastructure that are appropriate for learning, provision of food that attracts children to the sites and sites should be constructed near the manyattas. Other qualities mentioned were, sites should teach culturally appropriate content and high enrolment as an indicator that the site is good.

5.2 Conclusion

The study brings out contradictions in provision of ECE services between Government standards and cultural quality standards. While education experts strive to implement schooling standards, the Karamojongs as the study illuminated prefer life quality standards. This has jeopardized the sustainability of ECE programmes in Karamoja. This has implications as regards sustaining education programs within indigenous communities.

As far as caregivers are concerned, there was need to employ caregivers who are natives of the place so that they are sure that the children will be taught by their own people. Those caregivers should be culturally competent, speakers of their local language and role models who have never had any bad record in the community. This idea contradicts with the Government policy which directs teachers to be posted to any school within the country. The Karamojongs insist on their own caregivers because they fear that the non-native caregivers can dilute their culture.

For the children to remain at school, there is need to implement curricular that prepares children for life skills like; respect for elders, personal hygiene, socialisation, good morals, culture and survival in their difficult environment. However, that contradicts with the national standards that prepares children for literacy, numeracy and play. Teaching at the sites should be practical for mastery with emphasis on daily encounters as practicum exercises. Education in Karamoja that is not in consonant with the needs and values of the communities is perceived as harmful.

Looking at the sites setting in Karamoja, the structures do not necessarily have to be formal structures to make children learn. Instead, semi-permanent structuring and flexible timetabling can be a good way of keeping children learning and sustaining ECE programmes. And finally, the ECE sites should be constructed near the manyattas for safety and security of their children.

5.3 Recommendations

In view of the above findings and discussions, the following recommendations have been made:

In terms of curriculum, NCDC should review the current ECD curriculum on the extent to which it encourages culture and social education of the area since it is due for review.

This is because the study found that the Karamojongs want their children to learn more about their culture

In terms of innovations, non-formal curriculum initiatives like Special Interest Group curriculum could be developed from the community perspective to supplement the national ECE curriculum if ECE programmes are to be sustained in Karamoja.

As far as employment is concerned, MOES ought to encourage ECE caregivers from Karamoja to work in their own communities since communities prefer caregivers who are culturally competent. They are perceived as an asset to the social cultural development of the area.

In terms of teaching, ECE sites should put emphasis on apprenticeship pedagogy for skills development for the reason that the Karamojongs want a skilled child after graduating from an ECE site.

In terms of infrastructure, the ECE sites should be constructed within the manyattas for security reasons and accessibility for the young children. Hence, well-wishers willing to construct ECE sites should carry a lot of consultations with the community stakeholders to identify those suitable places before constructing the sites.

The government needs to educate and sensitize the communities in karamoja about the rewards of children's play which the parents are against. The parents and elders seemed to be unaware that ECE is also designed to enhance physical well-being, motor development and basic cognitive skills of children (ECD LFW, 2005). ELDS

(2015) for Uganda suggests ECE activities should be play based, Karamojongs look at play as a waste of time and so any site that promotes a lot of play activities will be quickly abandoned. As an ECE expert, I do appreciate the Karamojong views however, parents need to know that play builds imagination, creativity, encourages greater independence and holistic development which parents may not be aware off.

As far as training ECE teachers is concerned, stakeholders who have interest to train caregivers should train those seconded from the communities. The reason behind is that communities prefer teachers from their own communities to teach their children.

In terms of food, there is need to support the Karamoja ECE sites with food so that children maintain their school attendance.

5.4 Suggestions for Further Research

- There is need for another study to be conducted amongst other indigenous groups in order to establish the strength of the findings.
- This study was based on ECE quality indicators for sustainable programming in the perspective of communities from caregivers, parents, elders and children. It did not focus on other important decision makers from other sectors like health.

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APPENDICES APPENDIX A: INTERVIEW GUIDE FOR THE ELDERS

I am grateful that you accepted to talk to me regardless of all the responsibilities you have in your home. My reason of being here is to share with you the experience on what communities' perception on education quality indicators they treasure and would want to see in their children. Taking in consideration the great role you have in the upbringing of children

- 1. What are those things found in your community that are good?
- 2. What do you see as missing in the schools for young children these days?
- 3. What do you want to be done in the schools to make you want to take your child there?
- 4. What would you want the teachers to teach the children in the ECD centres?
- 5. What do you like about the caregivers?
- 6. What things do you see in the children now days that shows intelligence?
- 7. What don't you want to lose in your community?
- 8. In those days when you were at school, what did you used to learn?
- 9. If you were organizing an ECD centre, what kind of things do you want to see?
- 10. What kind of activities would you want to be done in an ECD centre?
- 11. How would you support the ECD centre?
- 12. What would you want the teachers to teach in these centres?
- 13. What kind of teachers do you want in this schools?
- 14. What would you want them to teach to the children?

15. What activities are done in those centres that you would stop if you had authority?

THANK YOU

APPENDIX B: INTERVIEW GUIDE FOR PARENTS

I am grateful that you accepted to talk to me regardless of all the responsibilities you have in your home. My reason of being here is to share with you the experience on what kind of education your child should acquire. Taking in consideration the great role you have in the upbringing of your child. And the fact that you know what is good for your child.

Preamble

May I know your professional qualification?	
What is your highest level of education?	

- 1. Also share with me about your school life those days
- 2. What did you get from school those days as compared to what is their now?
- 3. What incident do you remember where you showed great intelligence?
- 4. What things would you like your child learn at school?
- 5. What activities do you admire from other centres?
- 6. Why would you pick a caregiver who is not trained to teach at the centres?
- 7. Why do you send your children to school?
- 8. What do you like about the caregivers?
- 9. In your own opinion, what qualities of teachers would you want to see in the teachers/caregivers teaching your child?
- 10. Do you think the schools you take your children now days are good? If yes what is good in them?
- 11. If it is No what has changed?

- 12. What good skills did the teachers of those days have?
- 13. What good skills did the children of those days have?
- 14. What has changed the whole system?
- 15. If you had all the powers, what would you want to see the children learning?

THANK YOU.

APPENDIX C: FOCUS DISCUSSION GUIDE FOR TEACHERS

I am grateful that you accepted to talk to me regardless of all the responsibilities you have in this school. My reason of being here is to share with you about the Community Perceptions on Early Childhood Education Quality Indicators for teachers. The insights will be useful in encouraging the teachers to adopt some of those practices. On top of that, I would like to establish your perspective on cultural practices being employed in the education of children in the programs being implemented. It will also centre on cultural values that community's treasure that should be upheld and inbuilt into the school system that promote learning.

Date.	••••••
Schoo	ol
Prear	nble
May I	know your professional qualification?
Which	n level of education do you have?
For ho	ow long have you been teaching?
1.	Could you share with me your experience of teaching in this school?
2.	What good things do you teach the children in this school?
3.	What are the parents' perceptions about you teaching their children in this
schoo	1?

- 4. What do you think schools should uphold and in built into the school system that promote learning of their children?
- 5. What kind of traditional practices do parents want their children to learn while at school?
- 6. What qualities of teachers do parents want to see among those teaching their children?
- 7. What activities do children do at the centre that make learning interesting?
- 8. Do you think the parents are happy with what you are teaching their children?
- 9. What kind of things are they happy with?
- 10. Which organization employed you? And why?
- 11. In your opinion do you think the parents are happy with you teaching their children? Why?
- 12. What are those things they are happy and not happy with?
- 13. What makes your centre to be different from other centres?
- 14. What things do high class centres have that attract children to it?
- 15. What do you have in your centre that shows quality?
- 16. What things do parents continuously ask you to do to make their children better?
- 17. If you had powers, what would you change or add into what the children are learning?

APPENDIX D: INTERVIEW GUIDES FOR THE UNICEF PROJECT OFFICER

I am grateful that you accepted to talk to me regardless of all the responsibilities you have in this organization. My reason of being here is to share with you about the Communities Perceptions on Early Childhood Education Quality Indicators for teachers, children and ECD centres.

Date
School
Preamble
May I know your professional qualification?
Which level of education do you have?
For how long have you been working with UNICEF?

- 1. What kind of work do you do?
- 2. How has UNICEF supported the ECD activities in the communities?
- 3. What successes have you registered?
- 4. What challenges are you facing in terms of implementing ECD programs in the communities?
- 5. How can those challenges be addressed?
- 6. What kind of things do communities want their children to learn in those centers?
- 7. Is the community comfortable with the teachers/caregivers you employed?

- 8. In your opinion do you think the communities are happy with what your office is doing?
- 9. If you had the opportunity to change anything, what would you change?

THANK YOU

APPENDIX E: OBSERVATION GUIDE FOR THE CHILDREN

- 1. What do they enjoy doing at school?
- 2. What good things can you see that they have learnt at school?
- 3. Are they able to demonstrate what they learnt during play?
- 4. Do they like being at school?
- 5. Do they like their teachers? If yes, what shows?
- 6. What kind of activities do they do during their free time?
- 7. Do the children feel safe and secure while at school?

THANK YOU

NENI RIAMUNET NGACHEKIRO NGUNA IITANA ANADAUNET

EKITABO

- 1. Nyo ejoikinit Ikes akitiya alosukul?
- 2. Aluboro ngulu ajoak ngulu iripu iyong ebe esyomioto alosukul?
- 3. Epedorito ikes akidodion nguna esyomito eboliasia?
- 4. Ecamitoi ikes ayakaun alosukul a?
- 5. Eminasi ikes ngikec ketatamak a? Kerai nyo itodiunit?
- 6. Aluticisyo eminasi ikes akitiya esaa ngolo eyakatar kinga akilas
- 7. Iuriara ngidwe eyakasi losukul a?

Alakara

AKINGISETA A NGIKASIKOU.

Alakar ayong nooi akiyan kaiyes kanabo dang akimwekin iyes nyikusiticisyo ngulu abeit iyes kitiyata alo eriakus.

Ayakar ayong nege aria akimor ka iyes nguna etamete ngitunga kotere akisiom angidwe alongaren.

Kanabo, ekonitic kalatoma ikitopoloune ngidwe kangunajowak nguna iyeni kotere itunga nguluce.

- 1. Aluboro ngulu ajoak ngulu eyakasi lokitelakus?
- 2. Nyo iripunit iyong atemar emam alosukulo angulu angdwe angulucicik ngirwalu?
- 3. Nyo ebeit kitiyakinai alosukulo kotere eyari iyong dang ikonikoku losukul ngol?
- 4. Nyo icamit iyong iketatamak kitatama ngidwe ngulu eringa edisiak (ngulu atete)?
- 5. Nyo ikijoikinit iyes alotoma iketatamak ngulu angidwe angulu cicik (tete)?
- 6. Aluboro irwalu ngulu itodiunito awosou alodwe?
- 7. Nyo ngicamit iyong totwana alokitela kon?
- 8. Irwa ngulu iyakar iyong losukul, aria nyo kitatamere iyes?
- 9. Ani isubanakin iyong esukul angidwe angulucik (tete), Angulu iboro icamit iyong oyakas tooma?
- 10. Aluticisiyo icamit iyong itiyai alosukul angidwe angulucik?
- 11. Epede Ali ipedoriya iyong akigang esukul angidwe angulucik?

- 12. Nyo icamit iyong ngiketatamak kitatama alosukulo angulu angdwe angulucik (tete)?
- 13. Alikabila angiketemak icamet iyong alotoma ngisukulo ngulu atete?
- 14. Nyo icamit iyong ikes itatama ngidwe?
- 15. Aluticisyo itiyasi alosukul angulu angidwe angulucik karai torai iyong iyakatar ngapedorosio pakitiyasi?

ALAKARA

AKINGISETA NGUNA INGISIO EKAPOLON NGOLO UNICEF

Alakar ayong nooi, iyong acamuni akiyan ka yong. Kanabo dang iyong akimwekin iticisyo dadang ngulu abeit iyong akitiya anatukot anage abunitor anyong ka ayakar nege erai akimor ka iyong nguna etami eketela totere akisyom ngina angidwe angulucik (tete) ka nguna edodiunito ajokis angiketatemak angidwe ka ngisukulo ngulu itatamere ngidwe ngulucik.

Irwa kaelap:
Esukul:
Akisyaunet:
Ani doketait idolit iyong alotic kon:
Ani doketait idolit iyong anasyomit kon:
Iya iyong apak ani itiyae iyong ka UNICEF:

- 1. Ali tic itiyae iyong?
- 2. Ali Pete igangitor UNICEF iticisyo ngulu angidwe angulucik alotoma angitela?
- 3. Anu nguna ajowak igir iyong kori iripi iyong
- 4. Ani apalago iryamunit iyong itiyae etic ngolo angidwe angulucik alotoma ngitela
- 5. Ikokinio iretakinio ngapalagasia ngunu ai?
- 6. Alu boro ecamito ngitela ngikecedwe tosioma alo tama nen esiomata ngidwe ngulucik (centre)
- 7. Elakara ekitela kotere ngiketatamak ngulu iwakinitoi lotic ngolo kakitatam?

- 8. Ana tametait kon. Itami iyong ebe elakara ngitela kotere nguna ityae akoni pisa?
- 9. Aria toyakatar iyong arereng akilocokin idio bore kerai nyoilocok iyong?

ALAKARA

Atiakatait ngina einakinet nyacekiro anadaunet ngakingiseta nu D: Akingisingiset angikaurunak.

Alakara ayong iyes abunere akirworo ka ayong adepar ikus ticisiongulu imwekis iyes alokau aloreria kus.Nguna ayakatar ayong nege kaiyes erai akimor ngatakanuneta alotoma akus kiyar nguna etapito esyome angikus dwe toryamut manan.Totamunito nguna apolok,epite ngolo itopolounio iyong ikonkoku.Kadang,iyete nyo ejok kotere ikonikoku?

PREAMBLE: NGAKITODIKINETA ANGAKINGISINGISETA NGUNA EYA TOOMA.

Ekengisi oaany etic ngole itiyai iyong alotoma ekonisiome.

Anu doketa alotoma akonikisiom idolit iyong?

- 1.Omora ceni ngadi nguna etapito akiyar kon.
- 2.Ka dang omora kaapei nguna etapito akiyar kon alotoma ekonisiome paran isiomi iyong.
- 3. Nyo ibu iyong toriam alosiomet paran isiomi iyong ka isikwanikinio nguna iya tokona?
- 4. Anitakanunet ipedori iyong atamun aneni ibunio kitodiu akoniosou?
- 5. Aluboro icamit iyong ikonikoku toanyut alosiomet.
- 6. Anu boliasio akinirarito iyong analuketa anguna itatamere ngidwe ngulu cicik anguluce tunga?

- 7.Kotere nyo ipedoria iyong acipun ekengarakinan ngolo nnyitatamitere akitatam analuketa anguna itatamere ngidwe ngulu cicik?
- 8. Kotere nyo iyakiyanaria iyong ngidwe losiomet?
- 9. Nyo ikijoikinit iyong kotere ngiketeatamak ngulu itatamete ngidwe ngulu cicik?
- 10.Alotoma Ngakonitameta,alu pitesio aeketataman icamit iyong to yaa eketataman toyakar/ eketataman angidwe angulu cicik?
- 11.Ani itami iyong,ngisiometa iyaene iyong ngikonidwe ngirwalu ejuak?Ani kerai kire,nyo ejok alosiomet angol?
- 12. Anikerai mam nyejuak, nyo elocokin?
- 13. Alupitesio ngulu ajuak eyakatar ngeketatamak ngulu akolong?
- 14. Alu pitesio ngulu ajuak eyakatar ngidwe ngulu akolong?
- 15. Nyo elocokin alotoma epite ngolo siomet alurwa alu?
- 16.Kerai toyakatar iyong apedor,kerai nyo icamit iyong ngidwe tosioma?

APPENDIX F: INFORMED CONSENT DOCUMENT

Title of the study: Early childhood education quality indicators from a community

perspective for sustainable programming. A case of Karamoja region

Investigator: Apolot Josephine Matha.

Institution:

Kyambogo University

Introduction

The investigator is Apolot Josephine Matha, a PhD student of Kyambogo

University who is conducting research on the topic: Early childhood education quality

indicators from a community perspective for sustainable programming, a case of

Karamoja region in Uganda. My supervisors are: Associate Professor Ejuu Godfrey

and Dr Lubaale Grace. My study seeks to answer three research Questions; what are

the caregivers' perception on ECE quality indicators for sustainability programming?

What are the children's perceptions on ECE quality indicators for sustainable

programming? What are the ECE centre quality indicators from a community

perspective for sustainability? From these questions the study will identify some ECE

Quality indicators for sustainable programming from teachers, parents, elders, ECE

centres and the ECD focal point officers.

Sponsors: It is a self-sponsored study.

Purpose:

The study seeks to establish quality indicators from the community perspective

for sustainable programming from the children, caregivers, parents, ECD officials and

ECE centres. This study will help in the construction of measurement tools for all Early

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Childhood Education quality indicators. The teacher/caregiver's quality indicators can become a check-list that can be used to develop sustainable caregiver training programs and materials.

Schools/learning centres quality indicators will be recognized and they can also be used to track what parents think a quality centre they expect should look like.

ECE teacher training programs can be reviewed to incorporate desired quality indicators to improve teacher quality in the perspective of communities. Schools that adopt the quality indicators as perceived by parents may see increased enrolment and sustainable ECE programmes. A paper that documents the findings will be written and published in an international journal to disseminate to interested stakeholders for possible policy shifts and whoever is drafting any community intervention can be guided on the indicators to focus on.

Procedures:

The research will seek ethical approval from Gulu University Research Ethics

Committee (GUREC) then proceed to Uganda National Science and Technology for

ethical clearance and their after-access participants.

Who will participate in the study?

You have been chosen to participate in this study because you are knowledgeable and informed. The interview will last for approximately ten minutes. Since it is a qualitative research, the researcher will stop interviewing after reaching saturation. Teachers and ECD focal point officers will be interviewed and the parents

and focal point officers will have a focus group discussion and observation will be done on the children.

Risks/discomforts:

There is no foreseeable risk of harm or discomfort that will arise from your participation in this study. The only risk or discomfort will be the inconvenience in terms of time spent during the interview.

Benefits:

Explain all the potential benefits:

- The teacher/caregiver's quality indicators can become a check-list that can be used to develop sustainable caregiver training programs and materials.
- Schools/learning centres quality indicators will be recognized and they can also be used to track what parents think a quality centre they expect should look like.
- ECE teacher training programs can be reviewed to incorporate desired quality indicators to improve teacher quality in the perspective of communities.
- Schools that adopt the quality indicators as perceived by parents may see increased enrolment and sustainable ECE programmes.
- A paper that documents the findings will be written and published in an
 international journal to disseminate to interested stakeholders for possible policy shifts
 and whoever is drafting any community intervention can be guided on the indicators to
 focus on

A statement that research participants will get feedback on findings and progress of the study, and that any new information that affects the study participants (including incidental findings) will be made available to research participants.

Confidentiality:

Your identity will not be revealed to any one as we shall only use codes to identify participants. Information obtained will only be accessible by the research team. Soft copies of the data will be protected by password and hard copy files will be kept under lock and key. Confidential information will only be accessed by the principal investigator.

Alternatives:

You do not have to participate in this study if you are not interested. You will not lose any benefit in case of no participation.

Cost:

There will not be any additional cost incurred as a result of participating in this study.

Questions:

If you have any questions related to the study, or your rights as a research participant, you can contact the principal investigator, Ms Apolot Josephine Matha on telephone number +256776569025 or via email on apolotmathaj@gmail.com

Statement of voluntariness:

Participation in the research study is voluntary and you may join on your own free will. You have a right to withdraw from the study at any time without penalty.

If you have any issues pertaining to your rights and participation in the study, please contact the Chairperson, Gulu University Research Ethics Committee, Dr.

Gerald Obai Tel: No., 0772305621; email: lekobai@yahoo.com/lekobai@gmail.com; or the Uganda National Council for Science and Technology, on plot 6 Kimera road, Ntinda, Kampala on Tel 0414705500.

Statement of consent

the risks, the benefits involved and my rights as a participant in this study. I understand
that my decision to participate in this study will not affect me in any way. In the use of
this information, my identity will be concealed. I am aware that I may withdraw at any
time. I understand that by signing this form, I do not waive any of my legal rights but
merely indicate that I have been informed about the research study in which I am
voluntarily agreeing to participate. A copy of this form will be provided to me.
Name Signature of participant Date:
NameSignature of
interviewerDate

APPENDIX G: INFORMED CONSENT FORM FOR INTERVIEWS

Title of the study: Early childhood education quality indicators from a community perspective for sustainable programming. A case of Karamoja region.

Investigator: Apolot Josephine Matha.

Institution: **Kyambogo University**

Introduction

The investigator is Apolot Josephine Matha, a PhD student of Kyambogo University who is conducting research on the topic: Early childhood education quality indicators from a community perspective for sustainable programming, a case of Karamoja region in Uganda. My supervisors are: Associate Professor Ejuu Godfrey and Dr Lubaale Grace. My study seeks to answer three research Questions; what are the caregivers' perception on ECE quality indicators for sustainability programming? What are the children's perceptions on ECE quality indicators for sustainable programming? What are the ECE center quality indicators from a community perspective for sustainability? From these questions the study will identify some ECE Quality indicators for sustainable programming from teachers, parents, elders, ECE centers and the ECD UNICEF focal point officers.

Sponsors: It is a self-sponsored study.

Purpose:

The study seeks to establish quality indicators from the community perspective for sustainable programming from the children, caregivers, parents, ECD officials and ECE centers. This study will help in the construction of measurement tools for all Early Childhood Education quality indicators. The teacher/caregiver's quality indicators can become a check-list that can be used to develop sustainable caregiver training programs and materials.

Schools/learning centers quality indicators will be recognized and they can also be used to track what parents think a quality center they expect should look like.

ECE teacher training programs can be reviewed to incorporate desired quality indicators to improve teacher quality in the perspective of communities. Schools that adopt the quality indicators as perceived by parents may see increased enrolment and sustainable ECE programmes. A paper that documents the findings will be written and published in an international journal to disseminate to interested stakeholders for possible policy shifts and whoever is drafting any community intervention can be guided on the indicators to focus on.

Procedures: Parents, elders and NGO ECD focal point officers will be interviewed individually. The interview will last between 30-40 minutes, varying with each participant. Most of the interviews will take place at the participant's chosen convenient place. All interviews will be done in the language the participant has stated that he/she understands better. Each participant will be asked a set of questions from an interview guide. These questions will be guiding questions which will further be elaborated on during each interview. The guiding questions will aim at finding out how communities can sustain the ECE programmes in their communities.

Who will participate in the study?

Two elders, two parents and one district ECD focal point officer for each district will be interviewed. The number of participants for each district will be five multiplied by five districts giving a total of 25 participants. The interview will last for 30-40 minutes per participant.

Risks/discomforts:

There is no foreseeable risk of harm or discomfort that will arise from your participation in this study. The only risk or discomfort will be the inconvenience in terms of time spent during the interview.

Benefits:

Explain all the potential benefits:

- The teacher/caregiver's quality indicators can become a check-list that can be used to develop sustainable caregiver training programs and materials.
- Schools/learning centres quality indicators will be recognized and they can also be used to track what parents think a quality centre they expect should look like.
- ECE teacher training programs can be reviewed to incorporate desired quality indicators to improve teacher quality in the perspective of communities.
- Schools that adopt the quality indicators as perceived by parents may see increased enrolment and sustainable ECE programmes.
- A paper that documents the findings will be written and published in an international journal to disseminate to interested stakeholders for possible policy shifts and whoever is drafting any community intervention can be guided on the indicators to focus on
- A statement that research participants will get feedback on findings and progress of the study, and that any new information that affects the study participants (including incidental findings) will be made available to research participants.

Confidentiality:

Your identity will not be revealed to any one as we shall only use codes to identify participants. Information obtained will only be accessible by the research team. Soft copies of the data will be protected by password and hard copy files will be kept

under lock and key. Confidential information will only be accessed by the principal investigator.

Alternatives:

You do not have to participate in this study if you are not interested. You will not lose any benefit in case of no participation.

Cost:

There will not be any additional cost incurred as a result of participating in this study.

Questions:

If you have any questions related to the study, or your rights as a research participant, you can contact the principal investigator, Ms Apolot Josephine Matha on telephone number +256776569025 or via email on apolotmathaj@gmail.com

Statement of voluntariness:

Participation in the research study is voluntary and you may join on your own free will. You have a right to withdraw from the study at any time without penalty.

If you have any issues pertaining to your rights and participation in the study, please contact the Chairperson, Gulu University Research Ethics Committee, Dr. Gerald Obai Tel: No., 0772305621; email: lekobai@yahoo.com/lekobai@gmail.com; or the Uganda National Council for Science and Technology, on plot 6 Kimera road, Ntinda, Kampala on Tel 0414705500

APPENDIX H: STATEMENT OF CONSENT

nas described to me what is going to be done,
the risks, the benefits involved and my rights as a participant in this study. I understand
that my decision to participate in this study will not affect me in any way. In the use of
this information, my identity will be concealed. I am aware that I may withdraw at any
time. I understand that by signing this form, I do not waive any of my legal rights but
merely indicate that I have been informed about the research study in which I am
voluntarily agreeing to participate. A copy of this form will be provided to me.
Name Signature of participant
Date
Name Signature of
interviewerDate

AKITAANYUNA NGINA ECAMAKINA KOTERE AKINGITINGITO

Akou a nguna syoman: Nguna eyanyunito ngitunga ejuwak ikotere akisyom

nguna a teete tolosi ngaren.Ikwa akwap akarimojong.

Ngini aripiripan: Apolot Josephine Matha

Neni esyomi: Kyambogo University

Akisyakinet.

Erai akaripiripan Apolot Josephine Matha, ngina esyomi adoket ngina apolon

alosukul a ngolo a kyambogo ngina eripiripi nuta: Nguna eryamunito ngitunga ejuwak

ikotere akisyom ngina a teete tolosi ngaren.Ikwa akwap a Karimojong alo Uganda.

Ngulu ekegangito ayong ikec nguluta: Ekapolon Ejuu Godfrey ka edakitar

Lubaale Grace. Iwarit akakisyom ngabongonokineta ngauni; ngaanu nguna etamete

ngiketatamak ejuwak ikotere akisyom ngina a teete tolosi ngaren?Ngaanu nguna

etamete ngidwe ejuwak ikotere akisyom ngina a teete tolosi ngaren?Ngaanu nguna

etamete ngitunga ejuwak ikotere akisyom ngina a teete tolosi ngaren?Alotoma

ngakingiseta eripunio nguna ejuwak ikotere akisyom ngina a teete tolosi ngarenaneni a

ngiketatamak,ngikaurunak,ngikasikou,ngisukulo a teete ka ekapolon ngolo a teete

alotoma aryonget ngina a ngidwe(UNICEF).

Ngulu igangakinito: Erai alope igangakina

Alosikinet:

Iwarit akisyom aripun nguna ebasi ngitunga ejuwak ikotere akisyom ngina a

teete tolosi ngaren alotooma ngidwe,ngiketatamak,ngikaurunak,ngikapolok a teete ka

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ngikapolok a ngisukulo a teete.Ingarakini akisyom na ayeun nguna etupio ikotere akisyom ateete daadang tolosi ngaren.Ngabongonokineta angiketatamak ikec isitiyao aanyunia nguna kitatamet ngiketatamak ka ngiboro ngulu kitatamet ikec.

Nguna aryamun ejuwak alosukulo a teete ikec isitiyao atupia nguna etamete ngikaurunak esukul a teete kikokini.

Emaikina toburoroi ngakitatameta angiketatamak a teete ka kimorikinae nguna ebasi ngitunga ejuwak ikotere toriamunere nguna ebasi ngikaurunak ejuwak eriamunete ngidwe ngulu elalak ngulu idongete losukul a teete. Nguna arukaun igirakinio, kielunae tokorakinae ngulu ecamitae ikotere toyeunere ngikisila ka ngini daadang ecamit akitamitamakin akigir itodikinio nguna kitiya.

Nguna tupakina.

Egeikini akaritas na ariamun acamakinit anatukot a esukul angolo apolon alo Gulu (GUREC) totupak aryonget ngina apolon ngina ikamunit ngakiro ka ngawat ka ngipitesio ka kirikakin kiyelunai neni angulu etiyate.

Atangae eyakaun naripirip na?

Ngikasikou ngiarei,ngikaurunak ngiarei,ipei tunganan ngini epolokinit teete alo district angolo district elosio akingitingit.Etae angitunga angulu elosio akingitingit angolo district elosio akirwanikin angikankani (5X5) angolo district ariamun etae ngatwomwoniare angaikan daadang.Akingitingito eyai ngadakikai ngatomoniuni angolo elosio akingitingit.

Ngatakanuneta nguna arokok.

Emam nguna iteo eroko atemar ikitakanikinete iyong a lotooma akisyom na.Ngina ke esaa angolo eyayo alotoma akingitingit ikec epedorete atakanun.

Nguna ajuak/ Nguna riamuna.

Tolimo nguna riamuna.

- Ngabongonokineta angiketatamak ikec isitiyao ayeunia nguna kitatamet ngiketatamak ka ngiboro ngulu kitatamet ikec.
- Nguna eriamunio ejuak alosukulo a teete ikec isitiyao atupia nguna etamete ngikaurunak esukl ngolo a teete kikoni.
- Amaikina toburoroi ekitatame angiketatamak a teete kimorikinai nguna ebasi ngitunga ejuak ikotere toriamunere ngiketatamak a teete ngulu ajuak.
- Ngisukulo ngulu etupete nguna ebasi ngikaurunak ejuak eriamunete ngidwe ngulu alalak ngulu idongete losukul ngolo a teete.
- Nguna ejuak nguna igirakinio,tokorakinae ngulu ecamito kotere toyeunere ngikisila.
- Nguna a daun arukaun ka nguna kiteet anakisyom iteyenikinio ikec.

Nguna imunonitae.

Nguna ikitapito iyong emam nyitidiunio neni aidiotunganan anaerai isitiyao emacar bon ayenia ngulu itiyaete.Ngakiro nguna irukaunio erai ngulu eripiripiete bon eyenunete.Anguna alomasi nakomputa egolio ka akiroit angina nyenyenete nguluce,ka nguna eya nakaritasia ingadakinio neni egolio a epunguo.Anguna imunonitai ekapolon ngolo eripiripi inges bon eriamuni.

Ngace nguna kitiya.

Emam nyemaikina iyong ktoyakaun nakisyom na pa kicamit iyong.Emam ibore itwaniari iyong pa icamit iyong ayakaun.

Etacit:

Emam edio tacit iyatakinio alotoma ayakaun toma nakisyom na.

Ngakingiseta:

Iyakatar iyong adio kingisit ngina etapit akisyom na, kori akonipedor ikwa ekaripiripan. Ipedori iyong akingitakin akaripiripan ngolo a polon Ms.Apolot Josephine Matha.(+256776569025) Email <u>apolotmathaj@gmail.com</u>.

Akiroit emam etacit.

Ayakaun naripirip ka akisyom emam etacit ka ipedori Alomar ka acamit kon. Eyakar iyong apedor aesikin akisyom na esaa daadang emam akisitakinet . Kiyakatar iyong ngadi nguna etapito ngakonipedorosio ka ayakaun nakisyom na, tolimok ekapolon, Gulu University Research Ethics Committee, Dr. Gerald Obai Tel. 0772305621; email: lekobai@yahoo.com/lekobai@gmail.com kori the Uganda National council for science and Tecnology, on plot 6 Kimera road, Ntinda, Kampala 041475500.

Nguna camuna.

Eketacaik ayong -----nguna kitiya, nguna nyejuak, nguna ajuak ka ngapedorosio anakisyom ana.Adau ayong anyuun akapedor ayakaun nakingisingisitona emam nguna itiyakin nenikang.Alotooma akisitiyae ngakiro nu,imunonio eyakaune kang.Ayeni ayong atemar edio pak daadang

emwekini ayong.Ayeni atemar akicamakin eseei,amaukatar ayong adiopedor,nait
akalimokinitae nguna etapito akisyom na ngina etiyai ayong emam etacit.Akainakinio
ayong akaratus ka ekiyan alo apei.

	Ekiro:	Eseei	a ngolo ingising	gisio	Ngirwa ka	
elap						
	Ekiro	Eseei aeking	gitingitan	N	girwa ka elap	

APPENDIX I: INFORMED CONSENT DOCUMENT FOR FOCUS GROUP

DISCUSSION

Title of the study: Early childhood education quality indicators from a community

perspective for sustainable programming. A case of Karamoja region.

Investigator: Apolot Josephine Matha.

Institution:

Kyambogo University

Introduction

The investigator is Apolot Josephine Matha, a PhD student of Kyambogo

University who is conducting research on the topic: Early childhood education quality

indicators from a community perspective for sustainable programming, a case of

Karamoja region in Uganda. My supervisors are: Associate Professor Ejuu Godfrey

and Dr Lubaale Grace. My study seeks to answer three research Questions; what are

the caregivers' perception on ECE quality indicators for sustainability programming?

What are the children's perceptions on ECE quality indicators for sustainable

programming? What are the ECE center quality indicators from a community

perspective for sustainability? From these questions the study will identify some ECE

Quality indicators for sustainable programming from teachers

Sponsors: It is a self-sponsored study.

Purpose:

The study seeks to establish quality indicators from the community perspective

for sustainable programming from the children, caregivers, parents, ECD officials and

ECE centres. This study will help in the construction of measurement tools for all Early

Childhood Education quality indicators. The teacher/caregiver's quality indicators can

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become a check-list that can be used to develop sustainable caregiver training programs and materials.

Schools/learning centres quality indicators will be recognized and they can also be used to track what parents think a quality centre they expect should look like.

ECE teacher training programs can be reviewed to incorporate desired quality indicators to improve teacher quality in the perspective of communities. Schools that adopt the quality indicators as perceived by parents may see increased enrolment and sustainable ECE programmes. A paper that documents the findings will be written and published in an international journal to disseminate to interested stakeholders for possible policy shifts and whoever is drafting any community intervention can be guided on the indicators to focus on.

Procedures: Two focus group discussions will be held in every district with five teachers in each centre. Therefore, the total number of focus group discussions will be ten altogether for the five districts. These will deem to be sufficient "to balance the characteristics of individual focus group sessions" (Bryman, 2004:349). Each group will comprise five teachers which is small enough to allow all the participants to have the opportunity to share insights and sufficiently large to provide diversity of perception (Marshall & Rossman, 2011). Throughout the focus group discussions, the researcher will bring to the attention of the members that the focus group members need not to reach consensus, but emphasis will be put on finding out as much as possible about the topic in social reality. When a session elicits little or no new information, it will signal that data generation has reached saturation point. Participants will be given refreshments and transport refund of ten thousand shillings each.

Who will participate in the study?

The researcher intends to visit two ECD centres from each district for the five districts. Five teachers per school will have a focus group discussion in the five districts making a total of (50) teachers' altogether. The focus group discussion will last for 40 minutes.

Risks/discomforts:

There is no foreseeable risk of harm or discomfort that will arise from your participation in this study. The only risk or discomfort will be the inconvenience in terms of time spent during the interview.

Benefits:

Explain all the potential benefits:

- The teacher/caregiver's quality indicators can become a check-list that can be used to develop sustainable caregiver training programs and materials.
- Schools/learning centres quality indicators will be recognized and they can also be used to track what parents think a quality centre they expect should look like.
- ECE teacher training programs can be reviewed to incorporate desired quality indicators to improve teacher quality in the perspective of communities.
- Schools that adopt the quality indicators as perceived by parents may see increased enrolment and sustainable ECE programmes.
- A paper that documents the findings will be written and published in an international journal to disseminate to interested stakeholders for possible policy shifts and whoever is drafting any community intervention can be guided on the indicators to focus on

• A statement that research participants will get feedback on findings and progress of the study, and that any new information that affects the study participants (including incidental findings) will be made available to research participants.

Confidentiality:

Your identity will not be revealed to any one as we shall only use codes to identify participants. Information obtained will only be accessible by the research team. Soft copies of the data will be protected by password and hard copy files will be kept under lock and key. Confidential information will only be accessed by the principal investigator.

Alternatives:

You do not have to participate in this study if you are not interested. You will not lose any benefit in case of no participation.

Cost:

There will not be any additional cost incurred as a result of participating in this study.

Questions:

If you have any questions related to the study, or your rights as a research participant, you can contact the principal investigator, Ms Apolot Josephine Matha on telephone number +256776569025 or via email on apolotmathaj@gmail.com

Statement of voluntariness:

Participation in the research study is voluntary and you may join on your own free will. You have a right to withdraw from the study at any time without penalty.

If you have any issues pertaining to your rights and participation in the study, please contact the Chairperson, Gulu University Research Ethics Committee, Dr.

Gerald Obai Tel: No., 0772305621; email: lekobai@yahoo.com/lekobai@gmail.com; or the Uganda National Council for Science and Technology, on plot 6 Kimera road, Ntinda, Kampala on Tel 0414705500.

Statement of consent

benefits involved and my rights as a participant in this study. I understand that my
decision to participate in this study will not affect me in any way. In the use of this
information, my identity will be concealed. I am aware that I may withdraw at any
time. I understand that by signing this form, I do not waive any of my legal rights bu
merely indicate that I have been informed about the research study in which I am
voluntarily agreeing to participate. A copy of this form will be provided to me.
Name
NameSignature of
interviewerDate

AKITAANYUNA NGINA ECAMAKINA KOTERE AKIYANUN ALOTOOMA

NGATUKETA

Akou a nguna syoman: Nguna eyanyunito ngitunga ejuwak ikotere akisyom

nguna a teete tolosi ngaren. Ikwa akwap akarimojong.

Ngini aripiripan: Apolot Josephine Matha

Neni esyomi: Kyambogo University

Akisyakinet.

Erai akaripiripan Apolot Josephine Matha, ngina esyomi adoket ngina apolon

alosukul a ngolo a kyambogo ngina eripiripi nuta: Nguna eryamunito ngitunga ejuwak

ikotere akisyom ngina a teete tolosi ngaren.Ikwa akwap a Karimojong alo Uganda.

Ngulu ekegangito ayong ikec nguluta: Ekapolon Ejuu Godfrey ka edakitar

Lubaale Grace. Iwarit akakisyom ngabongonokineta ngauni; ngaanu nguna etamete

ngiketatamak ejuwak ikotere akisyom ngina a teete tolosi ngaren?Ngaanu nguna

etamete ngidwe ejuwak ikotere akisyom ngina a teete tolosi ngaren?Ngaanu nguna

etamete ngitunga ejuwak ikotere akisyom ngina a teete tolosi ngaren? Alotoma

ngakingiseta eripunio nguna ejuwak ikotere akisyom ngina a teete tolosi ngarenaneni a

ngiketatamak,ngikaurunak,ngikasikou,ngisukulo a teete ka ekapolon ngolo a teete

alotoma aryonget ngina a ngidwe(UNICEF).

Ngulu igangakinito: Erai alope igangakina

Alosikinet:

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Iwarit akisyom aripun nguna ebasi ngitunga ejuwak ikotere akisyom ngina a teete tolosi ngaren alotooma ngidwe,ngiketatamak,ngikaurunak,ngikapolok a teete ka ngikapolok a ngisukulo a teete.Ingarakini akisyom na ayeun nguna etupio ikotere akisyom ateete daadang tolosi ngaren.Ngabongonokineta angiketatamak ikec isitiyao aanyunia nguna kitatamet ngiketatamak ka ngiboro ngulu kitatamet ikec.

Nguna aryamun ejuwak alosukulo a teete ikec isitiyao atupia nguna etamete ngikaurunak esukul a teete kikokini.

Emaikina toburoroi ngakitatameta angiketatamak a teete ka kimorikinae nguna ebasi ngitunga ejuwak ikotere toriamunere nguna ebasi ngikaurunak ejuwak eriamunete ngidwe ngulu elalak ngulu idongete losukul a teete. Nguna arukaun igirakinio, kielunae tokorakinae ngulu ecamitae ikotere toyeunere ngikisila ka ngini daadang ecamit akitamitamakin akigir itodikinio nguna kitiya.

Nguna tupakina.

Egeikini akaritas na ariamun acamakinit anatukot a esukul angolo apolon alo Gulu (GUREC) totupak aryonget ngina apolon ngina ikamunit ngakiro ka ngawat ka ngipitesio ka kirikakin kiyelunai neni angulu etiyate.

Atangae eyakaun naripirip na?

Ipeyokini ekaripiripan ngisukulo alotoma ngidistriketa ngikan.Eseunio ngiketatamak ngikan angolo sukul toyakaun lokiyan ngol toraut daadang ngiketatamak ngatomonikan.Eyai ekiyan ngadakikae ngatomoniomwon.

Ngatakanuneta nguna arokok.

Emam nguna iteo eroko atemar ikitakanikinete iyong a lotooma akisyom na.Ngina ke esaa angolo eyayo alotoma akingitingit ikec epedorete atakanun.

Nguna ajuak/ Nguna riamuna.

Tolimo nguna riamuna.

- Ngabongonokineta angiketatamak ikec isitiyao ayeunia nguna kitatamet ngiketatamak ka ngiboro ngulu kitatamet ikec.
- Nguna eriamunio ejuak alosukulo a teete ikec isitiyao atupia nguna etamete ngikaurunak esukl ngolo a teete kikoni.
- Amaikina toburoroi ekitatame angiketatamak a teete kimorikinai nguna ebasi ngitunga ejuak ikotere toriamunere ngiketatamak a teete ngulu ajuak.
- Ngisukulo ngulu etupete nguna ebasi ngikaurunak ejuak eriamunete ngidwe
 ngulu alalak ngulu idongete losukul ngolo a teete.
- Nguna ejuak nguna igirakinio,tokorakinae ngulu ecamito kotere toyeunere ngikisila.
- Nguna a daun arukaun ka nguna kiteet anakisyom iteyenikinio ikec.

Nguna imunonitae.

Nguna ikitapito iyong emam nyitidiunio neni aidiotunganan anaerai isitiyao emacar bon ayenia ngulu itiyaete.Ngakiro nguna irukaunio erai ngulu eripiripiete bon eyenunete.Anguna alomasi nakomputa egolio ka akiroit angina nyenyenete nguluce,ka nguna eya nakaritasia ingadakinio neni egolio a epunguo.Anguna imunonitai ekapolon ngolo eripiripi inges bon eriamuni.

Ngace nguna kitiya.

Emam nyemaikina iyong ktoyakaun nakisyom na pa kicamit iyong.Emam ibore itwaniari iyong pa icamit iyong ayakaun.

Etacit:

Emam edio tacit iyatakinio alotoma ayakaun toma nakisyom na.

Ngakingiseta:

Iyakatar iyong adio kingisit ngina etapit akisyom na, kori akonipedor ikwa ekaripiripan. Ipedori iyong akingitakin akaripiripan ngolo a polon Ms.Apolot Josephine Matha.(+256776569025) Email <u>apolotmathaj@gmail.com</u>.

Akiroit emam etacit.

Ayakaun naripirip ka akisyom emam etacit ka ipedori Alomar ka acamit kon. Eyakar iyong apedor aesikin akisyom na esaa daadang emam akisitakinet . Kiyakatar iyong ngadi nguna etapito ngakonipedorosio ka ayakaun nakisyom na, tolimok ekapolon, Gulu University Research Ethics Committee, Dr. Gerald Obai Tel. 0772305621; email: lekobai@yahoo.com/lekobai@gmail.com kori the Uganda National council for science and Tecnology, on plot 6 Kimera road, Ntinda, Kampala 041475500.

Nguna camuna.

Eketacaik ayong ------ nguna kitiya, nguna nyejuak, nguna ajuak ka ngapedorosio anakisyom ana.Adau ayong anyuun akapedor ayakaun nakingisingisitona emam nguna itiyakin nenikang.Alotooma akisitiyae ngakiro nu,imunonio eyakaune kang.Ayeni ayong atemar edio pak daadang emwekini

ayong. Ayeni atemar akicamakin eseei, amaukatar ayong adiopedor, nait akalimokinitae
nguna etapito akisyom n angina etiyai ayong emam etacit.Akainakinio ayong akaratus
ka ekiyan alo apei.
Ekiro:Ngirwa ka

APPENDIX J: INFORMED CONSENT DOCUMENT FOR RECORDING

VOICES DURING FOCUS GROUP DISCUSSION

Title of the study: Early childhood education quality indicators from a community

perspective for sustainable programming. A case of Karamoja region.

Investigator: Apolot Josephine Matha.

Institution:

Kyambogo University

Introduction

The investigator is Apolot Josephine Matha, a PhD student of Kyambogo

University who is conducting research on the topic: Early childhood education quality

indicators from a community perspective for sustainable programming, a case of

Karamoja region in Uganda. My supervisors are: Associate Professor Ejuu Godfrey

and Dr Lubaale Grace. My study seeks to answer three research Questions; what are

the caregivers' perception on ECE quality indicators for sustainability programming?

What are the children's perceptions on ECE quality indicators for sustainable

programming? What are the ECE centre quality indicators from a community

perspective for sustainability? From these questions the study will identify some ECE

Quality indicators for sustainable programming from teachers, parents, elders, ECE

centres and the ECD UNICEF focal point officers.

Sponsors: It is a self-sponsored study.

Purpose:

The study seeks to establish quality indicators from the community perspective

for sustainable programming from the children, caregivers, parents, ECD officials and

ECE centres. This study will help in the construction of measurement tools for all Early

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Childhood Education quality indicators. The teacher/caregiver's quality indicators can become a check-list that can be used to develop sustainable caregiver training programs and materials.

Schools/learning centres quality indicators will be recognized and they can also be used to track what parents think a quality centre they expect should look like.

ECE teacher training programs can be reviewed to incorporate desired quality indicators to improve teacher quality in the perspective of communities. Schools that adopt the quality indicators as perceived by parents may see increased enrolment and sustainable ECE programmes. A paper that documents the findings will be written and published in an international journal to disseminate to interested stakeholders for possible policy shifts and whoever is drafting any community intervention can be guided on the indicators to focus on.

Procedures: Two focus group discussions will be held in every district with five teachers in each centre. Therefore, the total number of focus group discussions will be ten altogether for the five districts. These will deem to be sufficient "to balance the characteristics of individual focus group sessions" (Bryman, 2004:349). Each group will comprise five teachers which is small enough to allow all the participants to have the opportunity to share insights and sufficiently large to provide diversity of perception (Marshall & Rossman, 2011). Throughout the focus group discussions, the researcher will bring to the attention of the members that the focus group members need not to reach consensus, but emphasis will be put on finding out as much as possible about the topic in social reality. When a session elicits little or no new

information, it will signal that data generation has reached saturation point. Participants will be given refreshments and transport refund of ten thousand shillings each.

Who will participate in the study?

The researcher intends to visit two ECD centres from each district for the five districts. Five teachers per school will have a focus group discussion in the five districts making a total of (50) teachers' altogether. The focus group discussion will last for 20-40 minutes.

Risks/discomforts:

There is no foreseeable risk of harm or discomfort that will arise from your participation in this study. The only risk or discomfort will be the inconvenience in terms of time spent during the interview.

Benefits:

Explain all the potential benefits:

- The teacher/caregiver's quality indicators can become a check-list that can be used to develop sustainable caregiver training programs and materials.
- Schools/learning centres quality indicators will be recognized and they can also be used to track what parents think a quality centre they expect should look like.
- ECE teacher training programs can be reviewed to incorporate desired quality indicators to improve teacher quality in the perspective of communities.
- Schools that adopt the quality indicators as perceived by parents may see increased enrolment and sustainable ECE programmes.

- A paper that documents the findings will be written and published in an international journal to disseminate to interested stakeholders for possible policy shifts and whoever is drafting any community intervention can be guided on the indicators to focus on
- A statement that research participants will get feedback on findings and progress of the study, and that any new information that affects the study participants (including incidental findings) will be made available to research participants.

Confidentiality:

Your identity will not be revealed to any one as we shall only use codes to identify participants. Information obtained will only be accessible by the research team. Soft copies of the data will be protected by password and hard copy files will be kept under lock and key. Confidential information will only be accessed by the principal investigator.

Alternatives:

You do not have to participate in this study if you are not interested. You will not lose any benefit in case of no participation.

Cost:

There will not be any additional cost incurred as a result of participating in this study.

Questions:

If you have any questions related to the study, or your rights as a research participant, you can contact the principal investigator, Ms Apolot Josephine Matha on telephone number +256776569025 or via email on apolotmathaj@gmail.com

Statement of voluntariness:

Participation in the research study is voluntary and you may join on your own free will. You have a right to withdraw from the study at any time without penalty.

If you have any issues pertaining to your rights and participation in the study, please contact the Chairperson, Gulu University Research Ethics Committee, Dr. Gerald Obai Tel: No., 0772305621; email: lekobai@yahoo.com/lekobai@gmail.com; or the Uganda National Council for Science and Technology, on plot 6 Kimera road, Ntinda, Kampala on Tel 0414705500.

I.....voluntarily agree for my voice to be recorded in this research study.

- •I understand that even if I agree to participate now, I can withdraw at any time or refuse to answer any question without any consequences of any kind.
- •I understand that I can withdraw permission to use data from my interview within two weeks after the interview, in which case the material will be deleted.
- •I have had the purpose and nature of the study explained to me in writing and I have had the opportunity to ask questions about the study.
 - •I understand that participation involves recording the voice
 - •I understand that I will not benefit directly from participating in this research.
 - •I agree to my interview being audio-recorded.
- •I understand that all information I provide for this study will be treated confidentially.

- •I understand that in any report on the results of this research my identity will remain anonymous. This will be done by changing my name and disguising any details of my interview which may reveal my identity or the identity of people I speak about.
- •I understand that disguised extracts from my interview may be quoted in the dissertation, conference presentation, published papers etc.
- •I understand that if I inform the researcher that I or someone else is at risk of harm they may have to report this to the relevant authorities they will discuss this with me first but may be required to report with or without my permission.
- I understand that signed consent forms and original audio recordings will be retained by the researcher at the university until the exam board confirms the results of the dissertation.
- I understand that a transcript of my interview in which all identifying information has been removed and will be retained for relevant period of two years from the date of the exam board
- I understand that under freedom of information legalisation I am entitled to access the information I have provided at any time while it is in storage as specified above.
- I understand that I am free to contact any of the people involved in the research to seek further clarification and information.

Names, degrees, affiliations and contact details of researchers (and academic supervisors when relevant).

Signature of research participant	Date
Digitature of research participant	Build
Signature of researcher	- Date
21811111111 01 10201101101	2 444

AKITAANYUNA NGINA ECAMAKINA KOTERE AKIYANUN ALOTOOMA

NGATUKETA

Akou a nguna syoman: Nguna eyanyunito ngitunga ejuwak ikotere akisyom

nguna a teete tolosi ngaren.Ikwa akwap akarimojong.

Ngini aripiripan: Apolot Josephine Matha

Neni esyomi: Kyambogo University

Akisyakinet.

Erai akaripiripan Apolot Josephine Matha, ngina esyomi adoket ngina apolon

alosukul a ngolo a kyambogo ngina eripiripi nuta: Nguna eryamunito ngitunga ejuwak

ikotere akisyom ngina a teete tolosi ngaren.Ikwa akwap a Karimojong alo Uganda.

Ngulu ekegangito ayong ikec nguluta: Ekapolon Ejuu Godfrey ka edakitar

Lubaale Grace. Iwarit akakisyom ngabongonokineta ngauni; ngaanu nguna etamete

ngiketatamak ejuwak ikotere akisyom ngina a teete tolosi ngaren?Ngaanu nguna

etamete ngidwe ejuwak ikotere akisyom ngina a teete tolosi ngaren?Ngaanu nguna

etamete ngitunga ejuwak ikotere akisyom ngina a teete tolosi ngaren? Alotoma

ngakingiseta eripunio nguna ejuwak ikotere akisyom ngina a teete tolosi ngarenaneni a

ngiketatamak,ngikaurunak,ngikasikou,ngisukulo a teete ka ekapolon ngolo a teete

alotoma aryonget ngina a ngidwe(UNICEF).

Ngulu igangakinito: Erai alope igangakina

Alosikinet:

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Iwarit akisyom aripun nguna ebasi ngitunga ejuwak ikotere akisyom ngina a teete tolosi ngaren alotooma ngidwe,ngiketatamak,ngikaurunak,ngikapolok a teete ka ngikapolok a ngisukulo a teete.Ingarakini akisyom na ayeun nguna etupio ikotere akisyom ateete daadang tolosi ngaren.Ngabongonokineta angiketatamak ikec isitiyao aanyunia nguna kitatamet ngiketatamak ka ngiboro ngulu kitatamet ikec.

Nguna aryamun ejuwak alosukulo a teete ikec isitiyao atupia nguna etamete ngikaurunak esukul a teete kikokini.

Emaikina toburoroi ngakitatameta angiketatamak a teete ka kimorikinae nguna ebasi ngitunga ejuwak ikotere toriamunere nguna ebasi ngikaurunak ejuwak eriamunete ngidwe ngulu elalak ngulu idongete losukul a teete. Nguna arukaun igirakinio, kielunae tokorakinae ngulu ecamitae ikotere toyeunere ngikisila ka ngini daadang ecamit akitamitamakin akigir itodikinio nguna kitiya.

Nguna tupakina.

Egeikini akaritas na ariamun acamakinit anatukot a esukul angolo apolon alo Gulu (GUREC) totupak aryonget ngina apolon ngina ikamunit ngakiro ka ngawat ka ngipitesio ka kirikakin kiyelunai neni angulu etiyate.

Atangae eyakaun naripirip na?

Ipeyokini ekaripiripan ngisukulo alotoma ngidistriketa ngikan.Eseunio ngiketatamak ngikan angolo sukul toyakaun lokiyan ngol toraut daadang ngiketatamak ngatomonikan.Eyai ekiyan ngadakikae ngatomoniomwon.

Ngatakanuneta nguna arokok.

Emam nguna iteo eroko atemar ikitakanikinete iyong a lotooma akisyom na.Ngina ke esaa angolo eyayo alotoma akingitingit ikec epedorete atakanun.

Nguna ajuak/ Nguna riamuna.

Tolimo nguna riamuna.

- Ngabongonokineta angiketatamak ikec isitiyao ayeunia nguna kitatamet ngiketatamak ka ngiboro ngulu kitatamet ikec.
- Nguna eriamunio ejuak alosukulo a teete ikec isitiyao atupia nguna etamete ngikaurunak esukl ngolo a teete kikoni.
- Amaikina toburoroi ekitatame angiketatamak a teete kimorikinai nguna ebasi ngitunga ejuak ikotere toriamunere ngiketatamak a teete ngulu ajuak.
- Ngisukulo ngulu etupete nguna ebasi ngikaurunak ejuak eriamunete ngidwe ngulu alalak ngulu idongete losukul ngolo a teete.
- Nguna ejuak nguna igirakinio, tokorakinae ngulu ecamito kotere toyeunere ngikisila.
 - Nguna a daun arukaun ka nguna kiteet anakisyom iteyenikinio ikec.

Nguna imunonitae.

Nguna ikitapito iyong emam nyitidiunio neni aidiotunganan anaerai isitiyao emacar bon ayenia ngulu itiyaete.Ngakiro nguna irukaunio erai ngulu eripiripiete bon eyenunete.Anguna alomasi nakomputa egolio ka akiroit angina nyenyenete nguluce,ka nguna eya nakaritasia ingadakinio neni egolio a epunguo.Anguna imunonitai ekapolon ngolo eripiripi inges bon eriamuni.

Ngace nguna kitiya.

Emam nyemaikina iyong ktoyakaun nakisyom na pa kicamit iyong.Emam ibore itwaniari iyong pa icamit iyong ayakaun.

Etacit:

Emam edio tacit iyatakinio alotoma ayakaun toma nakisyom na.

Ngakingiseta:

Iyakatar iyong adio kingisit ngina etapit akisyom na, kori akonipedor ikwa ekaripiripan. Ipedori iyong akingitakin akaripiripan ngolo a polon Ms.Apolot Josephine Matha.(+256776569025) Email <u>apolotmathaj@gmail.com</u>.

Akiroit emam etacit.

Ayakaun naripirip ka akisyom emam etacit ka ipedori Alomar ka acamit kon. Eyakar iyong apedor aesikin akisyom na esaa daadang emam akisitakinet . Kiyakatar iyong ngadi nguna etapito ngakonipedorosio ka ayakaun nakisyom na, tolimok ekapolon, Gulu University Research Ethics Committee, Dr. Gerald Obai Tel. 0772305621; email: lekobai@yahoo.com/lekobai@gmail.com kori the Uganda National council for science and Tecnology, on plot 6 Kimera road, Ntinda, Kampala 041475500

AKIMOR NGAKIRO

Ayong.....acamak kotere ekatoil kikamarae alotooma akisyom ngina ka aripirip

 Atami ayong ebe tar kacamak ayong etic lo tokona, apedori ayong alemar akakuwan kori awoun abongokin adyokingiset.

- Atami ayong apedori alemar erukusa akisitiyaa ngakiro anakingiseta alotooma ngisabito ngiarei kelunyar akingiset iti elemario ngiboro.
- Ayakaunor ayong akiitanet ka epite ngolo akalimokinitere ayong esyome anakigir ka ayakaunor ayong apak akingit ngakingiseta ikotere esyome.
 - Atami ayong ebe iitanit etic akikam etoil.
 - Atami ebe nyariamuni ajokis ngina etakani alotooma etic ngolo ka aripirip.
 - Acamak ayong akakingiset itikamakinio.
- Atami ayong ebe itoodiunio ejok ngakiro daadang nguna ayauni ayong ikotere esyome lo.
- Atami ayong adi kiciket alotooma ngakiro ka aripirip ana ebe idongi akayakau ikoni nenipei. Itiyakin nu iti ilocokinio ekakiro ka emunaario ngakiro ka akakingiset nguna itoodiunete ekapite kori epite angitunga angulu erworor ayong.
- Atami ayong ebe elimunio aronis ngina elemunitae alotooma akakingiset anacunakina kaapei kori anakaratasia.
- Atami ayong ebe kalimok ekaripiripan ebe eyai atyonis neni kang kori neni a icetunganan, emaikina yaarae neni angulu epolokinito ngakiro tomorae mono ka ayong nai emaikina yaasi ngakiro eyai kori emam ekarukusa.
- Atami ayong ebe ingadakini ekaripiripan ngabaruwae nguna ikongitoi ka ngakiro nguna ikamakinitae alosukul alo apalon paka ecamakinete ngikegirak ngakingiseta.
- Atami ayong ebe alemar abaruwa angakingiseta kang ka ingadario paka ngikaru ngiarei ageun ngirwa ke elap ngulu egirere.

- Atami ayong ebe alotooma apedor angakiro, ayakar ayong apaki ngina ryamunet ngakiro nguna alemunit ngisaae daadang ikwa ngina ingadakinitere sek.
- Atami ayong ebe ayakar apaki ngina aryamunia idyo tunganan ngulu eyakasi naripirip akiwarun nguna iyookinio ka ngakiro

Ekiro aye kabongonokinon
Esei
Ngirwa aelap
Ekiro aye ekepiripiran
Esei aye ekepiripiran
Ngirwa aelap

APPENDIX K: RESEARCH DISSEMINATION PLAN AND BUDGET

The research findings will be presented to the participating caregivers, ECE focal point officers and the faculty of education of Kyambogo University and at national and international conferences.

ACTIVITY	TIME	ITEM	TOTAL
	FRAME		
Kyambogo	March-June	Refreshments	800,000
university		800,000*1	
National	June-	Fuel and	600,000
conferences	September	inland travel	
		and	
		registration	
		300,000*2	
Participating	July-	Refreshments	1,000,000
teachers	September	50*20,000	800,000
		Fuel and	
		accommodati	
		on 800,000	
Participating	July -	Refreshments and	400,000
parents and	November	transport refund	
elders		20*20,000	
International	nternational October - Ticket and		10,000,000
conferences	November	accommodation and	
		feeding	
TOTAL			13,600,000

Annex 1: REVIEW APPLICATION FORM1

Protocol Title: EARLY CHILHHOOD EDUCATION QUALITY				
INDICATORS FROM A COMMUNITY PERSPECTIVE FOR				
SUSTAINABLE PROGRAMMING				
Protocol Version:	7	Total No. of PARTIC	IPANTS to	
	ł	be included: 75		
PROTOCOL TYPE:				
✓ Survey				
Screening				
Clinical Trial: Phase I] Phase II	Phase III F	Phase IV	
Subject selection				
STUDY POPULATION: Health	y 🔲 Pa	ntient	ble groups	
CHARACTERISTICS OF RESEARCH	H PARTIC	IPANTS:		
Median age □ 0-17 yrs ✓ □ 18-	65 yrs			
Paediatric None < 1 y	î	☐ 1-3 yrs	✓ □ 0-5 yrs	
Impaired None Physic	cally	Cognitively	Both	

REQUESTED EXCLUSION OF PARTICIPANTS: ✓ None Male Female Children Other (specify) SPECIAL RESOURCE REQUIREMENTS (check all that apply): Intensive Care ☐ Isolation Paediatric Intensive Care Gene therapy Controlled substances Surgery **Transfusion Prosthetics** Bone marrow transplantation Gynaecological services **IONIZING RADIATION USE (X-rays, radioisotopes, etc):** ☐ None medically indicated only INVESTIGATIONAL NEW DRUG (IND) / DEVICE (IDE): ☐ None IDE FDA No.: FDA No: Name: Name: Sponsor: Sponsor: Holder: Holder: PROCEDURE USE: ☐ Invasive Non-invasive MULTI-SITE COLLABORATION: YES □ NO

YES

 \square NO

FINANCIAL DISCLOSURE:

INSTITUTIONAL RESEARCH CONTACT

Name:	APOLOT JOSEPHINE MATHA
Address:	KYAMBOGO UNIVERSITY, ECD DEPARTMENT P.O BOX 1,
KAMPALA	
Telephone:	+256776569025
Fax:	
E-mail: apolo	tmathaj@gmail.com

Annex 2: REVIEW APPLICATION FORM 2

PARTICIPATING INVESTIGATORS:

	Name	In	stitutio	n	Telephone/Fax
					numbers
1.APC	DLOT	K	YAMBO	OGO	+256776569025
JOSEI	PHINE	Ul	NIVERS	SITY	
MATI	HA				
2.					
3.					
4.					
5.					
6.					
7.					
8.					
TYPE	OF REVIEW:				
✓ Init	ial Review			Annual Co	ontinuing Review
				Report Re	view
	Resubmission for	or		Protocol T	ermination
Re-rev	iew				
	Protocol Ameno	lment			
Exped	ited Review				

ASA	
	Date: 18th/Sep/2019
Investigator	
Investigator	
	Date:
Protocol Recipient	
APPROVAL:	
Chairman, GU-IRC/REC	Date:
COMPLETION:	
Secretary/Administrator, GU-IRC/REC	Date:
PROTOCOL VERSION:	



P. O. Box 1 KYAMBOGO
Tel: 0414 - 285037/287343 Fax: 0414 - 220464
Email: arkyu@kyu.ac.ug, Website: www.kyu.ac.ug

Office of the Academic Registrar

Date : September 23rd 2019

Name : Apolot Josephine Matha

Programme : PhD in Education
Registration Number : 16/U/13215/GDED/PE

Student Number : 160428013215

Dear Ms. Apolot,

RE: FULL ADMISSION TO Ph. D DEGREE STUDIES

Following the approval of your Ph. Dp. oposal, I am pleased to inform you that you have been of red Full Admission status on a programme of study leading to the award of the Doctor of Philosophy in Education of Kyambogo University.

Your registration is by Coursework and Research effective from 23rd September 2019 and expires on September 2022.

Your approved Ph. D Research topic is "Early Childhood Education Quality Indicators from a Community Perspective for Sustainable Programming: A Case of Karamoja Region".

All the other conditions and responsibilities identified on your Provisional Admission letter of August 22nd 2016 such as annual renewal of registration, supervisors, fees and registration process remain unchanged.

I congratulate you on gaining Full Admission to Kyambogo University to study for a Ph. D degree and on behalf of the University; I extend to you a warm welcome and wish you success in your studies.

Yours Sincerely,

Newsparmsa

Annie Begumisa(PhD) Academic Registrar

c.c Vice Chancellor

Deputy Vice Chancellor AA

Deputy Vice Chancellor FA

Deans Graduate School/Dean Faculty of Education/Head of Department Educational Planning and Management



A Garaga

(Established by Act of Parliament of the Republic of Uganda)

Our Ref: SS 5190

16th March 2020

Ms. Josephine Matha Apolot Principal Investigator Kyambogo University Kampala

Dear Ms. Apolot,

Re: Research Approval:

Early Childhood Education Quality Indicators from a Community Perspective for Sustainable Programming. A Case of Karamoja Region. Uganda

I am pleased to inform you that on 06/03/2020, the Uganda National Council for Science and Technology (UNCST) approved the above referenced research project. The Approval of the research project is for the period of 06/03/2020 to 06/03/2021.

Your research registration number with the UNCST is **SS 5190.** Please, cite this number in all your future correspondences with UNCST in respect of the above research project. As the Principal Investigator of the research project, you are responsible for fulfilling the following requirements of approval:

- 1. Keeping all co-investigators informed of the status of the research.
- Submitting all changes, amendments, and addenda to the research protocol or the
 consent form (where applicable) to the designated Research Ethics Committee (REC) or
 Lead Agency for re-review and approval <u>prior</u> to the activation of the changes. UNCST
 must be notified of the approved changes within five working days.
- For clinical trials, all serious adverse events must be reported promptly to the designated local REC for review with copies to the National Drug Authority and a notification to the UNCST.
- 4. Unanticipated problems involving risks to research participants or other must be reported promptly to the UNCST. New information that becomes available which could change the risk/benefit ratio must be submitted promptly for UNCST notification after review by the REC.

LOCATION/CORRESPONDENCE

Plot 6 Kimera Road, Ntinda P.O.Box 6884 KAMPALA, UGANDA COMMUNICATION

TEL: (256) 414 705500 FAX: (256) 414-234579 EMAIL: info@uncst.go.ug WEBSITE: http://www.uncst.go.ug

UNCST

Uganda National Council for Science and Technology

(Established by Act of Parliament of the Republic of Uganda)

- 5. Only approved study procedures are to be implemented. The UNCST may conduct impromptu audits of all study records.
- An annual progress report and approval letter of continuation from the REC must be submitted electronically to UNCST. Failure to do so may result in termination of the research project.

Please note that this approval includes all study related tools submitted as part of the application as shown below:

No.	Document Title	Language	Version Number	Version Date
1.	Research proposal	English	2.0	November 2019
2.	Informed consent document for recording voices during focus group discussion	English	2.0	November 2019
3.	Interview guides	English and Ngakaramojong	2.0	November 2019
4.	Focus discussion guide for teachers	English and Ngakaramojong	2.0	November 2019
.5.	Observation guide for the children	English and Ngakaramojong	2.0	November 2019
6.	Informed consent form for interviews	English and Ngakaramojong	2.0	November 2019
7.	Informed consent document for focus group discussion	English and Ngakaramojong	2.0	November 2019

ISAAC MAKHUWA

For: Executive Secretary

UGANDA NATIONAL COUNCIL FOR SCIENCE AND TECHNOLOGY

Copied:

Chair, Gulu University, Research Ethics Committee

LOCATION/CORRESPONDENCE

COMMUNICATION

Plot 6 Kimera Road, Ntinda P.O.Box 6884 KAMPALA, UGANDA

TEL: (256) 414 705500 FAX: (256) 414-234579 EMAIL: info@uncst.go.ug WEBSITE: http://www.uncst.go.ug

GULU

P.O. Box 166 Gulu Uganda Website: <u>www.gu.ac</u>

Email: guluuniversity.rec@gmail.com



UNIVERSITY

Tel: +256-4714-32096 Fax: +256-4714-32913

Mob: +256772305621/776812147

RESEARCH ETHICS COMMITTEE

December 02, 2019

APPROVAL NOTICE

Ms Apolot Josephine Matha, Kyambogo University Uganda

Re:	Application No. GUREC-105-19	Type of review:
		[X] Initial review
		[] Amendment
		[] Continuing review
		[] Termination of study
		[] SAEs
		Other, Specify:

Title of Proposal: "Early Childhood Education Quality Indicators from a Community Perspective for Sustainable Programming. A case of Karamoja Region, Uganda"

I am pleased to inform you that at the 57th convened meeting on 17th October 2019, the Gulu University Research Ethics Committee (**GUREC**) voted to approve the above referenced application.

Approval of the research is for the period of 17th October 2019 to 16th October 2020

As Principal Investigator of the research, you are responsible for fulfilling the following requirements of approval:

- 1. All co-investigators must be kept informed of the status of the research.
- Changes, amendments, and addenda to the protocol or the consent form must be submitted to the GUREC for re-review and approval <u>prior</u> to the activation of the changes. The GUREC application number assigned to the research should be cited in any correspondence.



- 3. Any unanticipated problems involving risks to participants must be promptly reported to the GUREC. New information that becomes available which could change the risk: benefit ratio must be submitted promptly for the GUREC review.
- 4. Only approved and stamped consent forms are to be used in the enrollment of participants. All consent forms signed by participants and/or witnesses should be retained on file. The GUREC may conduct audits of all study records, and consent documentation may be part of such audits.
- 5. Regulations require review of an approved study not less than once per 12-month period. Therefore, a continuing review application must be submitted to the GUREC eight (8) weeks prior to the above expiration date of 16th October 2020 in order to continue the study beyond the approved period. Failure to submit a continuing review application in a timely manner may result in suspension or termination of the study, at which point new participants may not be enrolled and currently enrolled participants must be taken off the study.
- 6. You are required to register the research protocol with the Uganda National Council for Science and Technology (UNCST) for final clearance to undertake the study in Uganda.

The following documents have been approved in this application by the GUREC:

INSTITUTIONAL REVIEW COMMITTEE

APPROVED 02 DEC 2019

FACULTY OF MEDICINE

	Document	Language	Version	Version Date
1	Protocol	English	Version 2.0	18 th November 2019
2	Data Collection Tools	English/Nakarimojon	Version 2.0	18 th November 2019
3	Informed consent Document		Version 2.0	18 th November 2019
		J UNIVERSITY		

Signed,

Dr. Gerald Obai **Chairperson**

Gulu University Research Ethics Committee

Tel: 041 - 4286792 Fax: 256-41-220464 Website: www.kyu.ac.ug Office of the Dean, Graduate School

29th August 2019

The Chairperson, Gulu University Research Ethics Committee

Dear Sir/Madam

Re: Approval of Ms Apolot Josephine Matha Research Proposal

This is to inform you that the above named person is a PhD student at Kyambogo University pursuing a programme leading to the award of a PhD in Education of Kyambogo University. She has submitted a Research proposal that has been approved at the Departmental and Faculty Higher Degrees Committees. During the 3rd session of the 51st Graduate Board, her request to full admission and subsequently start to collect data for her research was approved.

The purpose of this communication is therefore to request your Research Ethics Committee to consider her request as requirement to enable her conduct the research for her PhD.

Thank you.

Yours faithfully

Assoc. Prof Nabalegwa M.Wambedde

DEAN