

Two Countries
Two Generations
One Problem

WHAT UGANDA CAN TEACH JAPAN ABOUT
CARE OF CHILDREN WITHOUT PARENTS

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TWO COUNTRIES

LET'S DO THE NUMBERS

JAPAN

- 85% of 40,000 children in care reside in government institutions (Reuters, 2016)
- Highly industrialized society
- World technology leader (Undisputed)
- 100 % of Japanese have safe water
- Life expectancy 85 years (CIA World Book, 2016)

UGANDA

- 1.1 Million AIDS Orphans living with grandmothers (Nyaka AIDS Orphan Project, 2016)
- Infrastructure under construction (personal observations 2011-2017)
- Only 61% of Ugandan have safe water
- Life expectancy 55.4 years (CIA World Book, 2016)

NPO FOUNDER
TAKAE MORIYAMA

- The majority of children living in Japan's orphanages have living parents, who have had to –due to various reasons, including financial and mental instability-ask the facilities to take over their parental duties.
- The children spend an average of five years in an orphanage, though many end up being raised there. Only a few of them are adopted. (2016)

CHILD STATUS

JAPANESE

- Parents unwilling to provide care
- Parents with mental health issues
- Parents with substance abuse issues
- Parents who neglect and abuse
- Parents who avoid sensitive adoption or foster care arrangements
- Parents who divorce or die

UGANDAN

- Parents with HIV/AIDS
- Parents who are dead

INTANGIBLE CULTURAL HERITAGE

Cultural Heritage is an expression of **the ways of living** developed by a community and passed on from generation to generation, including **customs, practices**, places, objects, artistic expressions and **values**. Cultural Heritage is often expressed as either Intangible or Tangible (ICOMOS, 2002).

* **emphasis added**

BLOOD LINES

JAPAN

- Strongly values blood lines
- Family disruption may indicate unsettled family history
- Unwelcoming to a stranger's child in the home
- Belief that a foster family will steal their child forever

UGANDA

- Strongly values blood lines
- Family disruption may indicate poor life style choices
- Family disruption may indicate poor sexual practices
- Family disruption may indicate inadequate health protections

**“JAPAN’S THROWAWAY
CHILDREN”** (ALJAZEERA, 03 OCT 2014)

- Japanese government failed to properly train care givers
- Japanese government failed to monitor placements
- Japanese government failed to educate the public about benefits of foster care
- Japanese biological parents retain all legal rights over their children even if there is an abusive history

“HEARTBREAKING” (DOI, 2014)

“While developed countries place most vulnerable children in family based care, in Japan, a shocking 90 percent end up in institutions.”

CAREGIVERS

JAPANESE
AGGREGATE HOUSING



UGANDAN
GRANDMOTHER'S HOME



SYSTEM OF CARE FOR CHILDREN AT-RISK

JAPAN

- Substitute care givers needed
- Government institutions
- Foster Care

UGANDA

- Substitute care givers needed
- Grandmothers
- Other Biological family members
- Fictive kin

“HEARTBREAKING” (DOI, 2014)

“The Japanese director of Human Rights Watch, Kanae Doi said the government was prioritizing a care policy heavily dependent on institutions over the rights of children to a family life.”

“It is because bureaucratic priorities trump children’s rights, “ she said.

“I WORK AT AN ORPHANAGE”

Matsuo Tamako, social worker

“We search for parents or mothers to adopt the kids, but that isn’t easy. Adoption is not very popular in Japan.”

“Some parents can’t or won’t, take care of their children. These parents have problems like mental issues or are addicted to drugs. Many have been abused themselves.”

(Spiri, 2013)

TEACHABLE MOMENTS UNANSWERED QUESTIONS

- What motivates Ugandan grandmothers, who exist on subsistent farming, to agreed to raise their orphan grandsons and granddaughters?
- What motivates Ugandan grandmothers to agreed to raise orphans who may or may not have a biological connection?
- What is the cultural heritage which support the commitment of these Ugandan grandmothers?

TEACHABLE MOMENTS UNANSWERED QUESTIONS

- What prevents Japanese families from providing home based care for their children at risk?
- What is the cultural heritage which supports their reluctance to do so?
- How can Japan facilitate implementation of evidence based practice and common wisdom as relates to health and welfare of their vulnerable children?

METHODOLOGY

- Partner Mark Fennelly faculty of Shikoku University
- Literature review 2006-2016
- Visits to orphanages in Japan
- Visit to governmental child welfare agency in Japan
- Visits to grandmother's homes in Uganda
- Volunteering at AIDS orphans schools in Uganda
- Observation of orphans in Uganda and Japan
- Qualitative interviews in Uganda and Japan with administrators
- Convenience sampling of citizens' class

AN ORPHAN'S TEARS RUN INSIDE

(AFRICAN PROVERB, NIGERIAN)

Drawing Dr

Drawing by Nyaka Senior
Vocational Secondary
School Student (2016)

