

**AN ASSESSMENT OF THE IMPLEMENTATION OF THE END CHILD
MARRIAGE CAMPAIGN BY THE YOUNG WOMEN'S CHRISTIAN
ASSOCIATION OF ZAMBIA IN CHIPATA DISTRICT, ZAMBIA**

BY

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**A dissertation submitted to the University of Zambia in partial fulfilment of
the requirements for the degree of Master of Education in Adult Education**

THE UNIVERSITY OF ZAMBIA

LUSAKA

2017

DEDICATION

To the man who challenges me to exceed even my greatest expectations for myself, the most exceptional partner imaginable, my darling husband Joseph Ede.

To the one who stole my heart absolutely, my beautiful baby boy Andrew-Patrick Malanga Ede.

To my parents Dr. Patrick David Mwanza and Mrs. Mwenya Maluti Mwanza who are the epitome of hard work, kindness and humility. These two phenomenal human beings have always encouraged me to always do my utter best, taught me to never give up and believed in me even when I did not believe in myself.

To my brother Captain Mbali David Mwanza who always swoops to my rescue no matter how busy he is.

Finally to my sister, our son's second Mother Mercy Mupeta Mwanza who has kept me grounded and reminded me to remain humble.

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DECLARATION

I, **Akambiya Mwanza**, do declare that *An assessment of the Implementation of End Child Marriage Campaign by the Young Women’s Christian Association of Zambia in Chipata District, Zambia* was achieved through research. It represents my own work and has not in part or in whole been presented as material for the award of any degree at this or any other University before. Where other people’s works have been cited, acknowledgement has been made by providing a complete reference.

Signature of author:

Date:

Signature of the supervisor:

Date:

APPROVAL

This dissertation of **Akambiya Mwanza** has been approved as partial fulfilment of the requirements for the award of the degree of Master of Education in Adult Education by the University Of Zambia. It is submitted with approval by the Examiners and with full consent from the Supervisor.

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ACKNOWLEDGEMENTS

I would like to take this opportunity to express my profound gratitude to my supervisor Wanga. W. Chakanika for the magnanimous support he rendered to me during the course of my study. His support and guidance was not only academic but also emotional as well. His wise counsel coupled with his unmitigated sense of humour and infectious positive attitude to everything made this experience an enjoyable one. I fondly refer to him as the man with the patience of Job; I will soon not forget you Sir.

I would also like to take this moment to thank my fantastic tribe, Nadine Mandala Kaunda, Samba Mweemba Muulwa, Nelson Sakala, Lekeliwe Daka, Gerald Mumba, Davies Phiri and Nyondwa Zulu. Indeed family are not always the people we are related to.

I also wish to thank my course mates who quickly turned into family, Senzen Moonga, Fearless Hatontola, Melisa Moonga and Precious Buumba. You ladies have made this journey a noteworthy one.

I would further like to extend my gratitude to the Dr. Emmy Mbozi for all the support and kindness she extended to me. Her comforting words and helpful suggestions helped me get back on the saddle after undergoing two major abdominal surgeries. I am grateful.

Finally, I would like to thank the members of staff from the Department of Adult Education and Extension Studies for the help extended to me. I wish to extend a special thank you to my friend Mr. Anolt Moonga. Thank you for always managing to make me laugh while at the same time teaching me important life lessons.

ABSTRACT

This study was an assessment of the implementation of the End Child marriage Campaign by the Young Women's Christian Association of Zambia in Chipata district, Zambia. This study was guided by the following objectives: to establish what policies the Young Women's Christian Association of Zambia in Chipata District was using to guide its efforts to end child marriage; to ascertain what strategies the Young Women's Christian Association of Zambia in Chipata District was using in its child marriage prevention efforts; to identify factors hindering the Young Women's Christian Association of Zambia in Chipata District's implementation of child marriage prevention initiatives; and to investigate possible solutions to overcoming challenges to the implementation of the end child marriage campaign. The study utilized a descriptive research design, using the YWCA Chipata branch as a case study. The population for the study comprised all civil society organisations involved in child marriage prevention activities in Zambia. A sample of 40 was taken from the YWCA Chipata branch. This consisted of five key facilitators from the YWCA Chipata branch and 35 YWCA Chipata group members who were both selected purposively sampled and. An interview was used to collect data from the YWCA officers while Focus Group Discussions were used to collect data from the YWCA Chipata group members. The findings of the study revealed that the Anti Gender Based Violence Act of 2010 was the only guiding document that the YWCA was using in its child marriage prevention efforts. It was also revealed that Entertainment Education (EE) was the YWCA's main strategy in its child marriage prevention initiatives. Further, the study revealed that although the YWCA was making efforts to implement the End Child Marriage campaign in its programmes. The most significant challenge was deeply entrenched traditional and cultural beliefs which were further fuelled by high levels of poverty. The study also revealed that there was a lag in communication among stakeholder resulting in YWCA officers in Chipata District not being acquainted with the latest government pronouncements in the fight against child marriage. The study recommended that the Government of Zambia through the Ministry of Gender should provide appropriate orientation to stakeholders (such as the YWCA) on the End Child Marriage campaign and the role that they play in this campaign. It is further recommended that the same Ministry make available all materials (print, broadcast and web) pertaining to the End Child Marriage Campaign so as to ensure that a unified message is being transmitted. The study similarly recommended that the Government of Zambia through the Ministries of Community Development and Chiefs and Traditional Affairs engage in vigorous community outreach activities that will reinforce the behavioural and mind-set change efforts being made by Civil Society organisations.

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ACRONYMS

DHS	Demographic Health Survey
ECMC	End Child Marriage Campaign
GBV	Gender Based Violence
HRW	Human Rights Watch
ILO	International Labour Organisation
RHA	Reproductive Health Survey
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNFPA	United Nations Population Fund
UNICEF	United Nations Children's Fund
USAID	United States Agency for International Development
YWCA	Young Women's Christian Association
WHO	World Health Organisation

CHAPTER ONE

INTRODUCTION

1.1 Overview

This Chapter provides background information of the study *‘An assessment of the implementation of the End Child Marriage Campaign by the Young Women’s Christian Association of Zambia in Chipata District, Zambia’*. It begins by providing the background of the problem, the statement of the problem as well as the purpose of the study. It also proceeds to highlight the objectives of the study and the research questions. The significance of the study, the study delimitation and theoretical framework follows are also presented. The last part of the Chapter provides the operational definitions and summary of the study.

1.2 Background of the study

Child marriage is an issue that has ignited much debate in Zambia and across the globe (Aquilino, 1991). This topic inspires a lot of emotion and tends to lead to very charged exchanges. Child marriage is defined as any legal or customary union before the age of 18 that threatens a child’s well-being and constitutes multiple violations of their rights. This practice has been known to have a profound negative physical, psychological, intellectual and emotional impact on the victims who in most cases are girls (Ilika, 2005). Child marriage has been defined as “... a formal marriage or informal union before age 18 which is a reality for both boys and girls, although girls are disproportionately the most affected. Child marriage is widespread and can lead to a lifetime of disadvantage and deprivation” (UNICEF, 2016:1).

Child marriage levels have reached such an alarming rate that globally it is estimated that over 700 million women today were married as children and that one in three women in the developing world are said to be married before 18 (Girls Not Brides, 2016). UNICEF, (2016) reveals that one in seven adolescent girls (aged 15 to 19) are currently married or in customary or legal union. West and Central Africa has the highest proportion of married adolescents (27 per cent), followed by Eastern and Southern Africa (21 per cent) and the Middle East and North Africa accounting for an estimated 14 per cent.

According to Plan-UK (2016), one in three girls in the developing world is married by the time she is 18. This factor lessens her chances of completing her education and puts her at considerably higher risk of violence and isolation. Plan-UK (2016) goes on to add that for girls under 15 the incidence of early and forced marriage is one in nine. Some are married as young as five years old. Victims of early and forced marriage typically have children very young. Approximately 70,000 girls die in labour every year because their bodies aren't ready for childbirth.

Sub-Saharan Africa has one of the highest child marriage rates, with around four in ten girls marries before age 18; about one in eight were married or in union before age 15. This is followed by Latin America and the Caribbean and the Middle East and North Africa, where 24 per cent and 18 per cent, respectively, of women between the ages of 20 and 24 were married in childhood (UNICEF, 2016).

As specified by Mann, Quigley and Fischer (2015), Zambia has one of the highest child marriage rates in the world with a national prevalence of 42 per cent. Two out of five girls in Zambia were married before their legal maturity in 2007. There has been little to no change in the national prevalence rate since 2002 according to the 2007 Demographic and Health Survey and the 2010 Census.

The rates of child marriage in Zambia vary from one Province to another. In fact according to CSO, MOH, and ICF International (2014) it is estimated that they are as high as 60% in the country's Eastern Region, and as low as 28% in the capital city, Lusaka. Girls not brides which is a leading authority on child marriage issues in Africa estimates that if there is no reduction in child marriage rates globally, 1.2 billion girls will be child brides by 2050 (Girls Not Brides, 2016).

According to Girls Not Brides (2016:1) there is a strong link between child marriage and gender based violence. "Violence against women and girls ... affects millions of women every year ... it is estimated that one in three women and girls experience violence in their lifetime. Child marriage is a very poignant manifestation of that violence"

Child marriage has serious negative effects on both girls and boys although girls are more affected. Often child brides are expected to demonstrate their fertility after their marriages and

this is done by producing an heir. According to Bruce (2007), it is estimated that 16 million adolescent girls give birth every year and the major cause of death for girls aged 15-19 years old in countries with high child marriage prevalence rates is due to complications during pregnancy and childbirth.

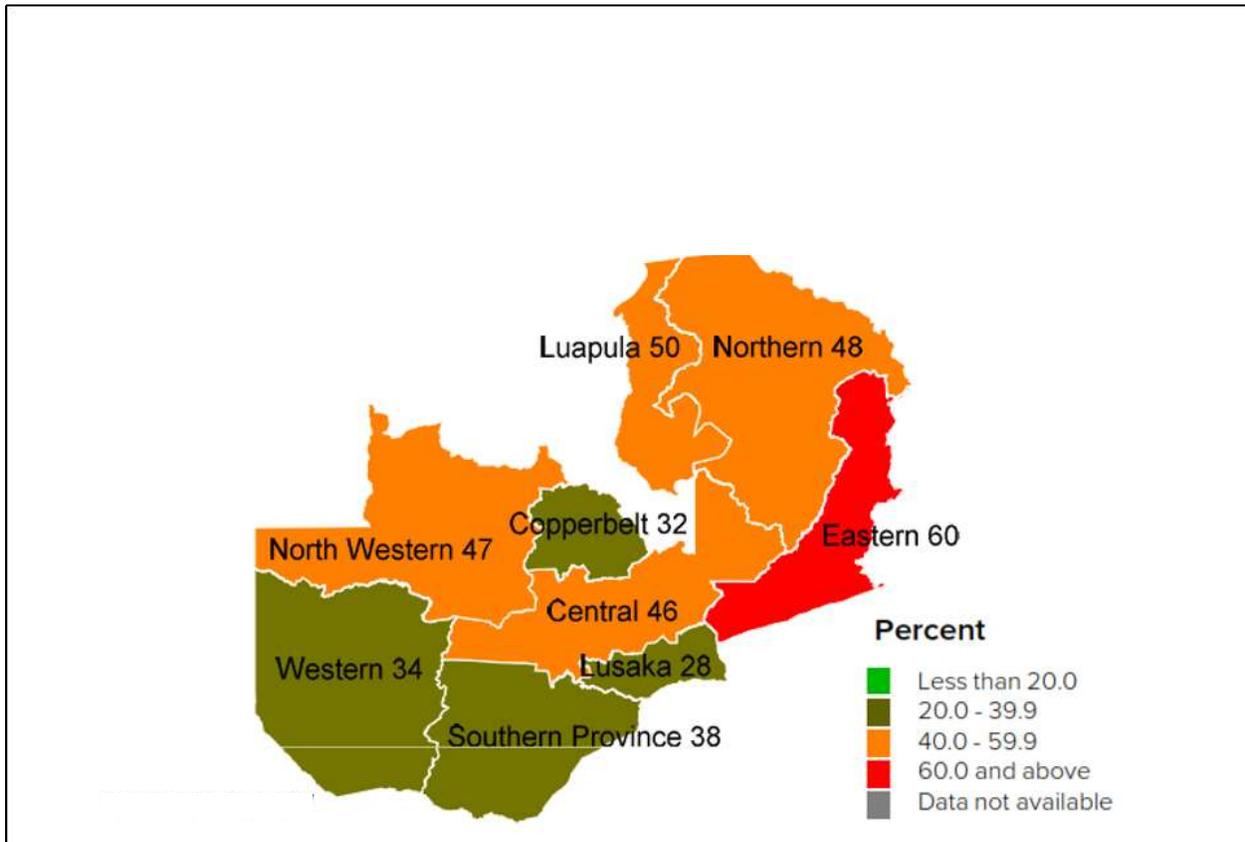


Figure 1 : Map of national child marriage prevalence rates in Zambia among 20-24 year old females married before the age of 18.

Source: Demographic Health Survey 2007

Apart from this, child marriage exposes young girls to a heightened risk of contracting HIV and other sexually transmitted diseases. Kelly (2003), states that in Kenya married girls had a 50% higher likelihood than unmarried girls of contracting HIV infection. The risk was even higher in Zambia at 59%. In Uganda, the prevalence rate for girls 18-19 years was higher for married at 89% as compared to unmarried girls at 69%

Due to the alarmingly high child marriage rates being experienced in Zambia, it became abundantly clear that an intervention had to be put in place in order to stop child marriage rates from escalating any further. In 2013 the government of Zambia launched the nationwide End Child Marriages Campaign. This campaign subsequently evolved into the national end child marriage strategy that was rolled out in April 2016. One of the thrusts of the End Child Marriage campaign was to strengthen linkages between the government and relevant stakeholders such as civil society organisations.

1.3 End Child Marriage (ECM) Campaign

In April 2013, the government of Zambia initiated a three-year national campaign to end child marriage, spearheaded by the Ministry of Chiefs and Traditional Affairs (MoCTA). The campaign involved 10 other line ministries with the technical and financial support of the United Kingdom through the Department of International Development (DFID), the Canadian Government, and the United States of America (USA) government. Support from Canada and the USA was being managed on behalf of the Government of Zambia through the United Nations International Children's Emergency Fund (UNICEF) and the Zambia Centre for Communications Programmes (ZCCP) respectively; while the funds from DFID are being granted to the Government through United Nations Fund for Population Activities (UNFPA) (Mucheleka, 2015).

When it was initiated, the key objectives of Zambia's campaign were to empower traditional leaders to become champions and agents of change in their chiefdoms and to amend relevant laws and policies to ensure that girls are legally protected from child marriage. Apart from this, the campaign also sought to create strong partnerships between the Government and Civil society organization.

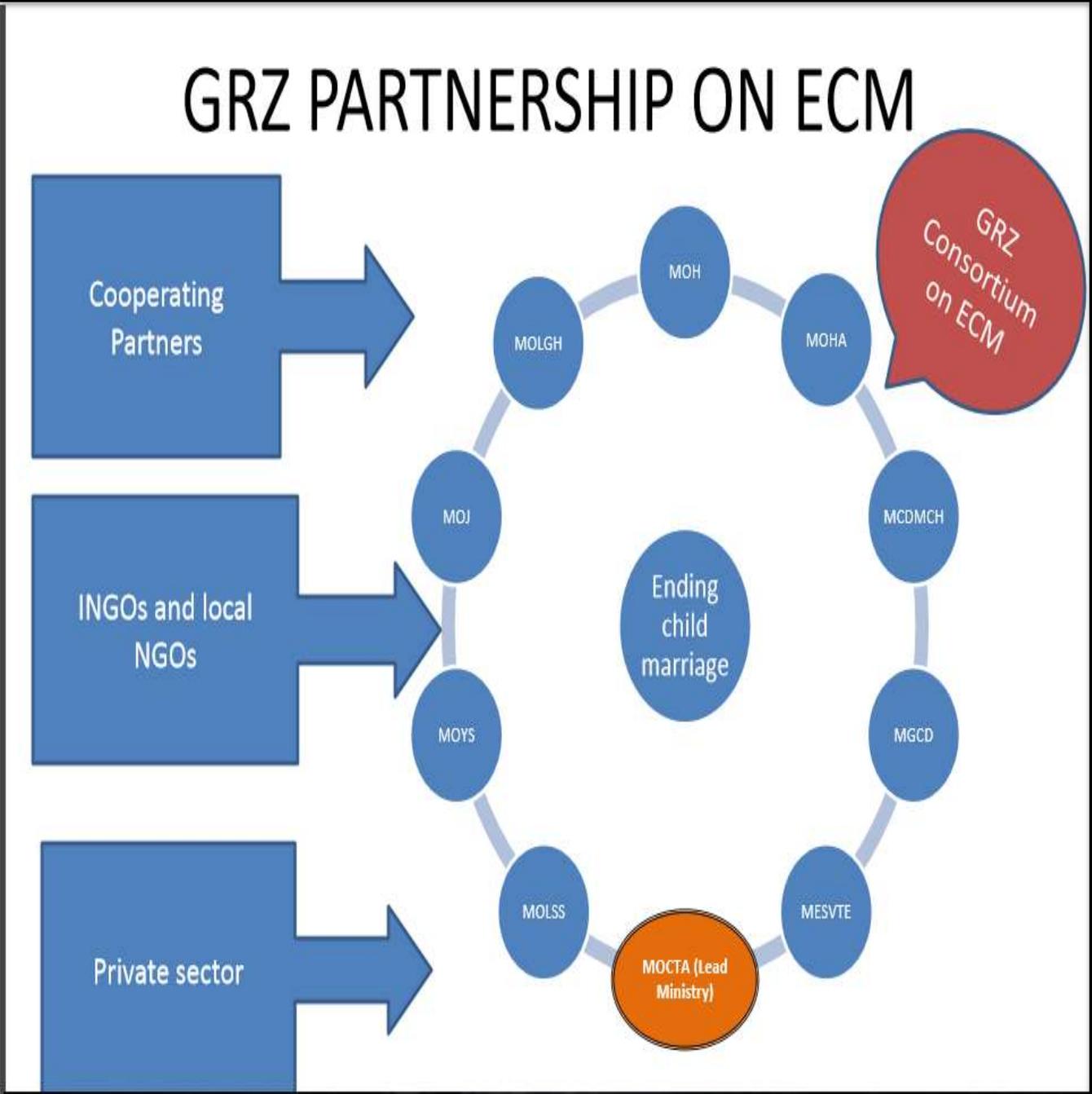


Figure 2: Government of Zambia End Child Marriage Campaign partnership diagram

Source : Luo (2013)

The Young Women’s Christian Association (YWCA) of Zambia was identified as one of the Government’s closest partners in the ECMC as highlighted in this visual presented by the then Minister of Chiefs and Traditional Affairs Nkandu Lou.

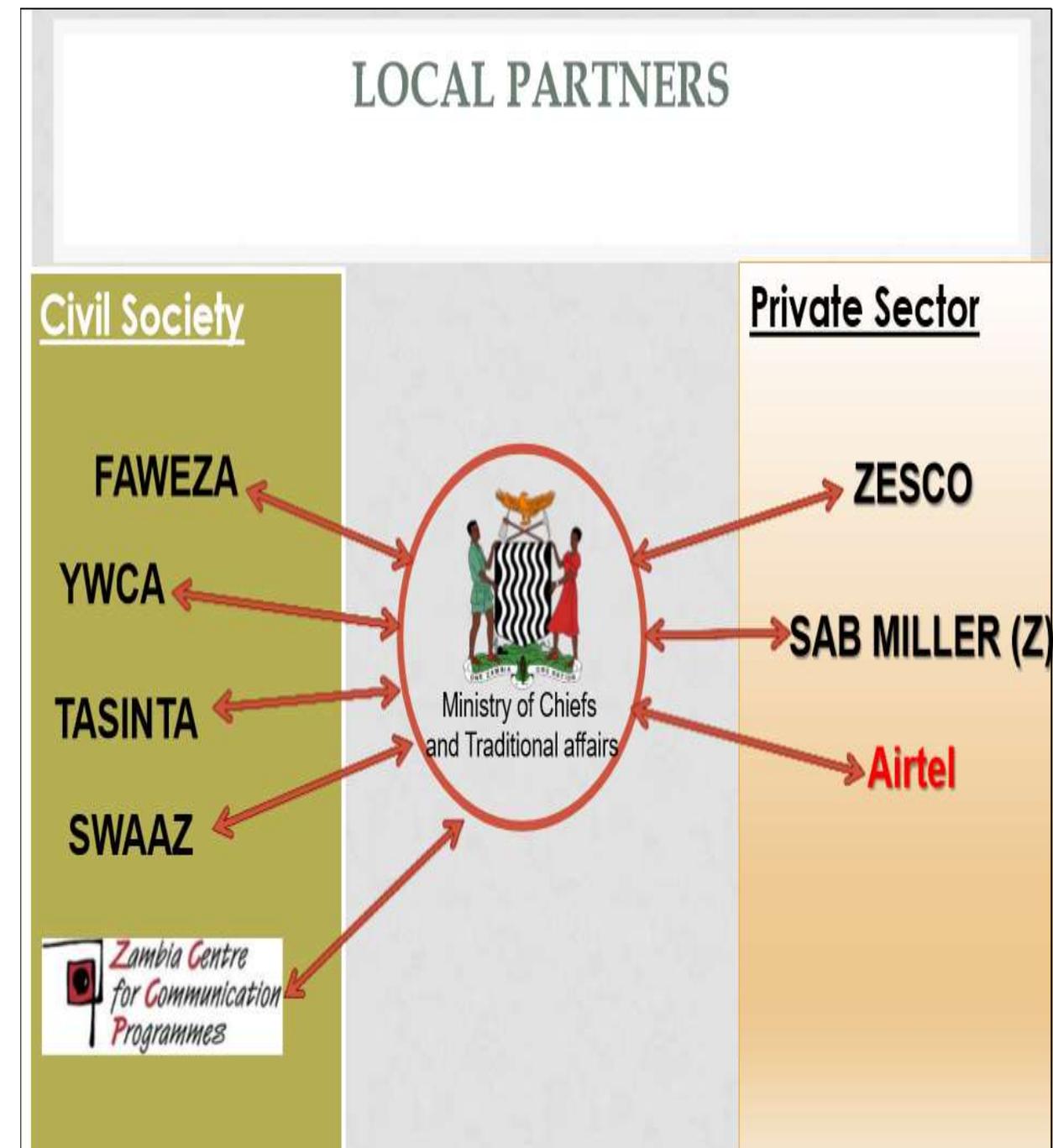


Figure 3: Government of Zambia local End Child Marriage Campaign partnership diagram

Source: Luo (2013)



Figure 4 : The official End Child Marriage Campaign logo (2013-2016)

Source: Luo (2013)

1.4 Young Women’s Christian Association of Zambia

The Young Women’s Christian Association (YWCA) is a global women’s organization with more than 25 million members in 122 countries. It was founded in 1855 in London by Emma Roberts and Arthur Kinnaird (Seymour-Jones, 1994).

The YWCA is the oldest and largest women’s organization in Zambia founded in 1957. It is a non-partisan membership civil society organization that is dedicated to promoting human rights for the development of the community, especially women and children in order to ensure a better society. The YWCA also plays a huge role in advocating for policy and legal reform in Zambia.

The YWCA envisions ‘a peaceful and gender sensitive Zambia with equal opportunities, good health and good quality of life for all’. The organization’s values are centered on the motto - “By love Serve One Another” - which sums up many values such as human rights and dignity, justice, gender equality and equity and peace, among others. The goal of the YWCA is to enhance the quality of life in which health, education, human rights and economic empowerment are promoted for women, youth and children (Njamba, 2015).

1.5 Statement of the Problem

The Zambian government in response to the high child marriage rates launched the “End Child Marriage Campaign” in April 2013 in Chipata District. The campaign then evolved into what is being referred to as the “national strategy to end child marriage”. The Young Women’s Christian Association (YWCA) one of the leading women and gender advocacy organisations in Zambia is described as being one of the key partners in the End Child Marriage Campaign.

The success of an initiative is heavily dependent on how effective partners in that initiative are in implementing it. According to Förschner (2006: 3) “one key motive for implementing local and regional partnerships is the belief that working together is more effective than working in isolation”.

Tranel and Gasen, (2003) argue that a successful partnership has the potential to enhance the impact and effectiveness of action through combined and more efficient use of resources. Brandstetter (2006: 7) contends that successful partnerships “... promote innovation; and is distinguished by a strong commitment from each partner. To achieve sustained success it is essential that basic local parameters be created and agreed upon; equally essential are political will, resourcing, and the appropriation of funds....”

In light of these facts, there has been no research had been conducted on how the End Child Marriage Campaign was being implemented by civil society organisation’s in their various programme.

1.6 Purpose of the study

The purpose of this study was to assess the implementation of the End Child Marriage Campaign by the Young Women’s Christian Association.

1.7 Research Objectives

The general objective of the study was assess the implementation of the End Child Marriage Campaign by Young Women's Christian Association of Zambia in Chipata District.

1.7.1 Specific Objectives

Below were the specific objectives of the study:

- i) to establish what policies the Young Women's Christian Association of Zambia in Chipata District was using to guide its efforts to end child marriage;
- ii) to ascertain what strategies the Young Women's Christian Association of Zambia in Chipata District was using in its child marriage prevention initiatives;
- iii) to identify challenges in the implementation of the End Child Marriage campaign by the Young Women's Christian Association of Zambia in Chipata District if any; and
- iv) and to propose possible solutions to challenges being faced in implementation of the End Child Marriage campaign.

1.8 Research questions

The general research question for this study was:

How is the End Child Marriage Campaign being implemented by the Young Christian Women's Association of Zambia in Chipata District?

1.8.1 Specific research questions

This study attempted to answer the following questions:

- i. What policies is the Young Women's Christian Association of Zambia in Chipata District using to guide its efforts to end child marriage?
- ii. What strategies is the Young Women's Christian Association of Zambia in Chipata District using in its child marriage prevention activities?
- iii. What challenges is the Young Women's Christian Association of Zambia in Chipata District facing in the implementation of the End Child Marriage campaign, if any?

- iv. What are the possible solutions to challenges being faced in the implementation of the End Child Marriage Campaign?

1.9 Significance of the study

It is hoped that the findings of this study will help the government of Zambia as well as all stakeholders involved in the end child marriage campaign to assess how the End Child Marriage campaign is being implemented by various civil society organisations using the YWCA as a case study. The findings may further help unearth the challenges that are hindering the effective implementation of the End Child Marriage Campaign as well as provide possible solutions to these challenges.

Apart from this, it is also hoped that this study will act as a summative evaluation for the End Child Marriage Campaign.

Further findings from this study will add to the already existing body of knowledge on this subject matter.

1.10 Study delimitations

This study was conducted in Chipata District which is geographically located in the eastern part of the Zambia. Eastern Province comprises nine districts with Chipata being the Provincial capital.

1.11 Theoretical Framework

Eisenhart (1991:205) defines a theoretical framework as "... a structure that guides research by relying on a formal theory...constructed by using an established, coherent explanation of certain phenomena and relationships". Kombo and Tromp (2006) affirm that theoretical framework is a collection of interrelated ideas based on theories.

Kotter's Change Management Theory

This study is framed around John Kotter's Change Management Theory. This theory proposes eight stage processes for transformational change. The eight stages Kotter proposes are as follows:

1. Create a sense of urgency
2. Build a guiding coalition
3. Form strategic vision and initiatives
4. Enlist a volunteer army
5. Enable action by removing barriers
6. Generate short term wins
7. Sustain acceleration
8. Institute change

Creating a climate for change

The first stage is to create a climate that facilitates change, This is done by establishing a sense of urgency about the problem, creating a guiding coalition, and developing a vision and strategy. The second phase is to engage and enable the organization, this is done by communicating the vision, empowering action, and creating short-term wins. The final phase is implementing and sustaining the change, this is achieved by consolidating gains and producing more change, and anchoring new approaches in the culture

In Kotter's view, the biggest mistake in attempting change is to allow complacency to take root (Kotter, 1996). This stage is critical because without a sense of urgency people will most likely cling to the status quo than embrace the change and ultimately resist change. Creating a sense of urgency about a situation involves helping guide individuals to realise that it is imperative for change to occur in order for the outcomes to be better (Campbell, 2008).

The second stage is creating a guiding coalition. The guiding team needs to have members who have the knowledge, credibility, influence, and skills required to mobilize change (Kotter, 1996). The third stage in Kotter's change management theory is developing a vision and strategy. In this stage it is imperative to generate a clear and defining vision that is shared by all stakeholders. The result should be a precise and compelling statement that clearly articulates what you are trying to achieve and can be explained in five minutes or less (Kotter, 1996). Clark (2010) asserts that the vision needs to include a collective sense of what a desirable future looks like, in clear and measurable terms that all stakeholders can stand behind.

Engaging and enabling the organization

The first stage in this phase is to communicate the vision. Once the vision has been created and agreed upon by members from all stakeholder groups, it is critical that it be communicated to stakeholders frequently and convincingly. This should be done using every vehicle possible to communicate the new vision and strategies for achieving it. It can be done by teaching new behaviours by the example of the guiding coalition (having the guiding coalition role model the behaviour expected of members). The communication of the vision must be done in words and actions in such a manner that is understood by all members involved. Members from all groups need to be hearing the same message from everyone in order to sell the vision and guide them from awareness of the change to a state where they feel empowered to advocate for the change (Campbell, 2008) and attach ownership to it. This involves engaging in continuous dialogue with stakeholders to build commitment and trust.

The next two stages in this phase are enabling action and creating short-term wins. At this stage all parties who have a stake in the change need to work together to remove obstacles and empower all members to participate. It may involve providing incentives for embracing change, and feedback on how they can use the changes for their benefit (Campbell, 2008). Changing the culture of an organization takes time, and as time goes on urgency drops and complacency rises (Kotter, 1996). Creating short-term victories can help to keep the momentum going. It is important that short term victories be celebrated in a highly visible way that is connected to the vision; in this way the momentum can be used to set new achievable goals (Clark, 2010). At this stage it is also imperative to analyse what went right and what areas can be improved upon.

Implementing and sustaining the change

The seventh and eighth stages consist of consolidating gains to produce more change and anchoring new approaches in the organisational culture. The caution in these stages is not to prematurely declare victory. Declaring that the change has been successfully implemented means that people lose all urgency and if the changes have not been firmly anchored into the culture, people will slip back into their old ways of doing things (Kotter, 1996). focus on the desired vision and the strategic steps required to achieve the change need to continue to be emphasized until the change becomes a permanent part of the organization's culture and is reflected in the shared norms and values (Clark, 2010).

Kotter's change management theory also proposes 10 contributors to failure of change management. These include ; an utter lack of plan to guide the change, failure to define a clear rationale for the change, ignoring the culture, weak follow-through by supervisors, not investing resources in the change, gaps in change agent skills, haphazard communication, fear of feedback, declaring success too early and neglecting to reinforce the change.

Kotter's Change management theory in this study was used as a yard stick to compare the processes of the implementation of the End Child Marriage Campaign against his eight stage process for transformational change. In so doing an accurate picture may emerge about whether or not the End Child Marriage Campaign followed the relevant stages to attain transformational change.

1.12 Operational Definitions of Terms

Operational definition of terms refers to terms that directly relate to the study and that will be used throughout the document (Theobald 1991). The researcher has the discretion to define each term as s/he wishes the reader to understand in relation to the his/her study. Therefore, for the purpose of this study the following definitions were applied in the study.

- | | | |
|------------------------------|---|---|
| Campaign | - | A series of organized actions which are performed for one purpose in a specified period of time. |
| Child Marriage | - | A traditional and/or civil union between a man above the age of 21 and a girl below the age of 18, a girl and a boy below the age of 18 and a boy below the age of 18 and a woman above the age of 21 |
| Gender Based Violence | - | The act of physical, verbal, psychological, financial, sexual and emotional abuse inflicted on a person primarily because of their sex. |
| Policy | - | Any existing documentation that gives mandate and support for child marriage prevention activities to take place |

1.13 Organisation of the Study

Chapter one has provided the background of this study. It also presented the background of the study, the statement of the problem, the purpose of the study, the research objectives, the research questions, the significance of the study, delimitations of the study, theoretical framework and operational definition of terms used in the dissertation.

Chapter two reviewed literature related to child marriage and attempted to highlight strategies and interventions that other countries as well as Zambia have used to address the high incidents of child marriage. Chapter three presented the methodology employed in the data collection process. It outlined the research design, universe population, sample and sampling procedure, delineation, limitations of the study and ethical considerations.

Chapter four was a presentation of the findings for this study using research questions. Chapter five constituted a discussion of findings; this was done using research objectives. Chapter six was the last part of the study which consisted of the conclusion and the recommendations made.

1.13 Summary

This Chapter presented the background information for this study. It highlighted the problem that necessitated this study. It has also stated the purpose for this study, the research objectives and the research questions. Furthermore, the chapter also highlighted the significance of this study, its delimitation and presented the theoretical framework on which the study was anchored. The chapter also provided definitions for key words and concepts for this study. The last part of this Chapter was the summary which also included brief overview of the remaining chapters of the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Overview

The preceding chapter provided the background of the study. It described the background on child marriage around the world, the Young Women's Christian Association of Zambia and the End Child Marriage Campaign. The chapter further presented the statement of the problem, research objectives and research questions. The significance of study, delimitation of the study, limitation of the study and operational definition of terms were also described.

This chapter consists of the literature review and is presented using the research objectives. As a way of recapitulate, the following were the objectives of this study: i) to establish what policies the Young Women's Christian Association of Zambia in Chipata District was using to guide its efforts to end child marriage; ii) to ascertain what strategies the Young Women's Christian Association of Zambia in Chipata District was using in its child marriage prevention initiatives; iii) to identify challenges in the implementation of the End Child Marriage campaign by the Young Women's Christian Association of Zambia in Chipata District if any; and iv) and to investigate possible solutions to the challenges being faced in the implementation of the End Child Marriage campaign.

This chapter will be divided into four sections. It will begin by presenting literature relating to the policies that have been used around the world to facilitate child marriage prevention initiatives. This will be followed by literature on specific strategies used in child marriage prevention efforts. The study will further present literature on challenges being faced in the implementation child marriage prevention initiatives around the world as well as possible solutions for overcoming the said challenges will be presented.

Hart (1998) describes literature review as evaluative report of information found in the literature related to one's selected area of study that should describe, summarise, evaluate and clarify this literature. According to Hart the literature review should give a theoretical base for the research and help the author determine the nature of one's research. Additionally, Fink (1998: 3) defines literature review as "...a systematic, explicit and reproducible method for identifying, evaluating,

and interpreting the existing body of recorded work produced by researchers, scholars, and practitioners”.

2.2 Policies guiding child marriage prevention

This section will highlight the various guiding frameworks supporting the implementation of child marriage prevention activities at both global and national level.

2.2.1 International instruments pertaining to child marriage

a) The universal declaration of human rights, 1948

Article 16 of the Universal Declaration of Human Rights (UDHR) 1948 states that men and women of full age have the right to marry and create a family. It further states that they are entitled to equal rights as to marriage, during marriage and at its dissolution. According to this declaration marriage shall be entered into only with the free and full consent of the parties intending to marry. The 1966 International Covenant on Economic, Social and Cultural Rights and the 1966 International Covenant on Civil and Political Rights have similar provisions (Ferdousi 2013). This provision therefore indicates that marriage is a contract that may only be entered into by two consenting adults.

b) The Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages, 1964

Ferdousi (2013:) articulates that “Articles 1, 2, and 3 of the Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages, 1964 state: “(1) No marriage shall be legally entered into without the full and free consent of both parties, such consent to be expressed by them in person ... as prescribed by law. (2) States Parties to the present Convention shall ... specify a minimum age for marriage (“not less than 15 years” according to the nonbinding recommendation accompanying this Convention). No marriage shall be legally entered into by any person under this age, except where a competent authority has granted a dispensation as to age, for serious reasons, in the interests of the intending spouses ... (3) All marriages shall be registered ... by the competent authority.”

c) The Convention on the Elimination of All Forms of Discrimination against Women, 1979

Equality for all is prescribed in Article 16.1 of the Convention on the Elimination of All Forms of Discrimination against Women: It specifically states that men and women have the same right to enter into marriage, that they both have the same right to freely choose a spouse and to enter into marriage only with their free and full consent. “The proceeding Article states that betrothal and the marriage of a child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage” (Ferdousi 2013:4).

d) The African Charter on the Rights and Welfare of the Child, 1990

African Charter on the Rights and Welfare of the Child (ACRWC) 1990 states that child marriage and the betrothal of girls and boys is prohibited and effective action, including legislation, shall be taken to specify the minimum age for marriage to be eighteen years.

Article 32 of the ACRWC provides for the establishment of the “African Committee of Experts on the Rights and Welfare of the Child (ACERWC). The ACERWC is the first mechanism to receive a mandate to monitor the implementation process of an international children’s rights instrument” (IHRDA 2017:1).

e) The Convention on the Rights of the Child (CRC), 1989

The Convention on the Rights of the Child (CRC), 1989 has been ratified by all countries in the world. Marriage is not addressed directly in the CRC. However the wellbeing of a child is clearly outlined in other rights. These rights include the rights to health, education and survival. The CRC principles further compound the importance placed on the prevention of child marriage. These principles are summarily a) the best interests of the child b) development and c) respect for the views of the child. The above mentioned rights and principles provide guidance with respect to the position of the CRC on child marriage. “Despite this, it is clear that the Committee places a great deal of importance in ensuring that marriage should not be concluded too early and that the minimum age for marriage should be equal for boys and girls” (Ferdousi 2013:5).

f) Adoption of Resolution to ban child marriage 2014

More recently on 21st November 2014, the United Nations (UN) during its 69th session of the General Assembly adopted a resolution to ban child marriage. United Nations Human Rights Council (2015) reports that the resolution marked the first time that UN Member States have agreed upon substantive recommendations for the steps that countries, international organisations and other stakeholders must take to address the problem of child, early and forced marriage.

According to PMNCH (2014) the UN Resolution on Child, Early and Forced Marriage was supported by 116 Member States and was introduced and led by the Governments of Canada and Zambia and builds on the previous year's resolutions in the General Assembly and Human Rights Council. The previous year's resolutions were procedural resolutions calling for further consideration of the issue on the issue of child marriage as well as the consistent production of reports.

The UN's resolve to end child marriage resonates in the third, fourth and fifth millennium development goals which are concerned with the protection and preservations of women and girls rights. The third MDG deal with the promotion of gender equality, while the fourth and fifth tackle the reduction of mortality and the improvement maternal health, respectively (UN Women, 2013).

2.2.2 National policies guiding child marriage prevention

1) Bangladesh

In Bangladesh, the Child Marriage Restraint Act of 1929 is the primary law governing early marriage. Gulati, (1976) writes that according to the Act the minimum legal age for marriage is 18 years for females. Along with this Act early marriage is punishable by law. Section 3 states the punishment for male adult below twenty-one years of age marrying a child. This section states that "Whoever, being a male above eighteen years of age and below twenty-one, contracts a child marriage shall be punishable with simple imprisonment which may extend to fifteen days, or with fine which may extend to one thousand rupees, or with both."

Section 5 of the Act stipulates the punishment for solemnizing a child marriage. According to this section, "Whoever performs conducts or directs any child marriage shall be punishable with

simple imprisonment which may extend to three months and shall also be liable to fine, unless he proves that he has reason to believe that the marriage is not a child marriage.”

This acts also provides for punishment to any parent or guardian who participates whether actively or through complacency in the marriage of a child Ferdousi (2013:3)

“(1) Where a minor contracts a child marriage, any person in charge of the minor, whether as parent or guardian or in any other capacity, lawful or unlawful, who does any act to promote the marriage or permit it to be solemnized, or negligently fails to prevent it from being solemnized, shall be punishable with simple imprisonment which may extend to three months and shall also be liable to fine. It provides that no woman shall be punishable with imprisonment. (2) For the purpose of this section, it shall be presumed, unless and until the contrary is proved, that where a minor has contracted a child marriage, the person in charge of such minor has negligently failed to prevent the marriage from being solemnized.”

2) United States of America

In the United States of America, an act titled the International Protecting Girls by Preventing Child Marriage Act (S. 414) was reintroduced in Congress in February 2011. The Act was passed on the Senate floor by way of voice vote on May 24, 2012. (The bill also passed the Senate unanimously in December 2010.)

The Key tenets of the Senate bill include expanding investments at the community level to empower girls, promoting community understanding about the harmful impact of marriage, and requiring the U.S. government to develop a strategy to prevent child marriage.

According to Hasty (2012) if passed by both chambers of Congress, the U.S. government will be committed to policy that protects girls from marriage on a global scale

3) India

Replacing the outdated National Policy for Children 1974, the Government of India adopted a new policy in April 2013. According to the Ministry of Women and Child Development (2013) the Ministry of Women and Child Development was tasked with overseeing and coordinating the implementation of this Policy. Within its objective to strengthen the overall child protection framework, the policy provides for tracking, rescuing and rehabilitating out of school children, including married children and ensuring them access to their right to education.

“On April 18th, 2013 the Union Cabinet approved the National Policy for Children to help in the implementation of programmes and schemes for children all over the country. The policy gives utmost priority to right to life, health and nutrition and also gives importance to development, education, protection and participation” (Childline India Foundation, 2017:1) .

4) Zambia

In 2011 Zambia enacted the Anti-Gender Based violence Act. *The Anti-Gender Based Violence Act of 2011* provides for the protection of victims of gender based violence. The Act also called for an Anti-Gender-Based Violence Committee to be constituted, the establishment of the Anti-Gender-Based Violence Fund. The Anti-Gender Based Violence Act provides for matters connected with, or incidental to gender based violence. Child marriage is a form of gender based violence and is therefore covered under this Act.

Apart from this, the Government of Zambia in 2014 reviewed the Marriage Act to harmonize customary and statutory legislation and set a consistent legal age of marriage at 18 (Girl Summit, 2014).

2.2.3 Identified Gaps

The literature reviewed on the policies highlighted the international and national frameworks concerned with child rights protection and subsequently child marriage prevention initiatives. The studies however, did not address this study’s aim which was to analyse the implementation of the Zambia’s End Child Marriage Campaign by Young Women’s Christian Association of

Zambia. Ferdousi (2013) and UN Women (2013) propounded the various international conventions, Charters and Resolutions that have been passed over the years concerning children rights protection, while Hasty (2012), ChildLine India Foundation (2017) and Girl Summit (2014) addressed national frameworks on child marriage prevention.

2.3 Child marriage prevention strategies

This section will provide strategies being used in different countries around the world to tackle child marriage. It will also highlight some key strategies that have been effective in preventing child marriage.

a) Nepal

The government of Nepal developed a strategy to end child marriage which was spearheaded by the Ministry of Women, Children and Social Welfare (MoWCSW). This strategy was to be implemented between March 2014 and January 2015. According to UNICEF (2014) it did so by declaring that child marriage was not an acceptable social practice as well as by ensuring that perpetrators were thoroughly punished. The Nepalese government also ensured that adolescent girls and boys were strongly incorporated in child marriage prevention activities. UNICEF (2014) continues to mention that the government of Nepal also worked very closely with civil society organisations, the media, private sector, academia and well as community based organisations in an attempt to ensure commitment to the fight against child marriage.

*“...Nepal Government will also work with civil society, private sector, academia, media, community-based organisations, political, religious, cultural and social groups to call them to commit to ending child marriage as well as contribute necessary technical and financial resources towards actions for achieving this goal”
(UNICEF 2014:1).*

b) Egypt

Mithi (2015:3) indicates that between the months of November 2013 and June 2014, Egypt through the National Population Council (NPC), which is the governmental body tasked with the establishment of national population policies and strategies, spearheaded the development of a

national strategy to prevent child marriage. “The strategy... launched in 2014 with a five-year timeframe, the strategy aims to reduce the prevalence of child marriage by 50% focusing on geographic areas with the highest rates or increasing trends of child marriage. It includes a results-based implementation plan....”

c) Tanzania

Tanzania utilizes interactive advocacy as a child marriage prevention strategy. This includes the use of public rallies as well and one on one conversation about the hazards associated with child marriage. Debate has also not only been used as a way to allow community members to air their views on the issue of child marriage but also an avenue for organisations to disseminate information on child marriage. NGO News Africa (2012) reports that “Tanzania ending child marriage network (TECMN) members carried out a number of activities in their regions of operation including rallies and market place consultations and debates...”

d) Yemen

According to Freij (2010) in Yemen the “safe age of marriage” a community-based pilot programme was implemented by the Extending Service Delivery (ESD) in partnership with Basic Health Services (BHS) and the Yemeni Women’s Union (YWU). The intervention was aimed at fostering change in social norms and communities’ attitudes to early marriage, promote girls’ education, and advance the rights of the girl child. For this project 20 male and 20 female volunteers were selected who included religious leaders and nurse midwives.

Each community educator was tasked with holding a minimum of four awareness-raising sessions per month. These awareness-raising sessions were done using a range of techniques, such as: discussions, role-plays, storytelling, poetry recitations, and debates. The sessions were held in schools, literacy classes, health centers, mosques, YWU branches, and during other social gatherings.

According to Freij (2010:2): *“In addition, community educators set up information booths and showed a local movie about a Yemeni girl who was married off at a young age and died in labor. The movie was followed by a*

discussion facilitated by the community educators on the consequences of child marriage”.

e) United States of America

USAID (2016) outlines the United States (US) of America strategy being used to keep child marriage rates low in the United States of America. In as much as majority of U.S. government resources and programmes on child marriage are focused internationally, the U.S. government is also working to minimize its citizen’s risk to forced marriage. It is also ensuring that its citizens have access to all the resources they need.

USAID (2016) further reveals that the U.S. government encourages U.S citizens who find themselves in forced marriage overseas and are still in the United States to contact local authorities or the Department of State in Washington, DC. Consular staff members at U.S embassies and consulates.

USAID (2016:1) affirms that a ‘*...website provides information on forced marriage as well as links to individual U.S. embassies with country-specific information on local laws, customs, and resources. The Department of Health and Human Services (HHS) also... supports domestic community-based organizations in populations where girls are most at risk for CEFM....*”

f) Ethiopia

Ethiopia’s approach to addressing child marriage is part of a broader initiative that aims to address harmful traditional practices affecting women (including child marriage and female genital mutilation/cutting - FGM/C). The country’s national strategy emerged in the context of Ethiopia’s aim to reach middle income country status and create better opportunities for women and girls as part of the country’s development. Under the leadership of the federal Ministry of Women, Children and Youth Affairs (MoWCYA), its development began in 2011 and was officially launched in June 2013 with a two-year action plan to guide its implementation. The government reinforced its commitment at the Girl Summit in London committing to end child marriage and FGM/C by 2025, and held a follow-up Ethiopian Girl Summit in June 2015 to discuss implementation of the strategy and commitments made.

Mulholland and Yau (2014) advance sixteen strategies that may be used to end child marriage. These strategies include: educate girls, empower girls, educate parents, mobilise religious leaders and community leaders, advocate for women as community leaders, support adolescent girls who are already married, support legislation against child marriage, provide relevant economic support, get informed and take action, talk about it, Men and Boys – Please Speak Out, take a pledge, sponsor a girl child, Support Anti-Child Marriage charities and organisations, Support Obstetric Fistula campaigns and organisations and Support Artists, Photographers, and Journalists who Raise Awareness About Child Marriage.

g) Uganda

As far as Uganda is concerned, strategies initiated by the government, development partners, civil society, and other stakeholders aim to address child marriage have focused on the drivers of the practice that range from acute household poverty and ill being, negative social cultural and religious beliefs, weak mediating institutions, to girls' lack of voice and agency.

According to UNICEF Uganda (2015) Uganda had five key strategic areas in their attempt to stop child marriage. These areas included were improved policy and legal environment to protect children and promotion of the girl child's right and improved policy and legal environment to protect children and promotion of the girl child's rights.

UNICEF Uganda (2015:13) add that the other strategies were '*...improved access to quality sexual and reproductive health services, education, child protection services and other opportunities; changing dominant thinking and social norms related to child marriage in the communities; empowerment of both girls and boys with correct information to enable them recognize child marriage and early pregnancy as a gross violation of their rights and take mitigating action; and coordination, monitoring and evaluation mechanisms for the implementation effective of the strategy.*

h) India

In India, a National Strategy on Child Marriage was proposed by the Women and Child Development in 2013 “...that reflects the commitment of the Government of India to curb child marriage. It has suggested ensuring linkages with the Integrated Child Protection Scheme (ICPS) structures and statutory bodies to ensure detection and prompt referral of cases that require care and protection. One of the strategic directions is ‘In cases in which children have already been’ (Centre for Child’s Rights, 2010:8).

Practically, at district level (for instance) huge emphasis was put on strong partnerships with Non-Governmental Organisations (NGOs) .

“The involvement of Non-Government Organization (NGOs), Community Based Organizations (CBOs), Media, Women’s Organizations and Children is crucial in both ways learning from their good practices in implementation of project on child marriage prevention as well as their partnership in working with community” (Ministry of Women and Child Development, 2013:8).

i) Zambia

According to Girls Not Brides (2015) in 2016 the National Plan of action was developed to guide the implementation of multi-sectoral child marriage prevention interventions. The Strategy is aimed at accelerating national efforts to end child marriage by 2030. This will be done through the implementation of a multi-sectoral operational framework and is a reflection of current national and global trends. The efforts aimed at ending child marriage in Zambia including Zambia’s End Child Marriage Campaign which was launched in 2013.

Girls Not Brides (2015) goes on to reveal that the Government of Zambia realised that there were a lot of initiatives aimed at ending or reducing incidents of child marriage in Zambia but that there was no concerted effort because there was no one coordinating these various efforts. Apart from this, the national strategy is aimed at harmonizing the various pieces of legislation that exist

(Acts of Parliament relating to child development, age of marriage, gender equality and gender based violence to mention but a few) for the benefit of children

The five-year strategy aims to:

- *Strengthen multi-sectoral responses in order to reduce children's vulnerability to marriage;*
 - *Facilitate the development and review of policies and legislation in order to ensure consistent interpretation and application of child-related interventions;*
 - *Facilitate positive change in prevailing negative attitudes, behaviours, beliefs and practices in order to reduce the incidence of child marriage;*
 - *Facilitate the provision of child-sensitive services in order to reduce children's vulnerability to child marriage;*
 - *Effectively mobilise financial resources in order to enable implementation of programmes aimed at reducing children's vulnerability to marriage."*
- (Girls Not Brides, 2015:1).

j) Zimbabwe

Similar to the Zambian "end child marriage campaign" Zimbabwe has a campaign to end child marriage whose focus is in rural areas which involved engaging Chiefs in initiatives aimed at ending child marriage. The chiefs have "since agreed that there was need for traditional leaders to promote good cultural values that protect children. The chiefs have called for the harmonisation of laws to eliminate the current confusion regarding the definition of who a child is. They have also spoken against harmful cultural practices, such as child pledging and appeasing the dead with children saying it is the duty of traditional leaders to ensure that these were not practiced in their communities" (Panos Institute Southern Africa, 2015:1).

2.3.1 Other strategies used in child marriage prevention

UNICEF (2011), Lacayo and Singhal (2008) and Girls Not Brides (2017:1) suggest that entertainment education is one of the most effective tools in child marriage prevention. Lacayo and Signal (2008:2) advance that 'by combining entertainment and education, sensitive subjects can be addressed in a non-threatening and entertaining way that resonates with people's daily lives'. Entertainment-education can show the harmful impact of child marriage and what girls can achieve if they are educated and empowered to make their own choices (Josef, 2007).

Community radio stations may be used as conduits to carry the child marriage prevention message. In Nepal a radio program titled ‘Focusing on Delaying First Birth’ was broadcast on community radio stations. “In Nepal, child marriage and early childbearing are subjects often included in widely broadcast radio dramas. The shows intend to raise public awareness about the dangers associated with child marriage including the health consequences of girls becoming pregnant and giving birth before their bodies are fully grown” (USAID 2009: 2).

With increasing community participation in programming, community radio stations can play the role of catalysts not only for preventing child marriage but also for bringing social change if engaged effectively, experts opined.

Other strategies include educational and behavioural change campaigns, sensitization awareness campaigns on women and girl’s legal rights, reducing harmful traditional practices related to marriage and forming girl’s advisory committees that encourage girls to stay in school.

2.3.2 Identified Gaps

The literature reviewed above focused on specific strategies being employed by various world governments. It did not look at how the different strategies being used in child marriage prevention were being implemented by Civil Society Organisations. This is lacuna between the reviewed literature and this study. USAID (2016), Panos Institute Southern Africa (2015) and Centre for Child’s Rights (2010) specifically focused on the strategies being used by the United States of America, Zimbabwe and India respectively. This study on the other hand horned in on the implementation of national policies and strategies by the YWCA which is part of the Civil Society body.

2.4 Challenges to implementation of child marriage prevention initiatives

This section will highlight challenges in the implementation of child marriage prevention initiatives.

1) Poorly informed parents

Some parents think that marrying their children off young is the best way to protect them from pregnancy out of wedlock as well as from sexual abuse and prostitution. According to Equality

Now (2014) this belief is hard to overcome because the parents are genuinely looking out for their children's best interest. Overcoming this is a major challenge in the implementation of child marriage prevention programs. Equality Now (2014) goes on to suggest that Child marriage may be seen by families as a way of protecting young girls from premarital sex, pregnancy outside of marriage, rape and even prostitution. By marrying a girl off early, the risk of uncertainty to her prospects or damage to a family's honor is significantly removed, although not the physical, psychological and other risks to the girl herself.

'Some parents from traditional communities believe that child marriage is a way of protecting their daughter: providing for her economically so she will be taken care of; safeguarding her from harassment and sexual violence before she reaches puberty, and preventing premarital sex which is still taboo in many countries across the world. Unfortunately, families often do not know the negative and harmful effects of early child marriage, including pregnancy...' (Olson, 2014:1).

2) Lack of specific child marriage prevention policy

Implementation of child marriage prevention activities is further hindered by the lack of specific child marriage prevention policies. Girls Not Brides (2017) intimates that 'policies play an essential part in preventing child marriage. Many countries lack robust legal and policy frameworks which can help to prevent the practice and support married girls. A strong ... policy system can provide an important backdrop for improvements in services, changes in social norms and girls' empowerment.

3) Gender inequality

Another challenge to implementation of child marriage prevention is gender inequality or perceived gender bias. Plan International (2013) suggests that prevalent gender norms generally work to the disadvantage of females of all ages – notwithstanding the fact that gender roles can differ between cultures and generations, and can vary in relation to other factors such as economic status, age, class, ethnicity, caste, sexuality, religion, HIV status or disability. Ingrained assumptions that girls roles in society are restricted to domestic roles, rather than economically productive roles or roles as leaders within their community are difficult to change. The assumptions about a woman's place in the home and her principal role as caregiver, wife

and mother, are often not only shared by parents but by teachers and pupils, including girls themselves.

4) Clear Legislation

The Human Rights Watch (2014) published a report on child marriage in Tanzania. This report revealed that The Law of the Marriage Act of Tanzania, 1971, permits child marriage for girls. It sets the minimum marriage age for girls at 15 with parental consent, and at 18 for boys. It further revealed that the Act also permits the marriage of 14-year-old children when a court is satisfied that special circumstances exist, but fails to define what constitutes special circumstances.

The 2009 Child Act does not expressly prohibit child and forced marriage, but prohibits cultural practices that are or may be deemed as dehumanizing or are injurious to the physical and mental well-being of a child, which could include child marriage. The Penal Code of 1945 similarly does not expressly prohibit child marriage but prohibits the abduction of a woman with intent to marry, an offense that is punishable by seven years in prison.

Human Rights Watch (2014) goes on to elaborate that the Sexual Offences Special Provisions Act criminalizes rape, attempted rape, sexual exploitation of children, and defilement. This law makes it an offense to have sex with a girl under the age of 18. It also prohibits sexual intercourse where consent is not “freely and voluntarily given by each of the parties and where consent is obtained through coercion. However, the Penal Code and the Sexual Offences Special Provisions Act do not criminalize marital rape and the Sexual Offences Special Provisions Act provides that a man who has sex with a girl below 18 years does not commit rape if the woman is his wife who is fifteen or more of age, and is not separated from the man” (Tanzanian Women Judges Association, 2011:13).

The above literature makes it abundantly clear that there needs to be a harmonization of laws in order to give children who are or might be in danger of being married off young the protection under the law that they need.

5) Enforcement of existing legislation

In as much as governments around the world have made deliberate efforts to eliminate and at the very least reduce incidents of child marriage, not enough effort is being put into enforcing existing laws that protect children from marriage. According to a report produced by Plan

International (2013) National legislation pertaining to the establishment of the minimum of marriage at 18 is a fundamental step in eliminating child marriage.

Plan International (2103:25) suggests that *'legislation not only provides a framework for legal protection, but also leadership, guidance and legitimacy for policy-makers and activists to tackle the financial, social and cultural drivers behind child marriage. However, enforcing legislation prohibiting child marriage can be complex, particularly in countries that have established plural legal systems and where marriages are also conducted under customary, traditional or religious laws'*.

Ferdousi (2013) concurs with the above sentiments when he explains that although it was a fact that early marriage is generally prohibited legally, incidents of early marriage are still rampant in rural communities. In as much as there are laws against it in the most countries, these laws not executed properly. According to Ferdousi (2013:3) 'the Child Marriage Restraint Act, 1929 stemmed from a campaign that helped reposition women, family life, and childbearing within modern India. While the Act did not declare child marriages invalid, it helped pave the way for change'.

6) Gender inequality within existing legislation

UNFPA (2012) reports that gender inequality within legislation is a major challenge in the implementation of child marriage prevention activities. This is evidenced by the fact that in many countries, the minimum age for marriage (particularly for marriages with parental consent) is lower for girls than for boy.

'Among 10 of the countries with highest rates of child marriage, five have laws allowing girls to marry at an earlier age than boys. For example, in Niger, where 75 per cent of women aged 20 to 24 years were married by the age of 18, the law allows girls to marry at 15 while boys must be 18 – either with or without parental consent. In Bangladesh, where two-thirds of women aged 20 to 24 years were married before 18, the minimum age for girls to marry without consent is 18, while it is 21 for boys' (UNFPA, 2012:26).

7) **Social norms, customs and traditions**

Plan international (2012) suggests that some traditional and patriarchal beliefs regarding gender roles that are rooted in culture, religion and social expectations can be enable the practice of child marriage

Plan International (2012:27) goes on to suggest that *‘social norms and beliefs often determine marriage and childbearing as the main life path for girls. In some contexts, entrenched attitudes and beliefs about the expected roles of males and females, combined with a lack of viable educational and employment opportunities for young women, can mean that many parents see little benefit in educating their daughters’*.

Bayisenge (2010) concurs with the above statement and explains that in societies with high child marriage prevalence rates, there is strong pressure on families to conform. The dated notion of an ideal age for marriage, the desire for submissive wives, and other customary requirement are all enshrined in local customs or religious norms.

8) **Poverty and scarce economic opportunities**

Poverty is a significant factor that both drives and results from child marriage. The Tanzania Women Judges Association (2011) suggests that child marriage is often fueled by poor social-economic conditions, although it is frequently depicted as being largely a cultural and traditional issue.

According to the Tanzania Women Judges Association 2011:26) *‘the prevalence of child marriage correlates with levels of household wealth – as wealth increases, child marriage gradually declines. Girls from the poorest 40 per cent of households are much more likely to marry before they are 18 than girls from the richest homes. Analysis of UNFPA data across 78 developing countries shows that more than half (54 per cent) of girls in the poorest wealth quintile are child brides, compared to only 16 per cent of girls in the richest 20 per cent of households’*.

Rubin et al (2009) and Lubaale (2013) propose that poverty fuels child marriage in many communities in Uganda where girls are viewed as an economic asset from which families can gain wealth. Walker (2012), Bantebya et al (2014) and Scheldt et al (2013) have found that while on one hand parents may see their daughters as a source of wealth through bride price and encourage or force them to get married early sometimes to old men who are capable to pay the bride wealth; on the other hand especially in poor households, girls may be seen as an intolerable economic burden due to inability of their parents to meet their basic and other needs.

Bell and Aggleton (2014) who conducted a study in Eastern Central and Central (Uganda) revealed that child marriage is seen as the best option for girls especially in households characterized by insufficient provision of basic necessities by their parents.

Poor families choose to marry their girl children off because there is a dowry to be made from them. This poses a challenge to the implementation of child marriage prevention programs.

“Dowry payment is a major factor driving child marriage in Tanzania. Dowry is negotiated by a man and his family and is paid to a woman’s family in the form of money, cattle or other livestock, or a combination of both. Although common in many Tanzanian communities, dowry payments vary depending on ethnic group, family wealth, and other cultural and social considerations, such as the lightness of a girl’s complexion...”
(Human Rights Watch, 2014:38).

In Tanzania it is largely viewed that any man who can pay dowry is at liberty to marry any girl regardless of the age of the girl, the age of the groom, how many wives he already has or his health status. Dowry can be paid up to 40 cows depending on the girl’s complexion, fertility or virginity.

9) Lack of access to affordable education

The lack of access to affordable education is yet another hindrance in the implementation of child marriage prevention activities. Alexander and Reilly (1981) suggest that the cost of education is a barrier to girls education. “Though education should be free, there are a lot of costs associated with sending children to school. The cost of uniforms, textbooks or bus fare

can be too much to bear for a family living in poverty. Too often parents choose to keep their girls at home and send the boys to school instead (Plan International, 2017:1).

10) Lack of funding to child marriage prevention initiatives

Another hindrance to the implementation of child marriage prevention initiatives is lack of adequate funding. Baker et al (2013) who suggested that insufficient funding posed a challenge to implementation of child marriage prevention initiatives. Solotaroff et al (2014) propose that for the need for sufficient funding if the fight to end child marriage is to gain the needed momentum.

2.4.1 Identified Gaps

The literature reviewed above highlighted challenges being faced in the implementation of child marriage prevention activities. The reports and findings reviewed in the above literature were conducted in other countries as can be seen by Ferdousi (2013), Tanzania Women Judges Association (2011) and (Olson 2014) studies. The fact that these study findings cannot be confidently generalized to the Zambian scenario warranted the need for this study

2.5 Possible solutions to overcoming challenges in the implementation child marriage prevention initiatives

This section will provide possible solution to overcoming the implementation of end child marriage activities.

a) Enforce existing laws relating to child marriage prevention

Varia (2015) reports that in order to limit the challenges faced in the implementation of child marriage prevention strategies, there has to be a cohesive national legal frameworks that uphold international human rights standards. She suggests that this includes making 18 the standard minimum marriage age. Further, avoiding loopholes such as exceptions for parental consent, ensuring the laws require free and full consent of both spouses are also part of the provision of appropriate legislation. Varia (2015) adds that requiring proof of age before marriage licenses are issued, and imposing penalties on anyone who threatens or harms anyone who refuses to marry are part of the required if challenges to the implantation of child marriage prevention activities are to be overcome. She goes on to suggest that governments must ensure that these protections

are not undermined by religious or customary laws and traditions, and that they regularly engage with religious and community leaders.

Girls Not Brides (2015:1) echoes her sentiments:

‘Many international instruments articulate the need for a uniform age of marriage and emphasise the importance of free and full consent to marriage as a means of protecting the rights of women and children worldwide. For example, the Universal Declaration of Human Rights provides that marriage shall be voluntary and parties must be of full age. The CRC stipulates the minimum age of marriage as 18 years’.

Legal frameworks play a powerful role in transforming norms and protecting girls’ rights and subsequently in removing hindrances to child marriage prevention initiatives. Relevant laws and regulations include those that set the minimum age for marriage at 18 for both girls and boys; requirements for birth and marriage registration; sexual violence and domestic violence laws; anti-corruption laws; and family status laws regulating marriage, divorce, custody, and inheritance. At least 20 African countries allow girls to marry below the age of 18 through their minimum age laws or through exceptions for parental consent or judicial approval Maswikwa et al (2015).

UNICEF India (2016:1) adds

‘Law enforcement to prohibit child marriage is relatively weak. Limited detailed knowledge on how to apply laws and little understanding of the consequences of the laws, as well as limited trust in institutions enforcing them, undermines the implementation ...’

Lack of implementation of policies and laws that seek to protect children has been noted to fuel child marriage. In a study carried out by Bantebya et al (2014) the study participants observed that while the Uganda constitution specifies the legal age of sexual consent and marriage as 18 years and strived to enforce the law on ‘defilement’ prohibiting relations between under-age children, evidence suggests these measures have merely driven early marriage underground, contributing to the rise of early informal ‘cohabitation’ arrangements, where the rights of married girls and their children find no legal or material protection (Bantebya et al. 2014).

Weak enforcement of laws has meant that the laws have had little impact. For example, police officers may not have adequate training on dealing with these cases, do not see it as their job to prevent child marriages, or defer to the parents' wishes. Birth certificates are often also forged by corrupt officials who may accept bribes and knowingly facilitate child marriages. Corruption may mean girls can find little recourse from the justice system (Tanzania National Bureau of Statistics and ICF Macro, 2010)

b) Increase access to education especially for girls

Implementation of child marriage prevention programs has several challenges one of the biggest of which being lack of educational opportunities for girls. Plan (2013:45) proposes that getting girls into school and keeping them there while ensuring that they receive quality primary and secondary education may be the one of the most effective ways to foster consensual and later marriage.

Plan (2013) continues to assert that emphasis should be put on increased access to quality and education with gender equality being a clear focus. The school should be safe environment for all children but especially for girls who are most at risk of early child marriage. Education must respond to their needs and fuel their aspirations

c) Engaging through dialogue

Dialogue is the first part of understanding that subsequently brings about change, therefore dialogue is a critical element if challenges to the implementation of child marriage prevention initiatives are to be overcome. Plan (2013:47):

'...facilitate community-level dialogue in the context of girls' right to education, addressing child marriage along with other harmful practices. Programme workers engage with community leaders to support attitude and behaviour change – using peer educators, community health workers, teachers, community advocates, theatre, story-telling and art''.

d) Improve economic situations for the most vulnerable people

The Population Council, an international action-research organization, conducted a rigorous, multi-year study that found offering families in Tanzania and Ethiopia economic incentives, such

as livestock, to keep their daughters unmarried and in school led to girls ages 15 to 17 being significantly (two-thirds and 50 percent respectively) less likely to be married compared to those in a community not participating in the program. (Population Council, 2015:1)

‘Our research shows that the best approaches to delay child marriage are those that elevate girls’ visibility and status in their families and communities, build their skills and knowledge, and are cost-conscious and economical....Child marriage is not an intractable tradition. When families and communities recognize the harms of child marriage, and have economic alternatives, they will delay the age at which their daughters get married.’

According to the Human Rights Watch (2013), many Tanzanians view child marriage as way of securing financial security for themselves and their daughters. The practice of dowry payment by the groom to the bride’s family is a main incentive for many families to marry off their daughters. Some girls see marriage as a way to escape poverty, violence and neglect. Child labor in Tanzania may also be associated with a significant increase in marriage at an earlier age, as girls who face abuse and exploitation in their workplaces see marriage as a way to escape their suffering

Child marriage is closely associated with, and contributes to, poverty. Some interventions on behalf of adolescent girls have focused on improving their economic situation as a means of granting them higher status and more control over their lives – including their options in marriage. Approaches may include training in livelihood skills, support for teenagers in the labour market and ensuring that marriage is not a pre-condition for eligibility for schemes such as microcredit programmes and savings clubs (UNICEF, 2001).

e) Provide more information on the dangers of child marriage

Communities respond more favorably when the whys are wherefores of early child marriage are explained to them visually. This can be done through the publication or brochures, booklets and posters. This material must also contain information about sexual health which helps them understand their bodies and, promote respect and consensual conduct in relationships, and prevent unwanted pregnancies.

Plan (2013: 54) recommends that communities be given

‘...access to safe, comprehensive and age-appropriate sexual and reproductive health information and services – including contraception, family planning and psycho-social support – for both married and unmarried adolescents. Access to this information makes parents and children be more receptive to the child marriage prevention activities’.

f) Strong linkages between and among stakeholders

It is important that there be a clear path of communication between and among stakeholders in child marriage prevention if the challenges to its implementation are to be overcome. According to Plan International (2013) contends that these linkages among stakeholders need to be at every level including at international, regional, national, community, family and individual level.

Plan (2013:52) *‘Given its multiple causes and consequences, ending child marriage will require a cross-sectoral and coordinated approach to prevention and response. This requires collaboration and partnership between relevant government departments (such as education and health care), law enforcement agencies, the judiciary, child protection services, human rights bodies, women’s groups, community-based organisations, religious and traditional leaders, civil society organisations and communities’.*

g) Provide economic and livelihood opportunities

Implementation of child marriage prevention initiatives is sometimes hindered because facilitators fail to respond to the questions; what else is there for us to do? If children were provided with alternative activities that they can indulge in and result in them making a little extra money, child marriage prevention activities might face fewer challenges. These activities might involve learning to make baskets, tailoring, farming or even sporting activities. Plan (2013) supports economic and livelihood opportunities improving the economic status of girls and their families can play a role in reducing child marriage by reducing the financial motivations for child marriage.

‘Interventions could include providing livelihood opportunities for unmarried girls during adolescence, particularly once they have finished education, or incentives to girls and their families to delay marriage and remain in school. The provision of age-appropriate income-generating opportunities could be accompanied by the provision of special vocational and livelihood training, particularly in non-traditional sectors, directed at increasing girls’ access to improved earning opportunities’ (Plan International, 2013:46).

h) Engage boys and girls in advocacy

In some cases child marriage is not forced upon a child by his or her parents but is instead insisted upon by the child. This can be a major challenge in the implementation of child marriage prevention initiatives. This challenge may however be overcome by engaging children in the advocacy process. Plan (2013:47) advances that engaging boys and girls in child marriage prevention advocacy may:

‘...facilitate community-level dialogue in the context of girls’ right to education, addressing child marriage along with other harmful practices. Programme workers engage with community leaders to support attitude and behaviour change – using peer educators, community health workers, teachers, community advocates, theatre, story-telling and art’.

Additionally, IPPF and UNFPA (2006) argue that in most societies, there exists the notion of a real man is associated with risky sexual behaviors, violence and a neglect of care work. Male youth often have no space to question these norms. Evidence indicates that with adequate support, boys (and men) can adopt equitable attitudes and behaviors, which are associated with protective effects against harmful practices and acts of gender-based violence such as child marriage.

Greene et al (2016:13) submits that:

“They train young people, particularly men and boys, to be change agents, helping create cultural norms for an environment accepting of

alternatives to child marriage. Breakthrough's strategies include targeting men and boys as leaders of change within their communities to reject child marriage and promote human rights for all; and focusing on increasing girls' access to school and livelihood skills while also increasing their value as human beings, since women and girls' lower status is a key driver of child marriage"

2.5.1 Identified gaps and justification

The above literature focused on how hindrances to child marriage prevention activities can be overcome from the community perspective and not from the organizational perspective like this study has. This study highlighted how the YWCA can overcome hindrances to its implementation of child marriage prevention activities.

2.5.2 Summary of Identified gaps.

In summary, the identified gaps from the literature reviewed were that none the literature addressed this study's aim which was to analyse the implementation of the Zambia's End Child Marriage Campaign by Young Women's Christian Association of Zambia. Another gap was that the literature reviewed did not address how different strategies were being implemented by specific Civil Society Organisations. Further, the study also identified the fact that the literature reviewed could not be confidently generalized to the Zambian scenario; this therefore warranted the need for this study. Lastly, the literature reviewed did not highlight how the YWCA can overcome hindrances to its implementation of child marriage prevention activities.

2.6 Summary of chapter

This chapter explored both international and national policies relating to child protection from child marriage. It also looked at what strategies had been adopted by various countries in response to the high child marriage prevalence rates. The literature review further explored what challenges were being faced in the implementation of child marriage prevention programs and how they can be overcome. The last part of this Chapter was the identification of gaps discovered in the various pieces of literature reviewed.

CHAPTER THREE

METHODOLOGY

3.1 Overview

The previous chapter reviewed literature relating to child marriage prevention activities and was guided by the research objectives of the study. Chapter three describe the methodology that was used in this study. Kothari (2004) suggests that research methodology is the systematic, theoretical analysis of the procedures applied to a field of study. Berg (2009) further defines methodology as the systematic, theoretical analysis of the methods applied to a field of study. It comprises the theoretical analysis of the body of methods and principles associated with a branch of knowledge. Typically, it encompasses concepts such as paradigm, theoretical model, phases and quantitative or qualitative techniques.

This chapter will, therefore, illuminate the elements of the research methodology. These elements include research design, population, sample size, sampling procedure, data collection instruments, data collection procedure, limitations, ethical considerations and data analysis methods of the study. It will end with a summary of the chapter.

3.2 Research design

The research design is described as the arrangement for the collection of data in a manner that aims to combine relevance of the research purpose with economy of procedure. Nieswiadomy (1993) describes the research design as a representation of how a particular study should be conducted. It is concerned with the type of data that will be collected and the means used to obtain them. Burns and Grove (2001:223) explain that “designing a study helps the researcher to plan and implement the study in a way that will help the researcher to obtain intended results, thus increasing the chances of obtaining information that could be associated with the real situation.”

Osuala (2001) defines research design as the overall plan to use and follow in answering the research questions. It therefore, involves deciding on what type of research questions to use while considering the best way to gather data required for the study.

In this study, the research design was taken to mean the overall strategy elected to integrate the different components of the study in a coherent and logical way, thereby, ensuring that research questions are effectively addressed (De Vaus, 2001).

Descriptive research is, therefore, all about describing people who take part in the study. It can be explained as a statement of affairs as they are at present with the researcher having no control over variables. Descriptive research is “aimed at casting light on current issues or problems through a process of data collection that enables them to describe the situation more completely than was possible without employing this method” (Fox, 2007:42).

This study was a purely qualitative one and utilized the descriptive research design in particular a case study. This research design was selected because it was best suited to depict the participants in a study in an accurate and detailed manner. The case study research method also allowed the study to explore the true nature of the implementation of the End Child Marriage Campaign by the YWCA in Chipata District. It further permitted the true essence of the phenomenon to be captured while at the same time exploring and investigating this real life situation.

3.3 Study population

The term population in a research study is used to refer to a well-defined collection of individuals or objects that are known to have similar characteristics. Osuala (2001) refer to population as the number of persons or objects covered by the study or with which the study is concerned. In this study the term population will be used to describe the entire aggregation of cases that meet a specified set of criteria.

The population is a group of people who have some common characteristics, and about whom the researcher wants to draw conclusions (Babbie and Mouton, 2004).

For this study the population consisted of all Civil Society Organisations (CSOs) concerned with child marriage prevention in Zambia.

3.4 Study sample

Kasonde-Ng’andu (2011) defines a Sample as a number of objects selected from the population from which results will be generalized. A sample may be described as consisting of a selected

group of elements from a defined population. In sampling, the element is described as the most basic unit about which information is collected (Brink, 2001).

Manheim and Rich (1999) surmise that a sample is a small group of cases drawn from and used to represent the large group or whole population under investigation. A sample therefore refers to the number of people or objects selected from the entire population to participate in a research.

The sample for this study was the YWCA in Chipata District. The sample size was 40 respondents distributed in the following manner: Five Young Women's Christian Association (YWCA) officers and 35 participants in YWCA programmes.

3.5 Sampling procedure

Purposive sampling was used to select both the five YWCA officers and the 35 YWCA community members. A purposive sample is a non-probability sample that is selected based on characteristics of a population and the objective of the study. Purposive sampling (also known as judgment, selective or subjective sampling) is a sampling technique in which the researcher relies on his or her own judgment when choosing members of the population to participate in the study. Purposive sampling is a non-probability sampling method and it occurs when elements selected for the sample are chosen solely by the judgment of the researcher (Black, 2010).

Purposive sampling was used on both the YWCA officers and the 35 YWCA community members because they were key informants who had critical information that the researcher needed. Additionally, both the YWCA officers and the community members were critical players in the implementation of the End Child Marriage campaign.

3.6 Data collection instruments

Data collection instruments are tools used for data collection. These include questionnaires, interviews, reading and observation. Polit and Hungler (1999) define raw data as information obtained in a course of a study, data collection instruments therefore are the tools used to facilitate the process of gathering information about a phenomenon. An interview guide consisting of 12 questions was used to collect data from the five YWCA officers. Focus group discussion questions comprising nine questions were used to collect data from the 35 YWCA community members

3.6.1 Interview Guide

An interview guide is a list of questions (prepared in advance) that the researcher uses to guide the direction of the interview toward areas that the researcher is interested in learning about. (Chirban, 1996). It is intended to ensure that the same general areas of information are collected from each interviewee. This provides more focus than an informal conversational approach, while still allowing a degree of freedom and adaptability in getting the information from the interviewee.

This study utilised an interview guide because it allowed the researcher to direct the conversation toward the topics and issues that the researcher wanted to find out about. The interviews lasted an average of 40 minutes and were personally conducted by the researcher. Interviews allowed the researcher the flexibility to ask follow up questions to the YWCA officers when unusual responses were given by respondents. The interviews were conducted with five YWCA officers over a two day period.

3.6.2 Focus Group Discussion

Focus Group Discussions (FDGs) was used to obtain information from the 35 YWCA participants. A focus group is a small, but demographically diverse group of people whose reactions are studied especially in market research or political analysis in a guided or open discussion about a new product or something else to determine the reactions that can be expected from a larger population (Krueger, 1988).

According to Thomas (2000) FDGs are a qualitative data collection tool which consist of interviews in which a group of people are asked about their perceptions, opinions, beliefs, and attitudes towards a product, service, concept or idea. In this study, questions in FDGs were asked in an interactive group setting where participants had the freedom to interact with other group members. Following permission being granted by participants in the FDGs, the researcher used a Dictaphone to record the proceedings.

The three FDGs were conducted over a two day period. The first two FDGs consisted of twelve participants and the last one had eleven participants. The FGD took an average of an hour and a half (90 minutes) with the researcher leading the sessions. The researcher opted to use FDGs because they enabled her to obtain detailed information about personal and group feelings,

perceptions and opinions regarding the End Child Marriage Campaign. They also provided a broad range of information and offered the opportunity to seek clarification especially regarding the challenges to implementation of the End Child Marriage Campaign. Apart from this, the FGDs provided very useful material in the form of quotes from participants which were vital in this study because it was a purely qualitative one.

3.7 Data collection procedure

Sekaran (2000) describes the data collection procedure as involving the gathering of raw data from the study area and relating it to literature.

The data collection process began with the researcher obtaining an introductory letter from the Assistant Dean of Post Graduate Studies in the School of Education at the University of Zambia. The researcher thereafter went to the YWCA head office in Lusaka in order to seek permission and obtain an introductory letter in order to conduct the research at the YWCA Chipata District branch. Once permission was granted and an introductory letter obtained, the researcher proceeded to Chipata District to conduct the actual physical data collection.

Upon arrival at the YWCA Chipata branch offices the researcher conducted interviews with the YWCA officer. The five officers were interviewed over a two day period and were asked to respond to 14 interview guide questions.

Three focus group discussions were conducted consisting of two sets of 12 respondents and one set of 11 respondents. Respondents were asked to respond to nine focus group discussion questions.

3.8 Data analysis

Neuman (1997) describes data analysis as a process of systematically organising collected data in such a way that it becomes meaningful and answers the research questions. It involves examining, sorting, categorising, evaluating, comparing, synthesising and contemplating the coded data, as well as reviewing the raw and recorded data.

The data from this study was analysed using thematic analysis. Thematic analysis is a qualitative analytic method for 'identifying, analysing and reporting patterns (themes) within data. It minimally organises and describes a data set in (rich) detail. However, frequently it goes further than this, and interprets various aspects of the research topic' (Braun and Clarke, 2006:79).

The data analysis for this study actually started in the field during data collection process as the researcher began to observe certain themes emerging. The researcher then proceeded to listen to the recordings of all the interviews and FGDs several times. The researcher then began the process of transcribing all the recordings, reading the transcribed manuscripts and re-reading the manuscripts several times. The researcher then identified data that was interesting, meaningful and noteworthy. Through this process preliminary codes began to emerge. The researcher at this point started interpreting the collated codes and relevant data extracts and sorted them according to themes.

The identified themes were then subjected to deep review and determinations made of whether or not to combine, refine, separate, or discard the initial themes. Coherent themes emerged that were meaningful, clear and distinguishable. The researcher then provided names and assigned definitions that best captured the essence of each emergent theme in manner that was concise.

The final part of the data analysis was to transform the data into a piece of writing that was logical and easily understandable. This was done by extracting examples that related to the themes, research questions and literature.

3.9 Limitations of the study

James and Murman (2004: 66-67) define limitation of a study as “those characteristics of design or methodology that impacted or influenced the interpretation of the findings from your research. They are the constraints on generalizability, applications to practice, and/or utility of findings that are the result of the ways in which you initially chose to design the study and/or the method used to establish internal and external validity”.

Simon and Goes (2013) describe limitations of a study as matters and occurrences that arise in a study which are out of the researcher’s control and limit the extensity to which a study can go, and sometimes affect the end result and conclusions that can be drawn.

This study had one major limitation which was lack of prior research studies on this topic. There have been several studies conducted on child marriage but they are mainly focused on causes and effects of child marriage. At the time this study was being conducted, there had been no research carried out on the implementation of the End Child Marriage Campaign by civil society organisations in Zambia.

3.10 Ethical considerations

This study adhered to strict ethical guidelines. Ethics are the norms or standards for conduct that distinguish between right and wrong. They help to determine the difference between acceptable and unacceptable behaviours (Munhall, 1988).

Ethical clearance was sought and granted from the University of Zambia Ethics committee. An introductory letter was also obtained from the Assistant Dean of Post Graduate Studies.

The researcher got permission from relevant authorities at the YWCA before going to conduct the research in Chipata District. Participants were asked to give their consent to take part in the study; this was done using both verbal consent and the signing of a consent form. Participants in the study were informed of their right to decline to take part in the study or to terminate their participation at any point before, during or after the data collection process. Respondents were assured that no harm would befall them as a result of their participation in this study. They were also assured of anonymity, to ensure this; no traceable data such as their name, age or National Registration Card number were requested by the researcher. Participants were also assured that the data collected would only be used for academic purposes.

3.11 Summary

This Chapter discussed the research methodology that was used in the data collection process of this study. It expounded the research design that was used in this study as well as the population which included all Civil Society Organization involved in child marriage prevention activities in Zambia. The sample size for this study was 40 participants. The sampling procedure was described and data collection instruments explained in detail. This Chapter also encompassed the limitations of the study, data analysis method used and ethical considerations for the study.

Chapter four will present the findings for this study.

CHAPTER FOUR

PRESENTATION OF FINDINGS

4.1 Overview

The previous Chapter focused on the methodology used for this study. This Chapter will proceed with presentation of findings which will be done using the research questions of the study.

As a way of reminder, the following were the questions that this research attempted to answer:

- i) What policies is Young Women's Christian Association of Zambia in Chipata District using to guide its efforts to end child marriage?;
- ii) What child marriage prevention activities is the Young Women's Christian Association of Zambia in Chipata District conducting?;
- iii) What challenges is the Young Women's Christian Association of Zambia in Chipata District facing in the implementation of the End Child Marriage campaign?; and
- iv) What are the possible solutions to the challenges being faced in the implementation of the End Child Marriage Campaign?

4.2. Policies used by YWCA in child marriage prevention

The study revealed that the Anti-Gender Based violence Act of 2010 was the only guiding document that the YWCA was using in its child marriage prevention efforts.

In assessing how the End Child Marriage Campaign was being implemented by the YWCA it was imperative to gather basic data on the knowledge that its officers had on child marriage prevention and what source documentation was available to back the child marriage prevention efforts. In order to do this, interviews were conducted with five officers from the YWCA of Zambia in Chipata District in which they were asked to answer by way of an explanation what policy or policies (to the best of their knowledge) the YWCA was using to anchor its child marriage prevention activities.

It was established that the anti-gender based violence act of 2010 was the only piece of official guiding document supporting the YWCAs child marriage prevention efforts. All five respondents stated that the Anti Gender Based Violence act of 2010 was the source document that they were aware of being used by YWCA to anchor all child marriage prevention activities. The respondents did however express that they wished that there was a specific policy that directed related to child marriage prevention because it would help all stakeholders to move in one direction with regards to child marriage prevention. One respondent affirmed

“ Yea... we have the the anti GBV Act. The anti-Gender Based Violence Act, its an Act of parliament. Yes”. I wish we had a specific policy just for child marriage, as it is now we more like attach our efforts to the anti GBV act. We would all be more effective if we all used one child marriage prevention policy

a) Awareness of existence of the End Child Marriage Campaign

The findings revealed that respondents were aware of the End Child Marriage Campaign, however they did lament about the lack responsiveness among government stakeholders to reports of child marriage cases which they felt was very discouraging

These were some of the responses given by participants:

“Yes we are very much aware of the End Child Marriage, in fact it was launched right here in Chipata in M'tenguleni, that is in Paramount Chief Mpezeni's area.”

Another respondent stated the following:

“Yea, I think program iyo, project iyo pamene banachita launch ba, is it ba Chritine Kaseba? ehe iyi program inachitiwa launch ku Jerusalem and nikamba pano ma areas yonse ya Chipata, even ba, ma chiefs bamenebalipo, ma headmen, khomaso ma chairmen na ma groups yenango yalimu community bankala bo gwapo program iyi. Bafune kuti mbali yo kwatilisana bana ichitikeko ngati ya chita reduce buti chameni chi dabwisana nichakuti Government inachita launch iyo program, manje ingati ba community ba peleka ma cases kuja ya child marriage chamene chi bvuta ni reponse”

Translated to mean:

The community is aware of the End Child Marriage campaign. They know that it was launched by the Former First lady Dr. Christine Kaseba in Jerusalem village and that most people were aware of it including traditional leaders as well as chairmen of various community groups. The community supports this initiative that is aimed at seeing incidents of child marriage reduce. The challenge however, has been the lack of responsiveness from government departments when the community reports such incidents.

b) Role of the YWCA in the formulation process of the End Child Marriage Campaign

The findings revealed that while officers who were higher up on the organizational chart felt that the YWCA played a significant role in the formulation process of the End Child Marriage Campaign, lower ranked one and community group members did not.

Below were some of the responses:

“We were involved because by then we had two active projects, we had a project called “Girl power project and then Safe guarding Children’s rights, so we were involved also as well probably just to strengthen the already existing structures we had in the communities. So we strengthened those structures and then trained other new members in the child protection committees and also we trained basic paralegal officers to help the the victims of the same child marriage. And then also to strengthen the referral system between the police and other law implementers. And then also in that regard we also strengthened the relationship between the traditional leaders and civil societies organizations and also we trained traditional leaders”.

A YWCA officer who dealt directly with the communities when asked the same question had a startlingly different response. The officer revealed that the End Child Marriage was ‘brought’ to the people. They did not have any hand at all in the formulation process and as a result did not feel any ownership to it.

“Ownership pamankhala palibe, so there is a problem. Ownership palibe, because if they come mu community, community izachitenga kuti ichi chintu

nichao, than just muntu from Lusaka abwela no tiyeni tichite chakuti chakuti. Sibachitenge kuti nichao icho chintu”.

Translated to mean:

The community does not feel any ownership in the End Child Marriage Campaign because the campaign was simply imposed on them. The community would feel more attached to the campaign if they were part of the formulation process unlike having someone from Lusaka ‘bring’ the campaign to them.

YWCA officers who held more management positions in the organization felt that they had participated significantly in the formulation process leading up to the End Child Marriage Campaign. However, officers who were in lower ranks and dealing directly with the communities did not feel that they had any input in the formulation process of the End Child Marriage campaign.

c) Support received from Government.

The findings revealed that respondents did not feel that they had received adequate support from the government regarding the implementation of the End Child marriage Campaign.

It was vital to find out how supported the YWCA officers as well as the YWCA community group members felt with regard to the End Child Marriage Campaign. This is because the findings would be of help in future if such initiatives are to be undertaken.

It was revealed that generally YWCA officers did not feel adequately supported by the Government at all in mainstreaming process of the End Child Marriage Campaign. They felt that the campaign was political and had misplaced priorities that left the intended beneficiaries at a disadvantage. They felt that funding for example was not channelled in such a way that they as the implementers could get the most benefit out of it. One respondent said the following:

“Not enough. “Not really enough, to me I would say ...it was political, it was politically inclined so because of the same it, that political component jeopardized the purpose, the actual purpose of the project. Yea”

Another respondent reported the following:

“Problem ma programs yambili yamene Government ileta, siba chita implement muma communities ah ah, that’s where there is a problem. Monga so mwamene bana chita launch iyi End Child Marriage Campaign, banachita launch yes, but the question is who benefitted? Mwachiona ka. Kulibe support yamene ichoka ku government, monga so ma printed material yamene tingazisebenzesa kulibe. Nayo funding isilila che muma officers yabakulu bakulu ku Lusaka. So support yeve kunalibe pali iyi End Child Marriage program”

This is translated to mean the following:

The problem with programs initiated by the government is that the intended beneficiaries do not benefit from them. There is no support which comes from the Government, for example we were not given any printed material regarding the End Child Marriage campaign that we could use. Aside from that the funding received for such projects usually ends up being used by the officials in offices in Lusaka. So no, there was no support given to us for the End Child Marriage Campaign.

Similarly, findings from the YWCA Community Group Members revealed that they too did not feel supported by the Government with regard to the End Child Marriage Campaign. One community group member reported the following:

“Kuchoka chabe pamene ba Government bana chita launch ija program, kapena End Child Marriage Campaign, palibe vina vamene bana chita. So ehe tiiziba iyi campaign cuti iliko khoma palibe vina vamene bana onjeselako kuchoka paja”

Translated to mean:

Following the launch of the End Child marriage campaign, there has been nothing else done. So, yes we know that this campaign exists however nothing else was added since the launch.

Another group member responded as follows:

“Kulibe support ku chokela kuli ba Government chifukwa sembe yenzeliko sebe tikachita report kuli ba police or ba One Stop Centre ati kuli bana muma

communities yatu bamene bakwatiliwa sembe bama bwela. Manje tima chita report buti kulibe support iliyonse yamene tipeza ku choka tu Government.

Translated to mean:

The community does not feel that they receive adequate support from the Government. If they did receive support from government agencies then when incidents of child marriage are reported to the Police or the One Stop Center they would be addressed appropriately. Currently when incidents of child marriage are reported no officers make follow ups on the reports making the community not feel supported by the Government.

The study ascertained that there had not been adequate support given to the YWCA by the government in the implementation of the End Child Marriage Campaign. It further revealed that despite the referral system being well known to the community members, the response from government agencies was not equal to the task and as a result was weakening child marriage prevention efforts in Chipata District.

4.2.2 Summary

Question one sought to find out what policies were being used to guide the YWCA's child marriage prevention activities. Apart from this it also sought to understand how much involvement the YWCA as well as its community group members had in the formulation as well as implementation process of the End Child Marriage campaign.

In response to the first research question, it was discovered that the Anti-Gender Based Violence Act of 2010 was the only guiding document being used by the YWCA to guide its child marriage prevention efforts.

This research question had three sub questions. The first sub question was on the awareness of the existence of End Child Marriage Campaign by participants. The consensus was that participants were very much aware of existence of the End Child marriage campaign. Participants even provided detailed information about the launch of the End Child Marriage Campaign three years earlier.

The second sub question related to the role that the YWCA played in the formulation process of the End Child Marriage Campaign. It was discovered that majority of participants in this study did not feel that they were involved in the formulation process of the End Child Marriage campaign. In fact they felt that the campaign was imposed on them resulting in them feeling of lack of ownership to the campaign.

The third sub question pertained to if the respondents felt that they had received adequate support from the government with regard to the implementation of the End Child Marriage Campaign. It was discovered that respondents did not feel that they received enough support from the government. In fact they felt that the campaign was politicised and this lessened its effectiveness.

4.3. Strategies used by YWCA in child marriage prevention

The findings revealed that the YWCA's main child marriage prevention strategies were the use of sensitisation awareness campaign. This was done through the use of radio discussion programmes, radio plays, drama and plays. Data was collected from five YWCA officers, each of whom had participated in an interview. The same question was posed to community group members who participated in Focus Group Discussions.

The findings revealed that the YWCA was undertaking a number of activities aimed at reducing incidents of child marriage. The major theme that emerged from this question was the use of sensitization awareness campaigns. These were through the radio discussion programs, "Edu-tainment", using drama as well as through the formation of Child rights groups in selected schools.

1. Radio plays and discussion programs

It was revealed that the YWCA in Chipata district produced radio plays that dealt with the topic of child marriage, its disadvantages and what can be done to stop the practice. This way of sensitizing the community is referred to as 'edutainment'. They also facilitate interactive discussion programs on radio that deal with various issues including child marriage.

One Respondent reported the following"

“We use radio plays and host discussion programs around child marriage related issues. We use what we call edutainment, this is a combination of education and entertainment.”

2. Drama

It emerged that the YWCA in Chipata District also used drama as its preferred sensitization awareness platform. Drama was the preferred sensitization awareness platform because it pulled huge crowds and therefore enables the YWCA to reach a greater audience in the communities.

One respondent said the following:

“We also use drama. Drama is one of our most useful and impactful tool that we use in our child marriage prevention strategies”

3. Formation of groups

It was revealed that the YWCA had embarked on the formulation of groups within communities. The aim of these groups was to sensitize communities on the disadvantages as well as dangers of engaging in child marriage.

One respondent said the following:

“We have been forming groups within communities. The aim of these groups is for people to have a place where they can have access to information as well as have place where they can share knowledge and information. The Men’s Network is one such group. Child marriage is actually a topic that comes up a lot in these groups’.

This was done through consistent dialogue and allowing an environment that was conducive for sharing and learning from one another.

One respondent revealed the following:

“We have been going out in the communities to carry out sensitization awareness campaigns. And Also we’ve been sensitizing through the radios. Also Edutainment, we combine education plus entertainment, yea, we use drama

because drama is one of the most reliable crowd puller interventions”. And also we are forming child rights groups on certain schools”.

One community member advanced the following:

“Ba YWCA bamachita ma programs yambili muno mu community. For example bama chita ma drama yamene yakamba pali iyi nkhani yosintisa vikwati vabana. Penengo bama chita tuma play pa radio pali yamene iyi khnani, soti banati pangisa natuma clubs muma community mwamene tima kamba pankhani yame. Penango bama tichitilako natuma community meeting pamene nkhan ya child marriage ima kambiwako ngako”.

Translated to mean:

The YWCA has several programs dealing with child marriage in our community. For example, they organize dramas for us that deal child marriage. They also organise radio plays whose subject matter includes child marriage. Additionally they helped us form clubs where we discuss issues surrounding child marriage. The YWCA also hosts community meetings where child marriage is often discussed.

4.3.1 Summary

The findings from this research question revealed that the YWCA was using sensitisation awareness campaigns, specifically entertainment education in its child marriage prevention activities. The sensitization awareness campaigns were done using radio plays, radio discussion programs and drama.

4.4. Challenges being faced in implementation of the ECMC

The findings revealed that the YWCA was facing a number of challenges in the implementation of the End Child Marriage Campaign. Some of these challenges included questionable traditional beliefs, inadequate funding, lack of local trained community facilitators, lack of End Child marriage campaign materials, lack of access to affordable secondary education and lack of youth friendly corners

A number of themes emerged from the responses to this question. The following were among the responses from the YWCA officers:

1. **Traditional beliefs**

The study revealed that there were strong traditional and customary beliefs that made implementation of child marriage prevention programs difficult. This is because child marriage was seen as normal in traditional societies such as the one in Chipata District. One respondent stated:

“One of the barriers we are facing is tradition. Its really difficult to change someone’s mindset especially, we are talking about men, many of them are in their 60ies and their 70ies but they are victims of GBV . So trying to change them all of a sudden its something that they feel that its not even possible and looking at it from the fact that they are still in traditional land and they are being guiding by the traditional norm and customs. The same with child marriage. Traditionally there is nothing wrong with it so its difficult to change people’s minds on the issue...”

Another respondent stated as follows:

“We have a very big problem with the mindset here. People still believe in the old traditions so they see nothing wrong with marrying children off who are too young. Its really difficult to change a person how they think, so it’s a problem”

2. **Inadequate funding and funds meant for child marriage prevention activities being diverted to other projects**

It was revealed that funding for child marriage prevention activities was not readily available despite so much donor financial investment. Another finding was that money mean for child marriage prevention activities was being misappropriated and used on other projects leaving officers with no capital to facilitate child marriage prevention activities. One respondent stated that:

“what usually happens is they divert, there is no transparency at the moment, the system is very porous I can say, yea.... We

hear of this big big fundings and then everything just end in Lusaka. So its very difficult. It's a challenge that we are having even for the said projects I mentioned, according to the project documents we see huge funds but here its very difficult for that money to trickle down to us so its very difficult to implement because ideally initially according to these projects we are supposed to be going in the field 3 times in a week but sometimes it takes maybe probably 3 to 4 months and then each time when you go back to the field you have to reintroduce yourselves and so there is no grip that grip”.

Another respondent stated:

“Iyi End child marriage campaign yamene bachata launch tikayangana pabamene basebenzese ija funding ya iyi project mupeza nibamene bakulu bakulu bali mu government are the people who are chewing this money. Buti ngati they get that money no chita implement ma programs muno mu community kwamene kuli baja bana, I think that will help because we can go muma schools, tachita sensitize even mu community”

Translates to mean:

When we look at the End Child Marriage Campaign and see who is using the funding provided for it, you will find that it's the big governments officials that are 'chewing this money' If the money was channeled to the implementation of programs in the community where these child who marry young come from that would be a great help. This would enable us to go to schools and sensitize on the dangers of child marriage as well as in the communities as well.

3. Implementation of government initiated programs takes place in offices and not in the community

The study revealed that the YWCA officers felt that child marriage prevention activities took place in government offices rather than in communities who were affected by child marriage. They revealed that officials in the government made pronouncements without

going on the ground and seeing what the actual situation was and how realistic their pronouncements are. As a result of this implementing programs in the community becomes difficult. One respondent said the following:

“Ma programs yonse yamene Government ibwelesa sibama chita implement muma communities ah ah, bachita implement muma offices, muzavimvela vamene bantu ba Kamba muma communities?. Bakaziyachita implement aya ma programs muma komboni mwamene mu community, than ma programs yamene ba leta yazinkala chabe muma papers then kuja sivi chita bwanji, sivi gwila nchito. For example ti kamba nkhani yakuti no bana chita launch Ending Child Marriage Campaign kuno ku Jerusalem, buti tiyeni tiyangane bamene bachita benefit, sibanthu bamene tinakamba kuti tichite bwanji, ti chite target. Ba mene bachita ‘implement’ balimuma office yabo, sibafikako kuno ku community. Manje so munga wine fight against child marriage?”

Translated to mean:

All the programs that government brings should be implemented in the communities rather than the programs only being on paper and nothing happening on the ground. For example, the End Child Marriage that was launched in Jerusalem, let us look at who benefited from this program, it was not the intended beneficiaries but instead government officials who ‘implemented’ the program from their offices, they didn’t come to the communities. Can we expect to win the fight against child marriage like this?

4. Lack of End Child Marriage campaign material

The study revealed that the YWCA had not been provided with any physical material concerning the End Child Marriage campaign. This included posters, leaflets, brochures, t-shirts, chitenge material or training guides for traditional leaders. One respondent stated that:

“We don’t have anything we can use when sensitizing people about this program. Even now if you asked me for a poster or leaflet to see, I can’t give it to you, we just use our own initiative. We don’t have any official

End Child Marriage campaign material. We have nothing, nothing at all, not even t-shirts or posters, nothing. This makes it very tough for us to effectively sell this program to the community”.

Community members highlighted some note-worthy challenges that they were facing in the implementation of child marriage prevention activities. The following are among them:

a) Traditional beliefs

Similar to the findings from the YWCA officials, it was revealed that the community group members also felt that traditional beliefs were a huge challenge in implementing child marriage prevention activities in their communities. One respondent complained that:

“Tikayenda muma community ku chita sensitize, chintu chimodzi chamene chimatibvuta ni Mwambo. Bantu batiuza kuti ni Mwambo wasu so palibe choyipa muku kwatilisa bana basu bakali banono. Makolo bathu bana kwatila banali bana, ise nase tinakwatila tenze bana soti palibe choipa mukukwatiza bana. Nibana basu”

Translated to mean:

When we go into communities to sensitize them on child marriage, one challenge we encounter is traditional beliefs. People tell us that it is our custom so there is nothing wrong with marrying our children off young. Our parents married as children, we married as children so there is nothing wrong with marrying children off young.

b) Poverty

Another common theme that emerged when discussing the challenges faced in the implementation of the End Child Marriage campaign was poverty. People opted to marry their children off young because they could not afford to feed them or take them to school. They chose to marry their children off because they felt that their husbands would financially take care of their daughters. They were also able to collect dowry which would help sustain their households for a little while.

“I think bvuto yamene ippezeka kwene kwene mu community kuti tikumane tizibisane ivi kuti vichepekele, chinkala kuti mwamene

twankalila apa so, chi bvuta kuti muthu asiye vamene achita no bwela pano kuti amvelele naumpawi wamene alinayo aona ngati ataya ntawi yake. Monga bena bakamba kuti poverty ilegesa kuti zintu zambili zinkale zoonogeka”

Translated to mean:

The major problem to community sensitization is poverty. People find it difficult to leave whatever they are doing and attend meeting aimed at reducing incidents of child marriage because they feel like it is a waste of time. Some people say that poverty spoils many things including child marriage prevention activities.

c) Children born from girls who were removed from early marriages were rejected by grandparents

The study revealed that most girls who were removed from early marriages had had babies while in the marriage. This made it difficult to keep the girls separated from the fathers of their children because once the girls were returned to their own parents; the parents rejected the girl's children because it was one more mouth to feed. As a result girls opted to go back to their husbands. One respondent explained that:

“Baliko ba simbi benango bamena bana chosewa kuvi kwati bamene bana nkala nabana muvi kwati ivi, khoma manje bakayenda kuma kolo bao babauza kuti uyu mwani ni wasu lini, soti tinga kwanise lini kumu lyesha. So bambili ba simbi bama bwelela to vamene vitwati vamene bana chosewako”

Translated to mean:

Some girls who have been removed from child marriage situations and had children while in the marriage face difficulties when they are returned to their parent's homes. Parents tell them that the children they had in the marriage do not belong to the parents and that they cannot afford to feed them. Many girls therefore opt to go back to the same marriages they were removed from

d) Lack of access to free education

The study revealed that the lack of access to free education was a major challenge to the implementation of child marriage prevention activities. Girls once removed from early marriages are encouraged to go back to school; however, in most cases the girl's family is too poor to sponsor her education. As a result of this, girls tended to go back to their matrimonial homes because it is a better alternative to sitting at their parent's house doing nothing. One respondent stated that:

“Aba bana baka choka kuvi kwati, baenekele tubwelel ku sukulu, khoma ntawi zambili makolo sibanga kwanisa ku ba peleka ku sukulu. So chipezeka kuti pambili aba bana bama bwelelamo ku bamuna bao. So tikayenda muma communitites yatu, bantu bati unza kuti, manje olo ti lese banabatu kukwatiliwa bakali bana mufuna bakazi chita chani? Chifukwa sitinga kwanise kuba lipilila kusukulu”

Translated to mean:

When these children are removed from the early marriages they should to go to school but most times parents can't afford to take their children to school. It happens that in most instances the children go back to their husband. So, when we go out to communities to do sensitizations was are challenged by the community and asked what we want their children to be doing at home because they cannot afford to send them to school.

e) Repetitiveness of child marriage prevention messages

The study revealed that another challenge to the implementation of child marriage prevention programs was fatigue from the community. People had heard the child marriage prevention message from different organisations over and over again and they were tired of listening to this message. As a result when community group members went out on sensitization activities they are met with resistance from community members. One respondent pointed out that:

“The problem is there are many organisations doing child marriage programs so people are fed up of hearing about it. Everything that the organisations say is the same and is said in the same way so there is nothing new for people to hear. When we go out in communities they tell us that we are wasting their time because they know already about child marriage and so on. It can be good if we can come up with new more exciting ways to deliver this message.”

f) Lack of motivation.

The study discovered that there was lack of motivation by some community facilitators as well as from group members. This is because they were asked to sit in long discussions on child marriage and not given anything to eat or even transport money to return to their various destinations. As a result the number of people attending participatory meetings was dwindling more and more by the week. One respondent explained that:

“Kuti community itengeko mbali pa funika motivations. Sibonse ba pezeka mu community balibe vochita, most of them bali nanchito nama peace work, now they are here. So kuti bapeleke message bafuni at least basiya ka something kynyumba. So bakamba kuti ndiye challenge yamene ima pezeka, ka motivation kafunika”

Translated to mean:

In order for the community to participate there needs to be motivation. It is not everyone that doesn't work, most people have jobs or peace work but instead they are here. In order for them to take the message they should at least be able to leave something at home (money). This is one of the challenges, motivation is needed.

g) Lack of a youth friendly corner

The community group members expressed that there were no places where young people could go and interact as well as learn new skills and knowledge. In a nut shell there lacked a ‘youth friendly corner’. One lamented that:

“ kuli problem ina ippezeka. Mupeza ati iyi komboni kulibe youth friendly corner, where youths can go and access information, so there is a problem. Because these issues, tiyangane the whole community, bali nama areas mwamene bama kumanila ma groups aya but you find that kuti ba peze tandizo, even a brochure chabe yamene ikamba pa issue ya child marriage, it’s a problem”.

Translated to mean:

Another challenge is the lack of a youth friendly corner, a place where young people can have information about child marriage, not even a brochure can be found. This is a problem.

a) Organisations offering child marriage prevention initiatives

Findings revealed that there were several NGO’s offering child marriage prevention programs in Chipata District. Among them is the Zambia Centre for Communication Programs (ZCCP), Care/Gender Based Violence, Women In Law and Development in Africa (WILDAF) and Save Our Souls (SOS). It was revealed that these organisations had formed community groups that went around in the community sensitizing people on the dangers of child marriage and how it can be prevention.

This question was posed because the answer might reveal why despite a significant number of organisations being involved in child marriage prevention activities the Eastern Province still had the highest child marriage prevalence rate in Zambia. Further, the answer to this question would help the researcher better understand the challenges the End Child Marriage Campaign faced.

One respondent stated that:

“There are many organisations in the communities dealing with child marriage issues. For example we have Care, we have ZCCP, we have the Women in Law and even Plan International are very active in this area”.

Community members revealed that they were aware of the Human rights Commission and SOS offering child marriage prevention activities in the area. One respondent reported the following:

“ehe niziba ba Human Rights balinama programs yo sintisa vitwati vabana. Elo kuli naba SOS bamene niziba, nabeve bama sebenzela pali yamene child marriage.

Translated to mean:

I know that the Human Rights Commission has programs whose aim is to stop child marriage. I also know that SOS also has programs aimed at ending child marriage

4.4.1 Effectiveness of the End Child Marriage Campaign

The findings revealed that even though community group members felt that the End Child Marriage Campaign had been effective in reducing incidents of child marriage, YWCA officers did not think so.

This question was asked in order to identify the participant’s impressions of the success or failure of the End Child Marriage Campaign. Both YWCA officials as well as community group members responded to this question.

The YWCA officers did not feel that the end child marriage campaign had been effective in reducing incidents of child marriage. On the contrary, they argued that the campaign has actually worsened the situation. As a matter of fact, one respondent claimed that Eastern Province was experiencing a surge in child marriage incidents; however he did admit that it might just be because more people are reporting incidents of child marriage. The respondent stated that:

“We’ve seen the increase in the numbers of child marriages, like in this year alone, Eastern Province is topping according to the statistics. So the question we used to ask is what is the scenario like, is it the more we sensitize the rampant the cases become or maybe the cases are coming out because we are sensitizing people and they are reporting? So we need to do much because in cases of child marriage, school drop outs, child pregnancies, we are topping, in Zambia.”

Another respondent echoed the above sentiments revealing that:

“Unfortunately there was no sustainability; that campaign just died a natural death. To the Governments side its not active, to the civil society

side its active. Since the launch we have really not seen any follow up to the Governments side so it was not really effective”.

To the contrary, YWCA community group members, felt that there had been a reduction in child marriage incidents; however they were not sure whether to attribute that to the End Child Marriage Campaign or not. One respondent indicated that:

“Ku sionta at least kuliko, kuchokela kumboyo kwamenen kunalibe kukambika kambikapo pa nkani ya early marriages, inali worse chakuti bana benango benzo lekeza skuku kuyenda ku vi twati. Knoma pa ntawi yamene ba bungwe ... Olo ma kolo ba mene ba konda ku pishilapo bana ku vi kwati ba yamba ku yopa chifukwa muli ma Chiefs umu, va mene ba Kamba bena ba lipilisa. So chachepekelako pali pano. Kweni kweni sitinga kambe kuti nichifuka cha ija program kapena ending child marriages. Kusintisa uku nichifukwa ma NGOs monga ba YWCA olo kapena ba Plan International ba gwapo paili iyi knani ya child marriage”

Translated to mean:

There has been a reduction in child marriage incidents compared to before when people were not talking about early marriages. Things were so bad then that children would leave school to get married. Even some parents who were in the habit of sending their children off to get married are now scared to do so because Chiefs charge them for it. At the moment child marriage has reduced. However, it cannot be attributed to the End Child Marriage Campaign but instead to the work that NGOs such as the YWCA and Plan International having been doing on child marriage.

Another respondent stated the following:

“Kusinta kulipo, pankalapon reduction pa nkani ya child marriage, bambili ma Chiefs baka mvela kuti muntu ayenda ku chikwati, kapena akwatilisa mwana bama tenga action. Iyi program yamena boma ina yamba ku Jerusalem inasilila pamene paja, koma ma organisations yenango yanayambe ku sembenzela pa child marriage kudala nakudala so kusintisa kwamene taonau nichifukwa aba ma NGO bana pitilisa.”

Translated to mean:

There has been a reduction of incidents of child marriage because most chiefs take action when they hear of a child getting married or parents marrying their children off. The End Child Marriage Campaign that was launched in Jerusalem village ended at Jerusalem village, however, other NGOs have been working to reduce child marriage for years so the reduction in child marriage should be attributed to their consistency

4.4.2 Summary

The findings from research question three revealed that there were several challenges to the implementation of child marriage prevention initiatives, among them are traditional beliefs, inadequate funding, lack of access to free education and poverty. The findings further revealed that although there had been a marginal reduction in incidents of child marriage it cannot be ascertained if the End Child Marriage campaign can be credited for this reduction.

Research question three had one sub question regarding whether or not participants felt that the End Child Marriage campaign had been effective in reducing incidents of child marriage in Chipata District. It was discovered that while YWCA officers did not feel that the End Child Marriage Campaign had been effective in reducing incidents of child marriage, community group members did. This was because they felt that following the introduction of the End Child Marriage Campaign, traditional leaders were taking definitive action against perpetrators of child marriage and in so doing discouraging would be perpetrators from engaging in child marriage.

4.5 Possible solutions to overcoming challenges in the implementation of the ECMC

The findings revealed that there were a number of possible solutions to overcoming challenges to implementation of the End Child Marriage campaign. Among them were strict enforcement and harmonisation of laws pertaining to the protection of children against child marriage, train local facilitators, provide all End Child Marriage Campaign materials and to ensure that funds meant for child marriage prevention activities are challenged to them.

a) Government to monitor and regulate organisations funded under for child marriage prevention activities.

This study revealed that YWCA officers felt that project funding for child marriage prevention activities was not being used for the intended purpose. It further discovered that in order to ensure that the campaign succeeds, government needed to monitor and regulate organisations receiving funding for this program. One respondent maintained that:

“Probably if the government could come in to regulate certain organisations so that when they are funded they take the said funding, donor fund money directly to the intended projects, because what usually happens is they divert, there is no transparency at the moment, the system is very porous I can say, yea. So if they can be regulated and then maybe if the government can take that active role of maybe seeing project documents so that’s they see what each organization is doing toward the same.

b) Enforcement of laws against child marriage

The study revealed that there was need for the existing laws regarding child marriage to be enforced in order for the End Child Marriage Campaign or any child marriage prevention activity to be a success. One respondent stated the following:

“On the one hand most people are aware that marrying a child off before the age of 18 is illegal but they still do it because these laws are not being enforced.

c) Harmonization of customary and English law

The study revealed that because of the disparity in customary law and English law, it was difficult to pin down perpetrators of child marriage. It revealed that there needed to be a harmonisation of the English law and the customary law if child marriage prevention activities were to succeed. One respondent started that:

“Because there is conflict at the moment, yea, mostly the culture here or the traditional law states that any girl is eligible for marriage as long as she attains puberty, and then also the law of the land states that anybody

who marries off the girl before the age of 18 commits the felony, so there is a conflict so we had to involve our traditional leaders.”

One of the main themes that emerged from the Community group member’s presentations was the need for strong laws aimed at punishing those who are complacent in child marriages. The findings revealed that introducing strong legislation prohibiting child marriage would act as a deterrent to would be offenders. One respondent suggested that:

“Tingakonde kuti government iikeko lamulo yina yamene liza yamba kupelekako ka chilango pangono, ka punishment pa nkani ya child marriage so that banthu bankaleko na manta kuti ti silize iyi nkani iyi. Because nagi si kuza nkala ka chilango, chiza nkala cho bvuta chifukwa bantu mene bakamba kuti ‘si mwana wa boma, ni mwana wanga’ but tika yikpo ka chilango ninshi banthu baza yamba kuchita bwanji, baza yamba ku yopa. The way bana yika ya defilement na child marriage ikale chimodzi mozi. Because when we look at the issue of child marriage, kuma kala ma bvuto yambili yamene mwana a pitamo, mwachiona ka. For exampla mwana akankala na mimba kuti a pape chi mankala problem. Apezeka kuti ankala na problem ya fistula yamene ntawizina iga mupeleke ku infaa uja mwana ”

Translated to mean:

There must be a law that punishes people who marry their children off young so that people are scared of being punished. If such a law is not out in place then fighting against child marriage will prove to be very difficult, as it stand we have some people who say ‘it not the Government’s child, its my child’ but if we had a law in place they would be afraid of the punishment. Children go through so many problems when they are married off young, for example when a if a girl gets pregnant her delivery will be very difficult, in fact she could even end up with Fistula which in some cases can be fatal.

a) Train more community facilitators

This study revealed that one of the possible solutions to overcoming the challenges to the implementation of the End child marriage campaign was to train more community facilitators so that more people could be sensitized.

“We need to train more community facilitators because I think its where there is a problem, because you will find that one community facilitator akazi chokel monga palili pano, kuti muone catchment area iza nkala very vast its like putting one teaspoon in a drum full of water. That’s what happened ku Jerusalem, bana chita launch without training ma community facilitators and end result yaija project nichabe ati bana chita launch buti kulebe zambwino zamene zichokako. So what we need is that we need more community facilitators banga chite spearhead iyi project ya Ending Child marriage so that bantu ba zibe ubwino na kuyipa kwa child marriage.

Translated to mean:

Having one community facilitator servicing a huge catchment area is disservice. That is what happened in Jerusalem, they launched that campaign without training any community facilitators and as a result of that the only thing the campaign can speak of is the launch because nothing else positive has come from there.

b) Government provide print material regarding the End Child Marriage Campaign

“Government ichite print ma brochures na ma my t-shirt so that monga iyi meeting yamene tankala nayo pano, sembe twaba pasa ba belenge kuti ‘kansi ndiye kuyipa kwa child marriage uku. People will understand than kukamba chabe yapa kamwa kuti chilc marriage niyo ipa, child marriage niyo ipa”.

Translated to mean:

The Government should provide print materials for the End Child Marriage campaign so that people can be able to read for themselves. Having a brochure or a t-shirt would also help facilitators when they have meetings rather than them just talking about how bad child marriage is.

4.5.1 Summary

The findings from this research question sought to present the possible solutions to overcoming the implementation of the End Child Marriage Campaign. It was revealed that in order for challenges to be overcome more community facilitators needed to be trained, enforcement of existing laws on child marriage, introduction of stronger laws to punish perpetrators of child marriage, harmonize customary and state laws governing child marriage, provide more checks and balances regarding funding provided for the End Child Marriage campaign as well as provide End Child Marriage campaign material.

4.6 Summary of chapter

Chapter four presented the findings pertaining to the implementation of the End Child Marriage Campaign by the Young Women's Christian Association of Zambia in Chipata District. The findings were presented using research questions which were formulated based on the research objectives.

The next chapter (Chapter Five) will focus on discussing the key findings from this study.

CHAPTER FIVE

DISCUSSION OF FINDINGS

5.1 Overview

The previous chapter presented findings relating to the Assessment of the Young Women's Christian Association of Zambia implementation of the End Child Marriage Campaign in Chipata District. The Findings were presented using the research questions. This Chapter discussed salient issues emerging from the findings.

The findings focused on the four objectives of this study. The objectives were : to establish the policies that the Young Women's Christian Association of Zambia in Chipata District was using to end child marriage; to ascertain what strategies the Young Women's Christian Association of Zambia in Chipata District was using in order to complement the government initiated End Child Marriage Campaign; to identify challenges in the implementation of the End Child Marriage Campaign by the Young Women's Christian Association of Zambia in Chipata District; and to propose possible solutions to challenges to the implementation of the end child marriage campaign.

5.2. Policies used by the Young Women's Christian Association of Zambia in Chipata District to guide child marriage prevention efforts.

It was established that the Anti-Gender Based Violence (GBV) Act of 2010 was the only guiding document being used by the YWCA in its child marriage prevention efforts. The YWCA child marriage prevention activities were hinged solely on this Act. The officers interviewed were not aware of any specific child marriage prevention policy or Act of Parliament in existence at the time the interviews were conducted. They hinted that the lack of specific child marriage prevention policy or Act of Parliament put child marriage prevention efforts in a precarious position as it leaves the efforts without adequate legal and documental support. Girls Not Brides (2017) concurs with this assertion and advocates for the formulation of specific child marriage prevention policies as they play an essential role in the fight against child marriage. They emphasize that the lack of policy frameworks can prove to be a hindrance in child marriage

prevention as a strong policy system can provide an important backdrop for improvement in services, changes in social norms as well as girls' empowerment.

From the findings it was clear that generally respondents were aware of the End Child Marriage Campaign, in fact many of them were able to give details of its launch. This aspect may be related to Kotter's first step in his eight step process for transformational change. Kotter proposes that it is important to create a sense of urgency and awareness about an issue. The End Child Marriage Campaign did an exceptional job at announcing its presence; in essence this move put the campaign at an advantageous and made a significant stride in ensuring that campaign led to transformational change.

However, it is important to note that in 2016 the National strategy on ending child marriage (2016 – 2021) was launched by the Government of Zambia and spearheaded by the Ministry of Gender. The national strategy was aimed at accelerating national efforts to end child marriage by 2030 through the implementation of a multi-sectoral operational framework and is a reflection of current national and global trends and efforts, including Zambia's campaign to end child marriage which was launched in 2013.

The YWCA officers who were interviewed for this study expressed ignorance on the existence of this national strategy. This finding suggests that there had not been effective communication that took place between the Government of Zambia and the YWCA. The YWCA is a key partner in the fight against child marriage and as such, it is expected that there should be a more responsive communication channel between the two stakeholders. The implication of this finding is that the linkage between the government and stakeholders is weak; this is a counterintuitive development. This argument is supported by Plan (2013:52) which suggests that

“action to eliminate child marriage must involve strong commitment and concerted action by stakeholders at multiple levels.... This requires collaboration and partnership between relevant government departments ..., law enforcement agencies, the judiciary, child protection services ..., traditional leaders, civil society organisations and communities”.

The other assumption that can be drawn from the YWCA Chipata officer's lack of knowledge on the existence of the national strategy is that the channel of communication between the YWCA

head office in Lusaka and the Chipata YWCA office is not clear. To further demonstrate this, the study uncovered that while senior YWCA officers felt that they had played a significant role in the formulation process of the End Child Marriage Campaign, the community group members and lower level YWCA officers did not feel they participated in the formulation or implementation process of the said campaign. The latter actually felt that the campaign was imposed on them, resulting in a feeling that it was simply brought to them and they therefore felt no ownership of the End Child Marriage Campaign whatsoever.

These findings agree with Kotter's Change Management theory that proposes eight stages to transformational change. These stages include communication of the vision to stakeholders frequently and convincingly. All stakeholders must understand what the vision is, what role they play in fulfilling that vision and how the vision must be carried out. This is so that they are able to sell the vision and guide others in order for them to shift to a place where they feel empowered to advocate for the change (Campbell, 2008)

From the findings, it is evident that the vision for the End Child Marriage campaign was not clearly communicated to all interested parties. The manner in which the campaign was transmitted to lower ranking YWCA officers as well as YWCA community group members was ineffective as they subsequently felt that they were neither part of the End Child Marriage campaign, nor did they feel that the campaign belonged to them. They felt no ownership to the campaign and that unfortunately has lessened their effectiveness in helping implement this child marriage prevention initiative. The change management theory also suggests 10 possible contributors to the failure of change. Among these contributors include haphazard communication and gaps in change agent skills which are as well evident in the findings.

5.3. Strategies used by the Young Women's Christian Association of Zambia in Chipata District for child marriage prevention

The findings revealed that "edu-tainment" more commonly referred to as entertainment-education (EE) was one of the strategies used by the YWCA in its child marriage prevention strategies. Entertainment-Education is the process by which media messages are purposefully designed and implemented to be both entertaining and educative. This is done to increase audience members' knowledge about an educational issue, create favourable attitudes and influence behaviour and cultural norms (Josef 2007). The study uncovered that EE through

specifically drama, was the preferred child marriage prevention strategy utilized by the YWCA in Chipata District as it was their most effective one.

This finding mirrors Girls Not Brides (2017) sentiment when they suggest that combining entertainment and education makes it easier to address more sensitive subjects such as child marriage. This is because they can be presented in a non-threatening and entertaining way that resonates with people's daily lives. As a matter of fact, EE can show the harmful impact of child marriage and what girls can achieve if they are educated and empowered to make their own choices". This finding is in sync with the position of UNICEF (2011), Lacayo and Singhal (2008) who propose that EE has the ability to stimulate public discourse on important social issues in a non-threatening manner.

EE if properly channelled has the ability to reach a wide audience and be very impactful. If the YWCA in Chipata District had been availed adequate support in mainstreaming then End Child Marriage Campaign into its already existing programs, the campaign's reach would have been more pronounced in its every-day activities. It is important for future child marriage prevention initiatives that efforts are made to incorporate them into existing child marriage prevention initiatives being run by stakeholders.

The findings also divulge the noticeable absence of the incorporation of traditional leaders as one of the strategies being used by the YWCA in its implementation of the End Child Marriage campaign. The campaign aimed to foster and support greater participation of traditional leaders in child marriage prevention. The fact that including traditional leaders in greater roles within their programs was not specifically mentioned, suggests that this is not being done. It would not be remiss to suggest that had the YWCA been rigorously implementing the End Child Marriage campaign, the consistent inclusion of traditional leaders in their child marriage prevention initiative would have been highlighted in the findings. It can therefore be concluded that the YWCA was not implementing the End Child Marriage campaign as much as they are expected to.

5.4. Challenges being face by the Young Women’s Christian Association of Zambia in the implementation of the End Child Marriage Campaign in Chipata District.

This objective aimed to uncover the factors that were hindering the YWCA’s implementation of the End Child Marriage campaign in Chipata District. The findings revealed that cultural and traditional beliefs were so deeply entrenched in the community that they provided validation to those involved in child marriage. This posed a significant threat to the implementation and viability of child marriage prevention initiatives.

In concurrence, Plan international (2012:1) alludes to the fact that

“traditional and patriarchal beliefs towards gender roles, rooted in social, cultural or religious customs, can insulate and perpetuate the practice of child marriage. ... Research has shown that social norms and beliefs often determine marriage and childbearing as the main life path for girls”.

In certain contexts, entrenched attitudes and beliefs about the expected roles of men and women and boys and girls, combined with other extenuating factors may mean that most parents view girls as more of a burden than boys.

Similarly, Bayisenge (2010) is in agreement with the above findings as well. He explains that in societies with high child marriage prevalence rates, there is strong pressure on families to conform. The out dated notion of an ideal age for marriage, the desire for submissive wives, and other customary requirements are all enshrined in local customs or religious norms.

The findings of this study also revealed that child marriage prevention efforts were being weakened by the lack of enforcement of existing laws by law enforcement authorities. Respondents lamented that when they went to the police or other offices authorized to receive child marriage complaints to report incidents of child marriage, there was no follow up. This inaction discouraged community members from reporting further incidents of child marriage. It also created an enabling environment for perpetrators of the crime of child marriage to get away with it; this, in their view, encouraged more people to engage in child marriage. This finding

echoes IPPF (2006), Plan International (2013) and Ferdousi's (2013) position to the effect that although early marriage is legally prohibited in many parts of the world, occurrences of early marriage are still happening especially in rural communities. Ferdousi (2013) insists that; despite there being laws against Child marriage these laws are often not fastidiously enforced.

This study further discovered that one of the major challenges to the implementation of child marriage prevention initiative was the high poverty levels being experienced in communities. Respondents stated that most parents who married their daughters off young used poverty as a justification for it. Parents who in some instances could barely afford to feed their children one meal per day opted to marry their daughters off as soon as they attained puberty in order to reduce the number of mouths to feed in the home. The collection of Lobola (dowry) was an extra incentive to marry their daughters off at a young age; the Lobola payment would allow them to keep poverty at bay if only momentary.

This finding correlates with the Tanzania Women Judges Association (2011) who put forward the argument for a direct relationship between poverty and child marriage. They maintain that the prevalence of child marriage correlates with levels of household wealth. This is to say that as household wealth increases, child marriage gradually declines and as household wealth decreases, child marriage gradually increases in response. According to them

“... girls from the poorest 40 per cent of households are much more likely to marry before they are 18 years old than girls from economically advantaged households. Analysis of UNFPA data across 78 developing countries shows that more than half (54 per cent) of girls in the poorest wealth quintile are child brides, compared to only 16 per cent of girls in the richest 20 per cent of households” (Tanzania Women Judges Association, 2011: 26).

Human Rights Watch (2014:38) concurs with the above; stating that

“Dowry payment is a major factor driving child marriage in Tanzania. Dowry is negotiated by a man and his family and is paid to a woman's family in the form of money, cattle or other livestock, or a combination of both. Although common in many Tanzanian communities, dowry payments vary depending on ethnic group,

family wealth, and other cultural and social considerations, such as the lightness of a girl's complexion..."

It also emerged from the study that participants felt that secondary school education was inaccessible to them because it was prohibitively expensive. As a result of this, respondents stated that parents opted to marry their daughters off after they completed their primary school education rather than attempting to mobilize what seemed like insurmountable amounts of money for families living in poverty. The lack of access to Secondary school education due to prohibitively high costs associated with sending children to school was another hindrance to the implementation of child marriage prevention initiatives. Respondents narrated how community members challenged them on what they should do with their daughters considering that they can't afford to send them to secondary school.

This finding agrees with a Plan International (2017) report that elucidates that the cost of education is a barrier to girl's education. It suggests that:

"Though education should be free, there are a lot of costs associated with sending children to school. The cost of uniforms, textbooks or bus fare can be too much to bear for a family living in poverty. Too often, parents choose to keep their girls at home and send the boys to school instead (Plan International 2017:1).

However, respondents did not highlight the specific need for girls to have access to education in preference of boys but instead advocated for access for all children (both boys and girls). This finding is in divergence with Plan (2013:45) who propose that:

"...getting and keeping girls in school, and ensuring they receive a quality primary and secondary education may be one of the best ways to foster later consensual marriage. It will also contribute to delayed sexual initiation, lower rates of HIV infection, reduced maternal mortality and morbidities, and greater gender equality..."

Respondents in this study emphasized the need for comprehensive access to secondary school education for both boys and girls as a possible solution for overcoming challenges

to implementation of the End Child Marriage campaign. They proposed that both sexes needed to be kept occupied with school and given a fair chance to better their lives and not only emphasis the need for girls to have access to secondary school education.

The findings also revealed that lack of funding was another major hindrance to implementation of the End Child Marriage campaign. This finding echoes Baker et al (2013) who suggested that insufficient funding posed a challenge to implementation of child marriage prevention initiatives.

In this study Kotter's change management theory was used as a yard stick to compare what should be done in order to achieve transformational change and what had actually been done with regard to the End Child Marriage Campaign.

Kotter's Change Management Theory proposes eight steps for transformational change. The first stage in this process was to create a sense of urgency and awareness about a problem; from the findings it was evident that that had been achieved. All the respondents interviewed stated that they had heard about the End Child Marriage Campaign and that they knew of the negative effects of child marriage. It was clear that a sense of urgency had been created by the government on the dangers of child marriage,

The next stage in Kotter's transformational change process was to creating guiding coalitions. This was done by through the creation of a consortium of 10 government line ministries, international and local NGOs as well as the private sector that was formed by the government.

The third stage in Kotter's change management theory was to develop a vision. This was successfully done through the 'Zambia free of Child Marriages by 2010' which was the Vision of the End Child Marriage Campaign.

Step fourth step of Kotter's change management theory was to communicate the vision and enlist volunteers. Traditional leaders were enlisted and empowered to act as agents of change in the End Child Marriage Campaign.

The fifth stage was empowering others to take action, by removing barriers to. This stage was not correctly done as was evidenced by the findings that revealed that local facilitators had not been trained, campaign materials not been provided and funding not being availed thus lessening the chances of transformational change taking place.

The sixth stage of Kotter's Change Management theory was to create short term wins, this was not accomplished. The seventh stage was sustaining acceleration regarding the problem and the solution. The findings revealed that there was no consistency in the End Child Marriage Campaign therefore putting the campaign at a disadvantage.

The final state in transformational change was to institute the change. The findings show that steps four, five, six, seven and eight had not been adequately done.

Kotter's Change Management Theory proposes 10 contributors to failure of transformational change management among them include weak follow through by sponsors and not investing sufficient resources in the change. Resources not only include human resources but also financial support. Obstacles to implantation of change must be removed in order for the change to take effect. It may involve providing incentives for embracing change, and feedback on how they can use the changes for their benefit (Campbell, 2008). It may therefore be concluded that the End Child marriage campaign had not successfully ensured transformational change in the fight against child marriage in Zambia.

5.5. Possible solutions to overcoming challenges to the implementation of the end child marriage campaign.

This objective sought to present possible solutions to overcoming the challenges being faced in the implementation of the end child marriage campaign.

The findings of this objective divulged that there was need for robust legal frameworks and harmonization of customary and English laws. They further revealed the need for stringent enforcement of existing laws against child marriage. Respondents disclosed that there was need for the police to act as soon and swiftly as possible when incidents of child marriage were reported to them. They insisted that the police should be seen to be taking the issue of child

marriage seriously and that must reflect in their execution of their duties. In the same vein, respondents urged the law enforcement agencies to ensure that all those involved in the perpetration of child marriage be punished to the fullest extent of the law.

This finding is in agreement with Maswikwa et al (2015) who make a spirited argument for the powerful role that the legal frameworks play in protecting girl's rights. Similarly, the Tanzania National Bureau of Statistics and ICF Macro (2010) propose that weak enforcement of existing laws has meant these laws have had little impact. In fact, they suggest a number of possible reasons for this including police officers not having adequate training in dealing with cases of child marriage; that the police do not see it as their job to prevent child marriages, or they defer to the parents' wishes negating what the law orders. This finding also agrees with Bantebya et al (2014) who suggest lack of implementation of policies and laws that seek to protect children has been noted to fuel child marriage.

The respondents added that strict enforcement of current child protection laws was one of the ways to deter would-be perpetrators of child marriage. They revealed that strict application of the law would help in the implementation of the End Child Marriage Campaign as people would be more willing to listen to the message when they see what the consequences of participating in child marriage are. This finding is in agreement with UNICEF India (2016) who observed that laws surrounding child marriage prevention are weak and as a result this makes implementation of child marriage prevention strategies challenging.

The study further revealed that there was need for local community facilitators trained in the End Child Marriage Campaign. The participants revealed that when the End Child Marriage Campaign was launched, no community facilitators had been trained. This resulted in the campaign fizzling out just as soon as it had been launched. The campaign lacked stamina because there were no community facilitators to keep the momentum. The participants therefore urged the government to ensure that local community facilitators were trained in future if they wish to have more of an impact. Greene et al (2015) concur and suggest that facilitators play a vital role in helping implement child marriage prevention efforts.

Respondents' revealed that poverty was a hindrance to the implementation of the End Child Marriage campaign, they suggested that the government should facilitate economic livelihood opportunities. This, in their view, would help eliminate one of the major factors hindering child marriage prevention initiatives. This finding is in tandem with Human Rights Watch (2014) and Tanzania Women Judges Association (2011) who submit that child marriage is closely linked to poverty. Likewise this finding is supported by Rubin et al (2009) and Lubaale (2013) who assert that poverty has been reported to fuel the prevalence of child marriage in many communities in Uganda where a girl may be conserved as an economic asset from which families can gain wealth.

Respondents in this study suggested that community members would be more inclined to listen to or participate in child marriage prevention initiatives if they were able to provide sustenance to their families. They indicated that poverty levels were high in their communities and introducing economic livelihood opportunities would aid in ensuring a more receptive audience when they went out into communities.

Economic livelihood opportunities would also help girls become economically empowered; a factor which would allow them to contribute to the family. This finding agrees with Plan International (2013: 46) that

“... providing livelihood opportunities for unmarried girls during adolescence, particularly once they have finished education, or incentives to girls and their families to delay marriage and remain in school. The provision of age-appropriate income-generating opportunities could be accompanied by the provision of special vocational and livelihood training, particularly in non-traditional sectors, directed at increasing girls' access to improved earning opportunities”.

This finding is also in tandem with IPPF (2006), who proposes that child marriage is valued as an economic coping strategy empowering girls and by giving them the opportunity to contribute financially to the household it does not only give girls a sense of pride and self-worth but also makes them less vulnerable to be pressured into child marriage or to succumb to the advances of

potential suitors. In so doing, creating an environment that facilitates the reduction in incidents of child marriage.

Apart from this, introducing economic livelihood opportunities into vulnerable communities would ensure that parents had an income that would help them to feed their families sufficiently and as such make girl girls less vulnerable to being forced into child marriage. This findings was also in accordance with Population Council (2015:1), who suggest that ‘when families and communities recognize the harms of child marriage and have economic alternatives, they will delay the age at which their daughters get married’.

The study also revealed that there was need for the provision of all materials (print, media and web) pertaining to the End Child Marriage Campaign. Respondents stated that they had never seen any End Child Marriage Campaign posters, leaflets, booklets or pamphlets. They indicated that having access to these materials would help in the implementation of the End Child Marriage Campaign because it would give community members something physical to look at and make reference to. Without access to any physical material the End Child Marriage Campaign seemed like only a theory to the participants, they lamented about how challenging it was to try and implement the End Child Marriage Campaign without anything to present to people. It was revealed that participants would like to have access to promotional material such as t-shirts and caps containing the End Child Marriage Campaign message. The participants felt that t-shirts and caps would pick the community’s attention and provide a good opportunity to go into greater detail about the End Child Marriage Campaign.

Further, this study revealed that there was need for the Government of Zambia to monitor and regulate funding disbursed for the End Child Marriage Campaign. The participants complained that money that was earmarked for the End Child Marriage Campaign implementation was being diverted to other things. They lamented that on paper huge sums of money had been set aside for this campaign and yet the reality on the ground was that the money had not trickled down to the community. This they claimed was one of the reasons why the End Child Marriage Campaign was so challenging to implement. The lack of resources made facilitation of the End Child Marriage Campaign near impossible. In their view providing checks and balances over the use of

funds meant for the End Child Marriage Campaign would help facilitate the effective implementation of the End Child Marriage Campaign.

5.6 Summary

This chapter discussed the findings regarding the study assessing the Young Women's Association of Zambia implementation of the End Child Marriage Campaign in Chipata District. The findings were discussed in relation to the research objectives were linked to the theoretical framework provided in Chapter one.

The major findings were discussed. These findings that were discussed included the lack of specific child marriage prevention policy, entertainment education being used as the major strategy child marriage prevention strategy by the YWCA. Challenges to implementation of the end child marriage Campaign were also discussed as well as possible solution to overcoming them.

The next chapter (Chapter six) will present the conclusion of this study as well as make recommendations in light of the findings discussed in this Chapter.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

6.1 Overview

The previous chapter discussed the major findings presented in chapter four. This chapter offers the conclusion to the study. It also provides recommendations based on the research findings and the theoretical framework.

6.2 Conclusion

The study was based on four objectives. The first objective being to establish what policies the Young Women's Christian Association of Zambia in Chipata District was using to guide its efforts to end child marriage.

The study objective was successfully fulfilled and research question was answered as well. The study established that the Young Women's Christian Association of Zambia in Chipata District was using the Anti-Gender based Violence Act of 2010 to anchor its child marriage prevention activities. YWCA officers interviewed indicated that they were not aware of any specific child marriage prevention policy or Act of Parliament at the time the interviews were conducted.

It was established that there was need for specific child marriage prevention policy to be established if the war against child marriage was to be won. This is in tandem with Girls Not Brides (2017) who put up a spirited argument for the necessity of specific child marriage prevention policy as the lack of one may cause a hindrance to the implementation of child marriage prevention initiatives.

This study is compelled to draw the same conclusion that a specific national child marriage is necessary if child marriage prevention efforts are to yield positive outcomes. In a nutshell, objective one established that the YWCA in Chipata District was only utilizing the Anti-Gender Based Violence act of 2010 to anchor its child marriage prevention initiatives. It also established the need for a specific child marriage prevention policy.

The second objective sought to ascertain what strategies the Young Women's Christian Association of Zambia in Chipata District was using in its child marriage prevention efforts. The findings adequately addressed the research objective and research question. The study established that the YWCA in Chipata District used several strategies in its child marriage prevention efforts. However, its most preferred strategy in its child marriage prevention efforts was Entertainment education (EE), more specifically the use of drama. The study also discovered that there was no specific mention made by YWCA officers on incorporation of traditional leaders in the YWCA's programmes. This would suggest the End Child Marriage campaign is not being implemented as vigorously as it can be by all stakeholders involved.

The third objective of this study was to identify factors hindering the Young Women's Christian Association of Zambia in Chipata District's implementation of child marriage prevention initiatives. The study established that there were a number of challenges that the YWCA was facing in implementing the End Child Marriage Campaign. Among the major factors hindering the implementation of End Child Marriage Campaign was the deeply entrenched cultural and traditional beliefs that were boosted by high poverty levels being experienced in communities.

Apart from this, lack of trained local facilitators in the End Child Marriage Campaign as well as lack of End Child Marriage Campaign materials and lack of funding were some of the other factors hindering the YWCA's implementation of the End Child Marriage Campaign. It may therefore be concluded that these hindrances need to be addressed if the End Child Marriage campaign or indeed any other child marriage prevention initiatives are to be impactful.

The fourth objective sought to investigate possible solutions to overcoming hindrances to the implementation of the End Child Marriage Campaign. The study revealed that there was the need for a specific national policy on ending child marriage, the provision of economic livelihood opportunities, access to affordable secondary education especially with a focus on girls, provision of End Child Marriage Campaign material as well as monitoring of funds slated for the End Child Marriage Campaign.

6.3 Recommendations

Based on the findings, the study makes the following recommendations:

- i) that the YWCA head office in Lusaka should ensure that all its members in all its branch offices are well oriented on national child marriage prevention initiatives; this may be done by conducting annual training workshops;
- ii) that the YWCA head office should communicate all national child marriage prevention initiatives as soon as they are pronounced;
- iii) that the Government of Zambia through the Ministry of Gender should provide appropriate orientation to stakeholders (such as the YWCA) on the End Child Marriage campaign or any future child marriage prevention initiatives and highlight the role that they are expected to play in this initiative;
- iv) that the Government of Zambia through the Ministry of Gender should make available all materials (print, broadcast and web) pertaining to the End Child Marriage Campaign so as to ensure that a unified message is being transmitted; and
- v) that the Government of Zambia through the Ministry of Gender should monitor the disbursement and use of funds allocated to the End Child Marriage Campaign. This is in order to provide some transparency as well as ensure that funds are going to their intended purpose.

6.4 Proposed areas for further research

The following are proposed areas for future research:

1. A comparative study of the effects of child marriage on married boys and girls.
2. An investigation into factors that led to child marriage among boys.
3. A case study of an adult woman married to a young boy.
4. What factors influence children to insist on marrying?

6.5 Summary

This Chapter provided the conclusion for this study in relation to its purpose, objectives as well as theoretical framework. It has also presented recommendations based on the findings as well as proposed areas for further research.

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Appendix 1

Consent Form for YWCA Officers

You are being asked to take part in the research study “**An assessment of the implementation of the End Child Marriage Campaign by the Young Women’s Christian Association of Zambia in Chipata District, Zambia**”.

Right to Refuse or Withdraw

You were selected to participate in this study because of the position you hold in the YWCA. Your participation in this study is entirely voluntary. You may refuse to take part in the study **at any time** without affecting your relationship with the researcher. You have the right not to answer any single question, as well as to terminate the interview at any point you so choose at any point during the process; additionally, you have the right to request that the interviewer not use any of your interview material.

Confidentiality

This data collection procedure for this study ensures anonymity. The researcher will not be collecting or retaining any information about your identity. No information will be asked of you that might lead to your identity being discovered; only your signature and date of interview will be required. The information gathered from this study will be used for purely academic purposes. No harm will befall you as a result of taking part in this study, to ensure this you are guaranteed of total anonymity.

Right to Ask Questions and Report Concerns

You have the right and are encouraged to ask questions about this research study and to have those questions answered by the researcher before, during or after the research. If you have any further questions about the study, at any time feel free to contact the researcher, Akambiya Mwanza at email akambiya@gmail.com .

Purpose of the study

This study intends to assess the implementation of the End Child Marriage Campaign by the Young Women’s Christian Association of Zambia in Chipata District, Zambia.

Consent

Your signature below indicates that you have decided to volunteer as a research participant for this study, and that you have read and understood the information provided above. You will be given a signed and dated copy of this form to keep

Subject's Signature: _____ Date: _____

Researcher's Signature: _____ Date: _____

Appendix 2

Consent Form for YWCA Community Members

CONSENT FORM

You are being asked to take part in the research study “**An assessment of the implementation of the End Child Marriage Campaign by the Young Women’s Christian Association of Zambia in Chipata District, Zambia**”.

Right to Refuse or Withdraw

You were selected to participate in this study because you are a member of a YWCA community group. You were selected for this study at random. Your participation in this study is entirely voluntary. You may refuse to take part in the study **at any time** without affecting your relationship with the researcher. You have the right not to answer any single question, as well as to terminate the interview at any point you so choose at any point during the process; additionally, you have the right to request that the interviewer not use any of your interview material.

Confidentiality

This study is anonymous. The researcher will not be collecting or retaining any information about your identity. No information will be asked of you that might lead to your identity being discovered; only your signature and date of interview will be required. The information gathered from this study will be used for purely academic purposes. No harm will befall you as a result of taking part in this study, to ensure this you are guaranteed of total anonymity.

Right to Ask Questions and Report Concerns

You have the right and are encouraged to ask questions about this research study and to have those questions answered by the researcher before, during or after the research. If you have any further questions about the study, at any time feel free to contact the researcher, Akambiya Mwanza at email akambiya@gmail.com .

Purpose of the study

This qualitative case study intends to assess the implementation of the End Child Marriage Campaign by the Young Women’s Christian Association of Zambia in Chipata District, Zambia.

Consent

Your signature below indicates that you have decided to volunteer as a research participant for this study, and that you have read and understood the information provided above. You will be given a signed and dated copy of this form to keep

Subject's Signature: _____ Date: _____

Researcher's Signature: _____ Date: _____

Appendix 3

Interview Guide for YWCA Officers

Data collection instrument in respect to the study “**An assessment of the implementation of the End Child Marriage Campaign by the Young Women’s Christian Association of Zambia in Chipata District, Zambia**”.

1. What guiding policies are you using to implement the end child marriage campaign?
2. What strategies have you used/ did you use in the past with regard to ending child marriage?
3. What role did YWCA play in the formulation process of the End Child Marriage Campaign?
4. Are you aware that a National Strategy for the End child marriage campaign was launched in 2016?
5. Do you feel that you have received adequate support from the government to effectively implement the end child marriage campaign into your various programmes?
6. How many programmes does the YWCA Chipata branch run?
7. What YWCA programmes has the end child marriage campaign been integrated into?
8. How did you decide which programmes to integrate the end child marriage campaign into?
9. What specific activities does the YWCA carry out with regard to the End Child Marriage Campaign?
10. In your opinion, has the end child marriage campaign been effective in reducing incidents of child marriage?
11. What challenges have you had in implementing of the end child marriage campaign?
12. How do you think the end child marriage campaign can be improved to make it more effective?

Appendix 4

Focus Group Discussion Guide for YWCA Community Group Members

1. What strategies are you aware of the YWCA using in their child marriage prevention efforts?
2. What role do you feel you played in the formulation process of the End Child Marriage Campaign?
3. Are you aware that a National Strategy for the End child marriage campaign was launched in 2016?
4. Do you feel that you have received adequate support from the government with regard to the End Child Marriage Campaign?
5. How many programmes are you aware of the YWCA in Chipata running?
6. What specific activities does the YWCA carry out with regard to the End Child Marriage Campaign?
7. In your opinion, has the End Child Marriage Campaign been effective in reducing incidents of child marriage?
8. What factors do you think are hindering your implementation of the End Child Marriage Campaign in your communities?
9. What do you think can be done to overcome the hindrances to the implementation of the End Child Marriage Campaign?