

Interview with Dr. Robert Doya Nanima, University of Western Cape, and Expert on the African Committee of Experts on the Rights and Welfare of the Child: An African Perspective on Decolonization and Children's Rights

Tara M. Collins¹

Abstract

To better understand the realities and nuances of the connection between decolonization and children's rights, different regional perspectives must be explored. Accordingly, this interview was held for this special journal issue in January 2023 with Dr. Robert Doya Nanima from the University of Western Cape, and Expert on the African Committee of Experts on the Rights and Welfare of the Child. Due to the fundamental legal foundation of children's rights, this interview considers regional laws and related activities in the African continent to further decolonization. After describing his trajectory in children's rights and decolonization, Dr. Nanima highlights key considerations in the practice of monitoring children's rights in the African context. He argues that there are three nuanced approaches that the African Charter on the Rights and Welfare of the Child presents in connection with children's rights and decolonization through its working methods, namely its underpinning history, the added value, and strategic engagements. It is also emphasized that the relationship between decolonization and children's rights starts by understanding the problem between colonization and children's rights. Furthermore, just as children's rights need to be contextualized in specific contexts, decolonization must be as well. Young people are not a homogenous group and the elements of locality and personal identity including intersectional considerations of race, ethnicity and gender, are also highlighted. Dr. Nanima outlines the cross-cutting relevance of the human rights of children and the requirement that we go deeper than assumptions that we may have about children and youth. Rights are not only about intentions but also necessitate concrete results. Before concluding, Dr. Nanima recommends some relevant African authors on the topic of decolonization.

Keywords

Children's rights; Decolonization; Decoloniality; African Charter on the Rights; Welfare of the Child, Africa.



To illuminate a valuable African perspective on the connection between children's rights and decolonization for this special journal issue, Tara Collins convened a virtual interview with Dr. Robert Doya Nanima on January 16, 2023. Dr. Nanima is an Associate Professor in the Faculty of Law, in the Department of Criminal Justice and Procedure at the University of Western Cape, South Africa. He also serves as an expert on the African Committee of Experts on the Rights and Welfare of the Child and the Special Rapporteur for Children Affected By Armed Conflict In Africa. The views expressed here are his alone as an individual and as an academic; they are not necessarily the views of the University of the Western Cape or the African Committee of Experts.

Children's rights have increasingly influenced Dr. Nanima's life trajectory over time. After his undergraduate law degree was completed in 2005, he worked in private practice in Uganda (his home country) for about two years, which included maintenance and other issues concerning children after divorce. In 2008, he joined the office of the Directorate of Public Prosecutions, Uganda as a prosecutor and worked for six years until 2014 where he dealt with various aspects of children's rights. This work led to the identification of a disconnect in terms of what was expected of the law and children's lived realities and where work occurred in different professional silos. So Uganda started the Justice, Law, and Order Sector, bringing together all stakeholders in the justice sector namely magistrates, prosecutors, people working with prisons, Internal affairs, and police who came to find a way to work together for the betterment of the rights of the people. To advance children's rights, there was an improvement with the judiciary introducing the Permanent Children's Courts, an amendment to the *Children's Act*, the police introducing the Child and Family Protection unit, and more community policing as a requirement. But the police were not so much engaged in domestic issues, which meant that for instance, a child who had been assaulted in a domestic setting would not get justice.

Dr. Nanima pursued further studies beginning a master's program in June 2014 at the University of the Western Cape in human rights protection, and then his PhD on evidence of human rights violations. After completing some modules privately with other universities on children's rights, he gained an appreciation for the topic. After graduation, he got a postdoctoral position as a researcher from 2019 to 2020 for the African Committee of Experts On The Rights And Welfare Of The Child. Then he became one of the experts on the committee with the mandate to serve for 5 years. He also took on the mandate as a special rapporteur for children affected by armed conflict due to his prior involvement in drafting the pertinent general comment on Article 22 (African Committee of Experts on the Rights & Welfare of the Child, 2020). In these Committee roles, he has engaged with various stakeholders such as the UN Special Representative of the Secretary-General on Violence Against Children (SRSG), colleagues from the International Committee of the Red Cross (ICRC), and the United Nations Committee on the Rights of the Child.

As our call for papers for this special journal issue identifies, the theme of colonialism and decolonization has not been adequately explored in relation to children and young people in childhood studies and children's rights. How have you been involved in linking decolonial perspectives with children and youth?

Given the fundamental legal foundation of children's rights, the interview considered regional laws in relation to decolonization and the specific African contexts in which this work is carried out. Dr. Nanima eloquently outlined how the law in itself is insufficient. "There is a term in law that states that justice should not only be done but be seen to be done. So to what extent is decolonization not only done but also seen as being done by persons in those spaces?"

Accordingly, decolonial perspectives can be linked with children's rights through the working methods associated with the *African Charter on the Rights and Welfare of the Child* ([African Children's Charter],



Organization of African Unity [predecessor of the African Union], 1990). Dr. Nanima described three aspects as follows.

First is the history that led to this Charter's adoption in 1990 just after the United Nations Convention on the Rights of the Child ([CRC], 1989) came into force because highlighting the CRC's gaps engages decolonization debates and discourse. Dr. Nanima argued that: "There was the political exclusion of African States during the drafting process. It's documented that only 9 States out of the 55 participated in the working group." In addition:

There were specific omissions that were not included in the CRC that were particular to the child in Africa. For instance, children in apartheid in South Africa, and issues of child marriages were not included. There was insufficient consideration of factors disadvantaging the girl child, in particular, issues such as child marriages. Issues such as these would cross over to the boy child as well, issues such as specific cultural practices. The CRC: the fact that it did not inculcate the concept of responsibility and duties, not only on the parents but on the children. So when I post that narrative, I'm saying, let's shift from this context. Let's get to a context that speaks to the gaps that I've highlighted. I believe in doing that, I'm pushing the decolonization agenda.

Second, Dr. Nanima emphasized the added value from the African Children's Charter which provides "African solutions for African problems". For example:

There is the issue of the straight 18-year definition of the child. Someone could say, "Well, this is a Western concept". But it depends on how it's looked at. Is it looked at from the perspective that if we lower it to 16 years, we shall have many states signing the CRC? Or if we raise it to 18 such that we have a wide spectrum of protection for all persons below 18? I think I would go with the latter, that in proposing the straight 18-year definition, it's still in light of the lived realities of the African child.

Dr. Nanima identified additional aspects in the African Children's Charter including the non-categorization of civil and political rights from economic and social rights, which is not restricted by the minimum call of resources and progressive realization found in United Nations human rights treaties. The African Charter requires the governments of the States Parties to do everything necessary to implement and protect the rights, which he believes is decolonization. He highlighted that the African Children's Charter provides the same normative standard to protect refugees as it does for internally displaced persons, which recognizes that people have to move from one area to another, including across borders. He also identified the prohibition of child marriages, and the protection of children affected by armed conflict, which require a higher degree including protection during tension, strife, and internal armed conflicts. In his view, it is essential to have "solutions that are tailor-made to fit our contexts are both an express and implicit extension of the decolonization agenda".

Third, Dr. Nanima flagged the concept of siloes that occur during strategic engagement with states and States Parties as well as the support of civil society. He argues that efforts be deinstitutionalized and asks how we can rely on the strengths of these different actors, given that work occurs together in a community in Africa.

In sum then, he believes that engagement in the decolonization agenda occurs by underpinning that history, the added value, and strategic engagements.

Where do you think the decolonization debate will go moving forward in the African context?

Decolonization/decoloniality is in the historical record and continues to evolve as Dr. Nanima explained. For instance, it is evident in the creation of the Organisation of African Unity (OAU) to fight colonialism. He noted that since some African leaders were not paying attention to the rights of their subjects, human rights were advanced in OAU through the establishment of the African Commission on Human and People's

Rights (ACmHPR), established by the African Charter On Human And People's Rights ([ACHPR], Organization of African Unity, 1981). The ACH-PR is significant because it looks "at human rights as both a personal and collective concept." Due to the limited consideration of children's rights, there was an impetus to draft and adopt the African Charter on the Rights and Welfare of the Child (1990), which established the African Committee to monitor the protection and promotion of the rights of the Charter. He also explained that this Committee's working methods concern the continental level, but includes consistent engagement at the state level through state visits. African efforts to decolonize aspects of development and improvement of services have been moving ahead. For example, the African Union's (2015) Agenda 2063 highlights growth and informed the work and short-term agendas of some organs. The African Committee has Agenda 2040 (African Committee of Experts on the Rights & Welfare of the Child, 2015), which is also relevant. Decolonization requires attention to what is peculiar to our culture since identity must be considered in relation to decolonization.

Dr. Nanima enunciated that the decolonization debate needs to be more deliberate in the African context. Decolonization requires attention to "the structural parts, not the complexities. That points to the fact that we are doing the same thing. One may call it decolonization and another decoloniality. We might call it peculiarities, new methods, and quality improvements yet we are doing the same thing" as Dr. Nanima explained.

Given the requirements of children's rights, Dr. Nanima outlined the critical point of:

whatever we are doing, we place the child in Africa at the centre of these interventions. I mean whatever interventions you come up with, they should be informed by the child that we are looking at.

More often, we are placing a child in the centre, but we are not getting the African question. We're not getting the

African answer. Or we're not getting the decolonial question or getting the decolonial answer. Because of recent conversations, we should not say the "African child", it should be the "child in Africa". ... But most importantly, understanding the concepts: is this colonialism? Is this called coloniality? Does it mean colonialism is equal to decolonization? But that's the conversation that we shall have, but I believe it remains very, very relevant.

The connection between locality and identity is highlighted not only in terms of decolonization but also in children's rights.

What is the relationship between decolonization and children's rights?

Dr. Nanima argued that "the relationship between decolonization and children's rights starts by understanding the problem between colonization and children's rights." Further:

Once we understand the problem between colonization and children's rights, then we can tackle decolonization. Colonization creates that relationship. In doing so, we deal with the then question and the then problems of colonization and children's rights, and how we can use decolonization to answer the new question about children's rights.

Perhaps two examples: For instance, colonization came up with a system of looking at children that they will have to be told, they will have to be improved so that they become civilized in society. That was the colonial mentality of using education, using Christianity... (Please, I'm a Christian.)

But the issue is those were used as tools for a certain goal. In doing so, everything Indigenous was bad and everything Indigenous was backward. So, for decolonization, how do we deal with those problems of the detribalization, the deinstitutionalization of that administrative structures brought about by colonialism and the effects of coloniality thereafter? So, in terms of education, once we had an

education system that seemed to be working. How do we latch onto that to learn more about ourselves?

Decolonization involves learning about subjects that are relevant to you, not learning about the Canadian prairies and growing of wheat as Dr. Nanima did in his geography lessons in school. As he explained: “But they could not speak to what I was doing. They could not speak to me as an African, and they learned about the rain lands. ... So, the question should be, how do we learn more about the local areas?” Dr. Nanima’s second example is the role of milestones and spaces within our locality; “...education becomes more enjoyable because there is an attachment of one’s identity.” Furthermore, he asked:

how do we ensure that we have protection systems that do not only speak to the use of harsh means of punishment? For instance, in some countries like Kenya, some specific societies used corporal punishment to discipline errant males. There is research that suggests that that was instead used by the colonialists as a form of punishment for everyone including females. In this case, one’s identity has been watered down, and he or she is no longer learning about one’s history. It’s more about history from elsewhere and your identity is washed away.

So we need to get back to picking lessons from the good attributes of our identity and our customs, about us as Africans.

In addition to the collective element of rights in the African context, Dr. Nanima explained that: “it’s very important that a right is not static. It evolves. There is always something about it. So, if it evolves in the context of the community, that should be restricted, that should be upheld. A child in the Global North will say ‘I have a right to very high-speed quality Internet 24h a day.’ In the Global South that might not even come within the control of being discussed as a right.” Decolonization is related to children’s rights as Dr. Nanima described: “But the extent to which you can appreciate that relationship is when

you're able to appreciate the effects of colonization on the rights so that when you take on the foundation of decolonization, you take it from the right perspective.”

In considering the question of how decolonization has influenced understandings and implementation of children’s rights, Dr. Nanima explained that decolonizing rights means that rights are localized in their understandings and implementation in the day-to-day experiences of young people and the adults and institutions concerned with them. Moreover, decolonization “has influenced understandings both implicitly and explicitly and on various levels and frontiers of African Union labour, the continental, regional, and national levels. The conversation must be taken to the local levels.”

How has decolonization influenced understandings and implementation of children’s rights?

Dr. Nanima outlined the cross-cutting relevance of the human rights of children and the requirement that we go deeper than assumptions that we may have about children and youth. Mixed feelings about the use of the child rights-based approach were acknowledged but he expressed that “if it is used from the perspective that it speaks to us, it speaks to policies. It speaks to getting the right answers for the child in our midst. ... It not only improves the understanding but also the implementation.” For example, Dr. Nanima explained:

In places where African armed forces are in peace support operations. Some organizations are doing cultural development. For instance, some organizations that are working with the Uganda Peoples Defence Forces have developed curricula where they teach troops the protection of children’s rights in Peace Support Operations to ensure that the rights of children are protected. The point of departure is that it's not only looked at as a human rights issue but as an operational and tactical issue. If a child is in a threat of armed conflict, while it is prudent to speak about his ri-

ghts, other tactical issues such as the immediate wellbeing of the child like placing him in a safe place, is an important step in reinforcing the right of the said child.

In places where there is no war, we still have conversations with States Parties about children affected by armed conflict. I remember, once when we went to Lesotho, some of the officers reiterated, "... but we don't have children affected by armed conflicts." How does that affect us? So how do we help in this conversation? It should be recalled that if these children are coming from areas with armed conflict, they are still affected even when they are in peaceful areas. So, any help that is geared towards them requires the recognition that they are in the first place affected by armed conflict. In some countries like Kenya, the State has worked with CSOs [civil societal organizations], non-government organizations and international organizations to ensure that curriculum is in the languages of the children. For instance, when the child comes as a refugee from Somalia and does not know English, it is only prudent that he studies in his native tongue. Other important questions that relate to decolonisation include: how to get teachers? How to create a special curriculum? How to ensure that the children benefit from it? So I think, where there is a will, there is a way. While it may require the prioritization of resources, the decolonization conversation remains very relevant, even being done implicitly.

Accordingly, decolonization has influenced understandings and implementation of children's rights and will continue to do so.

How should decolonization influence children's rights and childhood studies at local, national, regional and global levels?

Dr. Nanima summarized his response in three points. First, decolonization has influenced the child rights-based approach both in the context of the four general principles and beyond these principles. He also highlighted that other implementational principles are also critical including the presumption of childhood, which should be enjoyed.

Secondly, children should always be treated as victims even when they are perpetrators. ... Supposing it's a child who has shot someone? How do you deal with that child? How do you deal with him as a child but as a victim first because he is a child? There is a case from Uganda of Ongwen who was abducted when he was a child by the Lord's Resistance Army ...who was involved in the gruesome attacks on people, subsequently, he was brought to due process, and he said, "but I was a child. Some of the aspects I did as I was forced to because I was a child."

So he argued in favour of the presumption of childhood and the significance of the treatment of children as victims first. In addition, "[...] arrests are a matter of last resort and for the shortest period." He also highlighted other contexts: "Because children are always in different environments" including peace, conflict, tension, and/or strife. Children and the environments in which they are found "are not homogeneous, so we have to deal with them differently."

Thirdly, the institutionalization of silos has to be addressed according to Dr. Nanima at both the Continental and national levels. "There should be the use of a both top-down and bottom-up approach with a confluence of ideas. More collaboration by various stakeholders at local, national, regional and global levels. It will help to dismantle the siloes and horizontal polarities that arise."

Your description about seeing children in armed conflict as victims is something that Graça Machel (cited in UNICEF, 2009, p. 5) and Jaap Doek ([formerly with the UN Committee on the Rights of the Child], 2009) have discussed. They have said that it's very important to think of the child as more than a victim. That the tendency of authorities to focus on children's victimhood is too restrictive. What are your thoughts about that?

When concepts or terms become restrictive labels, they do not reflect children's rights as Dr. Nanima explained in his response.

To some extent they are right if, at the end of the day, it will improve the person of the child. But if at the end of the day, it stifles any aspects of improving the spaces that child is in, at improving the person of the child. Because at the end of the day, they are things that these children go through. I do not doubt that subject to psychiatric or psychological evaluations, they can never recover from this and the trauma they have to survive. We have had studies where children have told us that. When you go back to the community, you are stigmatized as a girl and you never marry. That's because they know you as someone's wife in the bush. They stigmatize a boy because he came back once with the perpetrators and you were seen killing people. If looking at victimhood helps elevate the place of the child, I think that's okay. But if it's stifled, then I think it's better not first deal with it until we have a proper understanding and a proper engagement until we can point to the dots.

The other thing could also be that they're speaking from the perspective of the normative guidance that they use from the CRC, which has the concept of child soldiers. Which has the concept of a child being below 18 and up to 16. So at times, those loopholes could lead to different interpretations, which the African normative does not ascribe to. So I think if we are looking at victims from the perspective of widening it so that we help the child in a holistic perspective. I think that's great. But if it was a net and many fall through the cracks, and cannot be supported for some reason or another, then I think we are not having the child as the end consumer, or whatever we are trying to improve in their life.

This elaboration highlights how respecting rights should involve efforts to support and not constrain the child and their rights from what they require in their contexts. Concepts can be constraining in practice but they can also be a gateway to accessing support and resources to

progress in life. Children and their diversity must be recognized to inform how rights should be interpreted and upheld.

How has children's rights influenced (or not) understandings and implementation of decolonization?

Dr. Nanima highlighted the specificities of children and youth and how they are not homogeneous so the local realities and children's identities must be considered. He believed that there is progress in recognizing this in implementation because some organizations dedicated to young people are becoming more specific in their efforts. For example, Plan International in Africa has shifted just from the child to a great emphasis on the girl child to respond to the issues and the lived realities of the girl child. Save The Children, at least the Eastern South African office, has dealt with issues of children affected by armed conflict. "There's a lot of traction in terms of giving some kind of life to the normative. when you look at the general comments on the development aspects such as the peculiarities of Africa, the peculiarities of our inherited systems are continuing to come to the front in terms of children's rights, so I think that's very great. The question is, how much we can continue doing this?"

He recognized that there are different points of departure and that in some spaces, we need to decolonize decolonization. We have not understood the concepts properly. In the context of children's rights whenever we shift from the child, as the person who is supposed to benefit and we shift to something else. Then, however Africentric or Africanized something is, we may not get the outcome. So that means there's a wrong understanding of how we're supposed to deal with children even though we are dealing with children. I think that's what I would call the decolonization of decolonization within the child rights context.

Dr. Nanima believes that Faulkner and Nyamutata (2020) are correct to some extent in their perceptions that the CRC reflects "a new

imperialism” (p. 66). The CRC does not universalize children's rights with “only 9 out of 55 states of a certain continent, not looking at Asia, not looking at Latin America or South America, were not involved. The universalization might be at the ratification, but not on the content.” He also believes that their critical attention to the best interests principle accurately reflects imperialism, but he urges caution:

Because the primary principle is not objective not even is it a subjective principle. It's one principle that at least most authors agree it's incapable of definition. It is about shifting goalposts. In one place the best interest can mean giving shampoo to the child to shower but in other places, it is simply about soap. The fact that it's always shifting the output of the best interests, principles, and periods needs to be taken into question. If you're going to unpack the best interests principle in the context of what's happening in a specific country. Other principles to address the best interests include the principles of due diligence.

Relevant examples come from two cases brought before the African Committee, one against Mali, and another one against Cameroon concerned the extent to which they ensured that the rights of children were not violated. The case against Mali involved children who were slaves and not going to school. Malian officials said that they had a good number of policies, that they are training judges and “everything seemed to be fine”. Since the country argued that it is doing what it can, it wondered why these questions were being asked. Dr. Nanima explained:

But then the question was to what extent have you engaged due diligence of research to ensure that you apply all those boxes which you have ticked that this should not come before the committee? So it was not about as much as you speak about the best interests principle. But more about how have you ensured that you get results that speak to the actual improvement of the lives of the child?”

Children cannot be considered a homogeneous group because they are not “a homogeneous group, and they are not until you look at them in the context of the spaces that they are in.” Dr. Nanima advocates a comprehensive look at different roles and impacts on children’s rights. Results must be concrete and not simply rhetoric. As such, Dr. Nanima outlined that rights are not only about intentions but also necessitate concrete results.

Dr. Nanima believes that race and gender are very relevant to the discourse about children’s rights and decolonization due to “our appreciation of risks. The reason being is the way how persons look at themselves as significant others.” These aspects of identity were:

part of the tools and part of the structures of colonization. So it was very instructive in belittling one race against the other. To that end, we must deal with it. But the question now becomes, if we have gone past colonialism, we have got independence, how have we dealt with it? It brings to the floor other more intricate questions that may not be about race but about ethnicities, about aspects such as where specific groups of people in the same race seem to hate each other so much. It’s not a matter of race; they are the same race. So it’s not only about race but it’s the other undertones that come from the structures, from the institutionalization of race, and how it has affected other communities across the African continent.

He argued that all sides of gender elements should be considered, not only the issues that women experience but also for instance the roles of fathers and how research is needed on how their absence due to work affects children as well as on present fathers and the effects upon childhood. As such, Dr. Nanima affirmed that the research agenda concerning decolonization remains very critical.

Are you aware of different elements from various countries with different colonial histories namely Latin American, African, and Asian countries in relation to children’s rights and decoloniality?



Dr. Nanima highlighted a point from Latin America about the word decoloniality explored by various authors, stories and others in relation to aspects of power, and of being. They see “a pattern that arises as a result of our colonization,” to better understand decolonization. In addition, this approach supports the examination of “decolonization not only as an event but as something that continues in terms of the actual steps that are being taken in various parts of Africa. ... We now see that we should all be engaged.” He argued: “We should also be able to do what we can in our spaces.” For example, he highlighted a myriad of Tedx videos on Youtube about decolonization from Canada, America, Africa, and Asia, and that “there are similarities between decolonization and decoloniality. So if you take time to look at the similarities, breaking down the patterns, breaking down the asymmetrical correlations of power or being, it helps us work better as a collective.”

Recommended African scholars

Dr. Nanima highlighted the work of the following seven scholars who have contributed to the African space:

Ali Mazrui discusses the impact of colonialism through 2 schools of thought: the epic school, and the episodic school.

Tshepo Madlingozi looks at decolonization in relation to transformation, issues of power relations, issues of inclusivity, and issues of diversity. According to Dr. Nanima, this author tries to show that decolonization is neither synonymous with transformation nor with inclusivity or diversity. Further, “if you're looking at decolonization as a Western dish if you simply add the transformation that's just a spice. If you're adding inclusion that's simply adding a spice, if you're adding diversity, that's simply adding a spice.” Dr. Nanima added that this author argues that concepts should not be mixed.

Sabelo Ndhlove-Gatsheni links decoloniality and decolonization and refers to such post-colonial African authors as Kwame

Nkurumah and Ngugi W'athiongo who speak about coloniality without using the word.

Kwame Nkurumah describes the concept of neo-colonialism and how it has tentacles “like an octopus that is gone but still stretches out to affect people around it, all communities around it.”

Ngugi W'athiongo also elaborates upon neo-colonialism using a historical perspective where “colonization was not enough unless there was something else that was done to bridge its effects.”

Frantz Fanon has very good works of fiction, such as *The Wretched of the Earth*, *Black Skins, White Masks*, that describe aspects of decolonization.

Final Comments and Conclusion

In summary, Dr. Nanima argued that it is essential that the examination of decolonization and children's rights involves first understanding the problem between colonization and children's rights. He highlighted how the African Charter on the Rights and Welfare of the Child advances the connection between children's rights and decolonization through its working methods. Decolonization has influenced understandings and implementation of children's rights and should continue to do so at local, national, regional and global levels. Further, children's rights involve a focus on children and youth, who are not a homogeneous group. As such, specific attention is needed about their diversities and the African context. Action is also required.

Dr. Nanima emphasized:

let's keep children at the centre of any interventions that we want to use to help them. Yes, once we put children at the centre, we shall be able to know that this is the child in Uganda, this is the child in South Africa, and this is the child in Kenya. In doing so, we'll be able to get interventions that speak to the specific child. And we are simply getting

answers to children's issues without necessarily looking at the context of the children. Once we have children as the end users of whatever we're doing, everything should be able to grow holistically to evolve.

Once we shift from children to end users, it becomes something else. So, in your various spaces, you can still engage the decolonization agenda. Although you don't look at the house as it stands you can use the architectural, the structural aspects, and the blueprint that underpins the questions you ask. We should not be afraid to ask questions.

In conclusion, decolonization requires further examination and research in relation to children's rights. Both children's rights and decolonization must be contextualized in specific contexts with attention to personal identity and such intersectional considerations as race, ethnicity, and gender. Collective engagement in these questions is also encouraged. "And, above all question the answers that we give to those questions you ask." Follow-up is also necessary, referring to a lecturer's words, Dr. Nanima urged: "Let's not just count the days, but let's make these days count."

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Note

- 1 Professora da Universidade Metropolitana de Toronto, Canadá (School of Child and Youth Care/Escola de Assistência à Infância e Juventude). Professora associada honoraria, Universidade da Cidade do Cabo, África do Sul (Children's Institute/ Instituto das Crianças). ORCID: <https://orcid.org/0000-0003-3774-8971>. E-mail: tara.collins@ryerson.ca

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