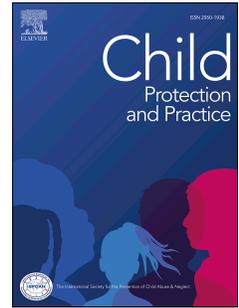


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Building Better Safeguarding: The Catholic Church and Its Institutions in Kenya

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Building Better Safeguarding: The Catholic Church and Its Institutions in Kenya

Abstract

Child safeguarding is a critical concern within religious institutions, especially in regions facing cultural, institutional, and resource challenges. Effective safeguarding is essential to protect vulnerable children from abuse and neglect. Despite growing awareness, many institutions struggle to implement comprehensive safeguarding measures. This study evaluates existing child safeguarding structures, training efforts, and responses to child abuse in selected regions (Catholic arch/dioceses) in Kenya. It employed a descriptive, cross-sectional design that incorporated both quantitative and qualitative approaches. Data collection involved (1) administrative record analysis of 5,052 Church personnel training records; (2) semi-structured interviews with 40 key stakeholders, including clergy, diocesan coordinators, and ministry leaders; and (3) four focus group discussions with 32 participants representing catechists, Pontifical Missionary Childhood (PMC) animators, and youth coordinators. The study revealed that only 14.7% of the identified Church personnel had received formal training in child safeguarding. Interview data identified sexual abuse, child labor, neglect, physical abuse, and early marriage as primary concerns, consistent with national studies showing that 80% of Kenyan children experience some form of abuse. Specific concerns in the Archdiocese of Kisumu included corporal punishment and early initiation into family planning. The Catholic Church in Kenya has implemented measures such as safeguarding policies, support services for abuse victims, and training programs for priests. However, challenges such as insufficient resources, cultural resistance, and institutional barriers persist. The study concludes that although the Catholic Church in Kenya has basic safeguarding structures, gaps remain in training, policy implementation, and community engagement.

Keywords: **Safeguarding, child sexual abuse, clergy, Catholic Church, safeguarding policies**

Highlights

- Only 14.7% of the Church's personnel received formal child safeguarding training.
- Sexual abuse, child labor, neglect, physical abuse, and early marriage are the most prevalent forms of child abuse within the Catholic Church.
- No standardized training curriculum exists; training varies based on the available trainers and resources.
- A significant misalignment exists between the Church's safeguarding procedures and Kenya's mandatory reporting requirements.
- Fear of stigma, institutional protectionism, and limited resources impede the implementation of effective safeguarding measures.

Introduction

Child safeguarding refers to proactive policies and measures that organizations implement to prevent harm, including risk assessment, safe recruitment, and creating protective environments that actively limit children's exposure to potential abuse during institutional interactions. Kenya's Children Act (2022) defines child abuse as any act of physical, sexual, or emotional harm, neglect, or abandonment that threatens a child's well-being (Republic of Kenya, 2022). In the Roman Catholic Church in Kenya, child safeguarding faces significant challenges, including cultural resistance, institutional barriers, and limited resources. According to Ball and McManus (2023), safeguarding involves creating a safe environment for children. However, poverty and inadequate child protection services hinder its practical implementation (Bohm et al., 2014).

Kenya has made considerable progress in reducing childhood violence. According to the Violence Against Children and Youth Surveys (VACS) (2019), the prevalence of lifetime sexual violence declined from 36.2% to 25.2% among females and from 19.7% to 11.4% among males (Annor et al., 2022). Despite these improvements, recent data indicate the emergence of evolving risk patterns. The rate of unwanted attempted sex outside the home among adolescent girls aged 13–17 increased from 3.3% to 8.5% during the same period (Ministry of Labour and Social Protection, 2019). VACS (2019) reported that 16% of girls and 7% of boys aged 13-17 had experienced sexual violence, most frequently perpetrated by romantic partners or neighbors (Okova et al., 2025), highlighting increased vulnerability in community and institutional environments such as schools and churches.

Building on these national patterns, the persistence of institutional abuse remains evident despite progress. Ruto et al. (2015) found that across 11 of 24 Catholic dioceses in Kenya, 80% of children had experienced verbal or physical abuse, and 30% had suffered sexual abuse or harassment. The study identified home as the most unsafe space, followed by schools. These findings highlight the continued prevalence of abuse within institutional settings, including the Church, where sexual and other forms of maltreatment remain major concerns (UNICEF, 2014). Comparing these institutional rates with national VACS data reveals that abuse rates within Church contexts mirror broader societal patterns, emphasizing the need for faith-based institutions to strengthen their protective mechanisms against sexual abuse.

Kenya's child protection laws, the Children Act (2022), Sexual Offences Act (2006), and Prohibition of Female Genital Mutilation Act (2011), require all abuse cases to be reported, investigated, and prosecuted through civil courts. Conversely, the Catholic Church addresses clergy discipline using its internal canon law. By prioritizing internal handling over civil reporting, the Church creates conflicts between ecclesiastical and state laws, delays justice, and weakens the enforcement of child protection measures. This study examines safeguarding capacity within selected Catholic dioceses in Kenya and identifies structural gaps in training, policy, and implementation, and proposes practical strategies to enhance staff capacity, align Church procedures with national child protection laws, and strengthen community participation in the prevention and response to child abuse.

Research Methods

The study focused on four Catholic jurisdictions in Kenya: the Archdiocese of Kisumu and the Catholic Dioceses of Ngong, Homa Bay, and Malindi. The study employed a descriptive cross-sectional design incorporating mixed-methods data collection. Data were drawn from three sources. First, the research team accessed the administrative training records of 5,052 Church personnel across four categories: clergy (ordained priests serving in pastoral roles), catechists (lay adults responsible for religious education, sacramental preparation, and faith formation programs for children and adults), PMC Animators (Pontifical Missionary Childhood coordinators who organize children's missionary activities and faith development programs), and youth animators (leaders responsible for adolescent and young adult ministry programs). The researchers extracted quantitative data describing training coverage, personnel categories, and geographical distribution from administrative records and analyzed them using descriptive statistics.

Second, the study used purposive sampling to select 40 stakeholders, including diocesan safeguarding coordinators, parish priests, senior catechists, and ministry leaders with direct child protection responsibilities. The researchers conducted semi-structured interviews lasting 60-90 minutes with key stakeholders using a standardized guide covering safeguarding knowledge, training experiences, policy implementation, and perceived barriers. Third, the team facilitated four focus group discussions (FGDs) with 32 participants (eight per group). These 90–120-minute sessions explored community perceptions and ministry-specific challenges. Finally, the

researchers applied thematic analysis to the qualitative interview and focus group data to identify core safeguarding themes.

Limitations of the Study

This study had some limitations; for instance, it did not assess the training effectiveness, quality, or behavioral outcomes. Stakeholder representation was limited to Church personnel, excluding community members, parents, and children. This study lacked age stratification of abuse patterns, thereby limiting the development of targeted interventions. Finally, the legal analysis was insufficiently in-depth regarding case-handling procedures and coordination with civil authorities.

Results

Types of Abuses

Interview data identified sexual abuse, child labor, neglect, physical abuse, and early marriage as the most prevalent forms of child abuse across the four dioceses, alongside female genital mutilation (FGM). Despite the Marriage Act 2014, which establishes 18 as the legal minimum age, early marriage remains pervasive. Current data suggest that approximately 20% of adolescent girls marry before 18, with prevalence exceeding 50% in certain rural regions. This practice is linked to early pregnancy, which many communities, particularly the Luo and Luhya, view as a source of family shame and as parental failure. This stigma is more pronounced for Church leaders, who are expected to exemplify moral parenting. Consequently, to protect family reputation, pregnant girls are married off before their pregnancies become visible.

Poverty drives families to economically exploit adolescent daughters, and in some cases, sexual exploitation is seen as a primary household income source. Parental consent for early marriages is further fueled by entrenched social norms and economic pressures. The stigma surrounding adolescent motherhood hinders school re-entry, as administrators sometimes deny admission, categorizing them as negative influences or examples for their peers. Some Catholic institutions conduct mandatory pregnancy tests at the start of each term, expelling or suspending pregnant girls despite Kenyan policy allowing them to continue their education. In the Archdiocese of Kisumu, interview data identified corporal punishment and the premature initiation of young girls into family planning methods. Although the government banned corporal punishment in 2001 (Kindiki, 2015), it remains a widely accepted disciplinary measure in practice. A respondent indicated:

Child abuse is prevalent in Kisumu. While some residents recognize this, others do not. Some parents and teachers use the cane to discipline children, unaware that it constitutes physical abuse. Additionally, children face emotional and sexual abuse, often through demeaning verbal insults from adults. (Respondent J, 2024).

Furthermore, participants categorized family planning as a form of abuse, highlighting significant conflict with Kenyan reproductive health policies that grant adolescents (aged 10-18 years) access to contraception. In FGD conversations, adults noted that some parents force their young girls to undergo the insertion of contraceptive implants and intrauterine devices (IUDs) or to receive contraceptive injections. However, this practice revealed tension within the Christian community. Some adherents welcome family planning to mitigate the family shame, prevent early pregnancy, and ensure education continuity, while others perceive it as promoting immorality, incentivizing premarital sex, and contradicting ecclesiastical and biblical teachings.

The Catholic Church, guided by documents such as *Humanae Vitae* (Paul VI, 1968) and *Evangelium Vitae* (John Paul II, 1995), prohibits artificial contraception, defining human sexuality as exclusively unitive and procreative, and regarding children as God's blessings. This theological stance may create a challenge for child safeguarding: it forces confrontation between harms such as teenage pregnancy, early marriage, and school dropout and another harm, forced medical intervention. The forced administration of contraceptives to minors violates bodily autonomy and threatens child protection, regardless of parental intent or religious justification. Therefore, effective safeguarding demands that the Church reconcile children's rights with the contested cultural-religious landscape, differentiating between positive traditions and cultural practices that demonstrably harm children's wellbeing.

Support available for victims of abuse within the Catholic Church in Kenya.

The Catholic Church provides several support services for victims of abuse, incorporating counseling and therapy from trained psychologists and social workers. To complement clinical care, the Church offers spiritual guidance through clergy and pastoral counselors. Furthermore, the Church collaborates with external organizations such as community services, government agencies, and specialized NGOs, to facilitate recovery. By implementing educational and prevention programs, it actively raises awareness about abuse and promotes safeguarding practices. A respondent explained that "Catholic dioceses in Kenya offer counseling and therapy for abuse victims, led by professionals such as psychologists and counselors. Spiritual support

from clergy helps victims reconcile their faith with trauma,”(Respondent F, 2024). This demonstrates the Church’s dedication to emotional and spiritual care and encourages broader awareness and response.

Challenges experienced in safeguarding children in the Catholic Church in Kenya.

Thematic analysis from interview and FGD conversations identified three interconnected challenges that undermine child safeguarding within the Catholic Church in Kenya: institutional protectionism and resource constraints, cultural barriers that perpetuate silence, and a critical misalignment between canonical and civil legal frameworks.

Institutional Protectionism and Resource Constraints

Specific institutional challenges within the Church impede safeguarding effectiveness. Respondents noted that the lack of clergy support in addressing abuse cases weakens institutional responses, as some Church leaders prioritize reputational concerns over child protection. This institutional protectionism manifests as delayed reporting, inadequate investigation procedures, and reluctance to engage external authorities. One respondent explained, “Sometimes cases are managed internally to protect the Church’s image, and this delays justice for the child.” (Respondent M, 2024). Furthermore, Church safeguarding coordinators often operate without dedicated budgets, office space, or administrative support. The 85.3% training gap documented in Table 1 reflects not only logistical coordination failure but also fundamental under-resourcing of safeguarding infrastructure within Church structures.

Culture of Silence and Fear

Fear of disclosure fosters a ‘culture of silence’ reinforced by both ecclesial structures and community dynamics. Within Church contexts, victims and families hesitate to report abuses perpetrated by clergy or Church personnel, fearing spiritual consequences, community ostracism, and institutional retaliation. A participant noted that “People fear speaking against a priest or catechist, they see them as God’s representatives, so, reporting them gives the Church a bad reputation” (Respondent P, 2024). This confluence of religious authority, cultural stigma, and community pressure creates unique barriers within Church settings that differ distinctly from those found in secular institutional contexts.

Canonical Law versus Civil Legal Framework Misalignment

The misalignment between Church safeguarding mechanisms and Kenya's national child protection system creates implementation gaps within Catholic institutions. Kenya's legal framework, anchored in the Children Act (2022), Sexual Offences Act (2006), and Prohibition Against FGM Act (2011), mandates that individuals report suspected abuse to civil authorities within 24 hours. Conversely, the Catholic Church's canonical law and Pontifical Commission for the Protection of Minors policies often initiate internal diocesan processes first. These include confidential reporting to safeguarding coordinators, pastoral assessment, and leadership consultations before escalating cases to civil authorities. This dual reporting structure generates confusion and delays, particularly when Church personnel prioritize pastoral confidentiality or institutional concerns over statutory compliance. As one participant observed, "We struggle with when to report to authorities versus handling matters pastorally. The legal requirements are not always clear to our personnel, and canon law procedures differ from the government requirements," (Respondent J, 2024).

This interaction between canonical and civil law creates a structural barrier that requires attention. Distinct investigative procedures, evidentiary standards, and internal tribunal processes within canon law function independently of civil mechanisms, creating jurisdictional ambiguity. When Church actors interpret canon obligation as superseding or preceding civil reporting requirements, they leave children at risk during prolonged internal investigations. The absence of clear protocols to harmonize these legal systems across the four dioceses reveals a fundamental policy vacuum rather than merely a training gap that necessitates both ecclesiastical and legislative action.

Initial insights into the state of child safeguarding capabilities within the Catholic Church

For the purposes of this study, "formal training in child safeguarding" is defined as a structured, facilitator-led programme lasting at least one day, covering the identification and reporting of child abuse, safeguarding policies and legal obligations, and appropriate responses to disclosures. Personnel records identified 5,052 Church staff, of whom 741 (14.7%) had received formal safeguarding training. However, the Church lacks a standardized training curriculum, relying instead on Pontifical Commission for the Protection of Minors guidelines. Consequently, dioceses engage social workers to facilitate the training sessions.

Table 1: Personnel Trained in Safeguarding

Diocese	Category	Total Individuals	Trained	Frequency (%)
Homa Bay	Clergy	88	67	76.1%
	Catechists	1,234	35	2.8%
	PMC Animators	379	5	1.3%
	Youth Animators	0	0	0%
Malindi	Clergy	44	36	81.8%
	Catechists	146	57	39.0%
	PMC Animators	203	166	81.8%
	Youth Animators	12	11	91.7%
Kisumu	Clergy	103	0	0.0%
	Catechists	925	0	0.0%
	PMC Animators	503	0	0.0%
	Youth Animators	7	0	0.0%
Ngong	Clergy	94	74	78.7%
	Catechists	860	180	20.9%
	PMC Animators	430	100	23.3%
	Youth Animators	10	10	100.0%
Total	All Categories	5,052	741	14.7%

Note: Data derived from diocesan administrative records (2023-2024). PMC. Zero training in Kisumu reflects the administrative transition period during data collection.

The data in Table 1 revealed geographical disparities in training implementation. While the Coastal Malindi diocese maintains consistent safeguarding training across all personnel categories, Kisumu reported no trained personnel, a deficit that likely reflects administrative transitions or resource constraints. Homa Bay prioritizes clergy training, whereas Peri-urban diocese of Ngong exhibits moderate but uneven coverage.

Training Curriculum and Standards

The Church currently lacks a uniform safeguarding curriculum across its dioceses. Instead, trainers from local universities or Catholic institutions design autonomous 1–3-day courses covering basic abuse recognition, reporting procedures, and pastoral responses. One priest noted the diocese anchors all safeguarding training in Catholic social teaching; therefore, leadership prefers to engage consultants from Roman Catholic-affiliated institutions. One participant detailed this decentralized approach:

We do not have a standard training manual. Anyone contracted to train designs their own curriculum based on personal experience and university child protection training, but they must anchor it in Catholic social teaching to ensure alignment with Catholic faith and values. (Respondent B, 2024).

Respondents emphasized that training Church personnel significantly enhances their understanding of safeguarding protocols, pedagogical methods, and compliance with ecclesiastical guidelines. One participant articulated: “As priests, alleviating child abuse is not just a social responsibility but also a religious duty...We respond promptly to child abuse claims and ensure that perpetrators are held accountable.” (Respondent K, 2024)

Within focus group discussions, 80 percent of adult respondents identified teachers, Church leaders, medical staff, lay groups, such as youths, PMC animators, and the Catholic Women’s Association as the primary safeguarding agents. Teachers and medical professionals serve a crucial role due to their frequent interactions with children, which facilitate early detection. Similarly, PMC Animators and other Church congregants prove essential for prevention and support. One respondent mentioned in a focus group discussion that: “Small Christian community members maintain daily contact with children and remain at the decision-making level on safeguarding matters” (Respondent A, 2024).

The Catholic Church operates an extensive network of social service institutions, including hospitals, children’s homes, orphanages, and schools, which serve thousands of children daily. This direct proximity and the capacity of staff to intervene necessitate prioritizing child safeguarding training within these settings. For instance, while teachers and medical staff can recognize and address signs of abuse, religious and community leaders can enforce protective norms. However, the data in Table 1 reveal a striking misalignment between training priorities and actual child exposure risks. Current initiatives focus on clergy and ministry personnel who interact with children during weekly religious services. This excludes personnel in Catholic-run institutions, which are environments where children spend significantly more time and face greater vulnerability.

Fostering a Culture of Safeguarding

The focus group discussion with the clergy revealed that the archdiocese and dioceses emphasize child safety and well-being through open dialogue and transparency. This commitment manifests in formal policies, personnel training, and collaboration with Catholic institutions. The Church

establishes a safe environment and demands integrity from caregivers, aligning with its social teachings to mitigate child abuse. Consequently, trained leaders foster this culture and integrate these principles into their ministerial duties. A respondent suggested that: “The Church can partner with external agencies, including law enforcement, child protection organizations, and mental health professionals, to enhance safeguarding efforts.” (Respondent C, 2024).

What is needed to support the dioceses in implementing child safeguarding measures?

Effective child abuse prevention within the Catholic Church necessitates comprehensive policies, regular audits, and mandatory training for the clergy, staff, and volunteers. Participants argued that safeguarding training grounded in Catholic social teaching should equip parents, children, and the community to identify and report abuse while upholding the dignity of the human person. The Church’s extensive network of parishes, schools, and social service institutions provides a unique platform to facilitate collaboration with law enforcement and child protection agencies. Furthermore, the exchange of best practices among dioceses and other faith-based organizations strengthens collective safeguarding efficacy. One respondent summarized these requirements: “Dioceses must implement comprehensive policies to prevent, report, and respond to abuse...[and] ensure a coordinated response and support for victims.” (Respondent K, 2024).

The Church’s established youth platforms, including catechesis, youth groups, and PMC programs, offer potential for formal consultation through diocesan child advisory councils and child-led reporting channels. Furthermore, the Church’s convening power and trusted communal presence enable it to bridge formal protection systems with resistant communities, thereby facilitating multisectoral coordination essential for protecting vulnerable children. A respondent detailed this community-centric approach: “Engaging the community in child protection efforts enhances safeguarding measures. The Church can organize workshops and seminars to raise awareness of child abuse and encourage community members to participate in safeguarding initiatives” (Respondent V, 2024).

Opportunities for improvement or innovation

Adult participants in the focus group discussions proposed key strategies for improving child safeguarding, notably the integration of technology through online training and digital reporting. Furthermore, stakeholders advocated for inclusive policy development involving parents as well as the adoption of trauma-informed care principles. Continuous evaluation remains essential to

this process, necessitating regular reviews, stakeholder feedback, internal audits, and benchmarking against international best practices. These combined strategies provide a robust framework for strengthening institutional safeguarding mechanisms.

Discussion and Implications for Policy and Practice

Cultural and Socio-Religious Drivers of Vulnerability

Cultural norms, religious expectations, and economic pressures collectively drive child vulnerability within the Catholic Church, mirroring national trends documented in Kenyan and African safeguarding literature. Faith-based institutions frequently frame child abuse as either a moral failing or a disciplinary necessity. However, Waweru and Rono (2022) argue that such interpretations obscure structural causes of harm and hinder accountability. The persistence of early marriage, coerced contraceptive use, and corporal punishment underscore deeply rooted power dynamics within cultural and religious systems. Therefore, safeguarding initiatives must target these underlying ideologies rather than focusing exclusively on individual behavior. To be effective, the Catholic Church must embed culturally responsive safeguarding dialogues into catechesis, parenting programs, and parish structures, thereby empowering communities to critically evaluate harmful norms while upholding their faith.

Institutional Capacity Gaps and Disproportionate Risk Exposure

The unequal allocation of safeguarding training reveals a critical structural limitation. This finding aligns with the research showing that faith institutions frequently prioritize clergy formation over the development of frontline personnel who directly interact with children (Chege & Ucembe, 2020). When leadership fails to allocate training resources based on institutional roles and child-contact frequency, safeguarding systems remain symbolic rather than effective. This vulnerability persists in faith-based schools, where the absence of training for teachers and caregivers increases risk and suppresses reporting (Eldred et al., 2023). Consequently, dioceses must pivot from hierarchical to risk-based training frameworks to ensure that schools, childcare facilities, hospitals, and youth ministries receive mandatory capacity building. Such a shift facilitates early detection and strengthens institutional preparedness to manage disclosures in compliance with national legislation.

Legal Ambiguities and the Need for Harmonized Reporting Pathways

Conflicts between canonical procedures and state-mandated reporting requirements generate ambiguities that undermine timely child protection, a challenge extensively documented in other African Catholic contexts (Njoku, 2022). Fragmented reporting mechanisms frequently compel personnel to rely on individual discretion, which delays institutional responses and increases the risk of harm. This analysis suggests that harmonizing canonical and civil systems is essential to bridge the operational divide between pastoral confidentiality and statutory obligations. Consequently, effective practice necessitates that dioceses establish clear, legally compliant reporting flowcharts, inform clergy of their mandatory reporting duties, and strengthen partnerships with child protection authorities to ensure that ecclesiastical processes support, rather than obstruct, civil procedures.

Power Dynamics, Silence, and Barriers to Disclosure

The silence surrounding abuse disclosures reflects deep-seated power asymmetries within religious communities. This finding aligns with McLeigh and Taylor's (2020) assertion that spiritual authority can suppress reporting, even when awareness exists. Stigma, reverence for the clergy, and the desire to protect family honor collectively sustain environments where children's voices remain secondary. These dynamics resonate with global scholarship, which demonstrates that institutional loyalty and community cohesion often outweigh safeguarding commitments. To address these barriers, the Church must institutionalize child-friendly reporting channels, anonymous feedback mechanisms, and protective structures. Furthermore, empowering children through structured participation platforms, such as youth councils and PMC groups, can effectively decentralize authority and increase confidence in disclosure processes.

Support Services and Opportunities for Integrated Multisectoral Response

Although counseling and referral systems exist within the dioceses, their limited reach and lack of standardization reflect systemic fragmentation, mirroring gaps identified in other Kenyan faith-based institutions (Ndolo, 2020). Centralizing support at the diocesan level rather than integrating services into schools and clinics, renders the system reactive rather than preventive. Comparative evidence from Zimbabwean Catholic schools demonstrates that multisectoral collaboration and trauma-informed approaches enhance continuity of care and reduce long-term harm (Eldred et al., 2023). Consequently, this study emphasizes the necessity of embedding psychosocial support into everyday institutional routines, strengthening referral networks with government agencies, and

equipping personnel with tools for trauma-sensitive engagement. Such integration transforms safeguarding from a crisis-oriented response into a sustainable ecosystem of protection.

Innovation and System Strengthening for Sustainable Safeguarding

Opportunities in digital reporting, online training, community engagement, and child-led mechanisms align with the best global practices, which advocate for decentralized, participatory, and technology-driven safeguarding systems. However, as Chege and Ucembe (2020) contend, innovation yields limited impact without sustained investment and committed leadership. These findings necessitate that the Church redefine safeguarding as a core institutional responsibility rather than an ancillary activity. Essential action steps include establishing well-resourced safeguarding offices, formalizing monitoring systems, and embedding safeguarding training within both clerical formation and professional development programs. Such measures shift safeguarding efforts from reactive compliance toward proactive, institutionalized protection.

Conclusion

The Catholic Church in Kenya demonstrates its commitment to child safeguarding through established policies and support systems; however, substantial gaps between intention and implementation remain evident. Overcoming deeply entrenched institutional, cultural, and structural barriers requires transformative action that goes beyond current efforts. Effective safeguarding requires reconciling competing legal frameworks, dismantling cultures of silence, prioritizing vulnerable children over institutional interests, and ensuring comprehensive preparedness across all personnel. Therefore, the Catholic Church should implement standardized mandatory safeguarding training across all dioceses, prioritizing personnel in schools, hospitals, and care institutions where children face the greatest vulnerability, and establish clear protocols to align canonical procedures with Kenya's child abuse mandatory civil reporting requirements.

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Declaration to the Editor

Dear Editor,

We wish to submit our manuscript, *Child Safeguarding Capability Service Provider Survey Within the Catholic Church and Its Institutions in Kenya*, for consideration in the *Child Protection and Practice* journal. This study examines child safeguarding structures, training efforts, and responses to abuse within selected Catholic arch/dioceses in Kenya. We affirm that this work is original and has not been published elsewhere. In addition, we affirm no conflicts of interest.

Sincerely,

Jacinta Achieng Ondeng, PhD

Edwine Jeremiah Otieno

Timothy Akombo