



Analysis of Communication Practices Used in Halting Child Marriage: The Case
of PAdet-Plan International, Fagita Lekomma Woreda, Awi Zone, Amhara
Regional States

By

Tsion Molla

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Acronyms and Abbreviations

AU	African Union
BCC	Behavior Change Communication
CRC	Children’s Right Convention
CSA	Central Statistics Authority
ENCSHTP	Ethiopian National Communication Strategy Plan against HTPs
FGM/C	Female Genital Mutilations/Cuttings
FGD	Focus Group Discussion
HTP	Harmful Traditional Practice
ICRW	International Center for Research on Women
KII	Key Informant Interview
MoWCYA	Ministry of Women Children and Youth Affairs
NGO	Non-Governmental Organization
PAdet	Professional Alliance for Development
SPSS	Statistical Package for Social Science
TV	Television
UNICEF	United Nations International Children’s Emergency Fund
UNFPA	United Nations Fund for Populations Activities
UNDP	United Nations Development Program

Abstract

In Ethiopia Child Marriage has been identified as one of the harmful traditional practices. It is also recognized as social practice that adversely affects the lives of young girls. Therefore, this specific study attempted to identify the existing child marriage communication practice and its impact on the study population at Fagita Lakoma Woreda, Awi Zone, Amhara Regional State.

In order to answer the research questions of the study both quantitative and qualitative data collection techniques were employed. As data collecting instruments Questionnaire, Focus Group Discussion (FDGs) and Key Informant Interviews (KII) were carried out. This helped to assess the behavioral changes attained among parents and identified the impacts of the existing communication practices among all other intervention mechanisms.

According to findings of the data, interpersonal communication has an immense role in changing the behavior of parents. Churches and school compounds have been also identified the most effective setting for the community conversation program (interpersonal communications) and peer-education. Conversely, the role of mass media was insignificant to the changes attained so far. Though some of the respondents reflected they own TV and Radio at home, they also mentioned the seasonality of messages against child marriage. Plus, the Woreda does not have local FM radio and TV station. The government officials mentioned absence of mass media transmission as a challenge in alleviating child marriage to address parents with frequent informative and educational messages. Lack of infrastructural facilities, remoteness of majority of the Kebeles also hinders the interpersonal communication practices.

Key words: Communication, Harmful Traditional Practice, Child Marriage, Amhara National Regional Administrative State, Ethiopia

CHAPTER -ONE

1.1. BACKGROUND

Harmful Traditional Practices (HTPs) are sets of social practices done by the society without reasoning and cognition. These HTPs are long-lived and deeply rooted in values and cultures of most traditional societies, making it difficult to be abandoned easily. Child marriage, Female Genital Mutilation (FGM), child abuse and exploitation, child trafficking, and abduction are among the predominant HTPs being practiced in Ethiopia. These practices highly impede the social well-being of the society in general and girls and women in particular. In fact, there have been controversies over the conception of harmful traditional practices across cultures. In the mid of such contestations, authors such as Kouyate. (2009:2) epitomized harmful traditional practices as noted in the subsequent indentation.

Harmful traditional practices can be defined as all practices done deliberately on the body or the psyche of a human being for no therapeutic purpose, but rather for cultural or socio-conventional motives and which have harmful consequences on the health and the rights of the human being. As such, these practices do negatively impact, often irreversibly, the life of the girl, the spouse, the mother, the husband or their family members; it is therefore a social phenomenon.

These traditional practices are diverse, and some of them severe, being performed in different societal setup with adverse effect especially on girls' life in developing countries. From the prevailing definitions, it is worthy to note that HTPs social constructs practiced over a course of time in various societies. "Stem from value-based discrimination against particular groups of people. They challenge the fundamental rights of the people affected by them and are rooted in cultural and social norms and sometimes religious beliefs" (Girl Hub Ethiopia, 2015:6).

According to Ministry of Women, Children and Youth Affairs (MoWCYA, 2013), Harmful Traditional Practices are practices which violate and adversely affect the physical, sexual, psychological well-being as well as human rights and socio-economic participation and benefits of women and children. Girls are the primary victims of these traditional practices; it affects the overall well-being of their life in particular and the family they built; this definitely has a direct impact in the whole societal system. Child marriage is one of these severe traditional practices which kept girls behind all societal privileges.

1.1.1. Child Marriage

Child marriage often identified as among the most severe forms of harmful traditional practices. According to UNFPA (2006), child marriage, also known as early marriage, is defined as a marriage carried out under the age of 18 depending the laws and regulations of countries. At this age a girl is physically, physiologically and psychotically not capable to shoulder the responsibilities of marriage and childbearing. Almost all girls who marry under age ensues the will of their parents. It is their families who decide on behalf of their daughters; mainly to maintain their social prestige in their community. In some cases, they also want to secure economic and social gain, want to keep up their value in the society and they also believe that it is upholding of preceding traditions.

“Child marriage is widely acknowledged to be a harmful socio-cultural practice that is both a cause and an outcome of human rights violations (Maswikwa et al., 2015:58). Girls are the direct victim of the practice, early child bearing and giving birth while they are physically unfit is their challenge, added to the existed dominancy of the patriarchal social system it is always girls who are affected by child marriage. Therefore, it is a threat for girls than boys in developing countries including Ethiopia.

Though it is clearly stated and affirmed under several international declarations that child marriage is a violation of young girls’ human right; families are still wedding their girls in developing countries. Globally the practice is highly widespread including South Asian and African countries. As located in Africa, Ethiopia is also one of the places where girls’ right is highly violated due to child marriage. The extract below communicates the worsening situations of child marriage across diverse countries. In tandem with, Kouyate, (2009:2) contends that:

Globally, almost 400 million women aged 20-49 (or 41% of the total population of women of this age) were married or entered into union while they were children (i.e., before they became 18 years old). It further noted that, although the proportion of child brides has generally decreased over the last 30 years, in some regions child marriage remains common, even among the youngest generations, particularly in rural areas and among the poorest.

Child marriage is also a challenge for girls in Ethiopia especially for those who live in rural areas. According to the most recent demographic survey in 2011 there is a progress toward the abandonment of child marriage in Ethiopia.

“The median age for women to marry is 16.5 years and 40 % of all women in their early 20’s was married before they turned 18. On a national level 8% of the youngest group of women those aged 15-19 were married before their 15th birthday. Similarly, while over 40% of women aged 20-24 were married before adulthood, this figure represents significant progress given that nearly three-quarters of women aged 45-49 were married as children”

The above extracts and reported numbers demonstrates the prevailing severity of child marriage across cultures and countries. Yet, the substantive parts of the predicaments associated with child marriage have not been well documented, communicated and disseminated, to which the subsequent paragraphs are devoted to discuss the interface of communication practices with child marriage.

1.1.2. Communication Practices and Child Marriage

Communication entails an essential element in human life. Human beings interact each other at all levels of communication in a very dynamic way either verbally or non-verbally. People are with ongoing interaction using different mode of communication such as intrapersonal within themselves, interpersonally with their immediate friends, families and workmate, group communication where one or two people addressing the majority. Mass communication is also another dimension that kept people interacting and exchanging information at a larger scale.

One of the pioneer scholar in the field of communication David Berlo (1960), defined communication as, “a process, if we accept the concept of process, we view events and relationships as dynamic, ongoing, ever changing, continuous. When we label something as a process, we also mean that it does not have a beginning, an end, a fixed sequence of events. It is not static, at rest. It is moving.

Hence, communication has different mode of approach through it people exchange ideas, thoughts, feelings, perceptions to make meaning out of it, not simple transmission of message. Unless the message creates meaning and influence behavior of receiver/audience we cannot say communication is successful. “Social change is an ongoing process that can be spontaneous or purposeful” and “For social change, a model of communication is required that is cyclical, relational and leads to an outcome of mutual change rather than one-sided, individual change (Figuerola et al., 2002).

In human communication, every instance has meaning, every activity of individual and group involves communication. Writers such as Pearson et al., (2006:10-11) attempted to discern about how individuals could not be skeptical of communications in social life. They underscored that:

Messages [in communications] include verbal and nonverbal symbols, signs, and behaviors. When you smile at another person, you are sending a message. When a radio announcer chooses language to emphasize the seriousness of a recent event, she/he is creating a message. The public speaker might spend days choosing just the right words and considering his bodily movements, gestures, and facial expression.

Though communication has the power of transmitting message at every instance of human activities and create meaning among human beings, communication practices in the areas of child marriage remained unfruitful in most communities of Ethiopia. In this regard, one could note that communication is increasingly understood as an enabler of individuals and social level change to achieve established development goals. Authoritative institutions such as UNICEF (2005: 2) considers communication as a new development paradigm which transcends the conventional press releases, producing radio jingles, T-Shirts, posters or pamphlets. Instead, it becomes a concerted strategy derived from and intrinsically linked to larger development goals. In connection to this, the influence of communication, when it is designed and implemented properly, it could change the attitudes and beliefs of community and as a result the desired social behavioral change becomes immense.

In this regard, research results corroborate that Ethiopia has one of the highest rates of early marriage in Sub-Saharan Africa: Nineteen percent of Ethiopian girls are married before their 15th birthday. The Amhara region in northern Ethiopia is the second largest region in the country and has an estimated population of 19 million. In this region, 50% of girls are married by age 15 and 80% are married by age 18. The phenomena of poor child marriage communication were a common place across regions in the country though there was a variation in the rate of prevalence and culture. Consequently, the main purpose of this research was assessing the practice of child marriage communication at the selected model *Kebeles* in *Fageta Lekoma Woreda* and the practice of communication as an intervention mechanism and its effect to bring the intended social behavior change.

1.2. Statement of the Problem

“Cultural influence and economic dependency are the major factors that put girls-women in a subordinate position and child marriage is one of the results of this patriarchal social system. Gender inequality is a characteristic of most societies, with males on average better positioned in social, economic, and political hierarchies” (UNDP 2013:162). Women in Ethiopia are denied off most of the right they deserve by birth including the freedom of expression about their own issues. Therefore, gender inequality can be mentioned as another reason for many of the HTPs including child marriage. It is a good example to show how boys-men are more advantaged by the social norm of the society they live in. It is also true in Ethiopia that the system highly favors boy-men than girls-women in all aspects of life.

One of the contributing factors for the subordinate position of Ethiopian women is the existence of harmful traditional practices that puts them in a position of being unequal and militates against their equal growth and development. Thus, more awareness and sensitization programs in different issues on gender should be addressed and advocacy at different level both at the policy and grass roots are so important and for this reason using different media and strategy through formal and informal methodology is of paramount importance (Ethiopian National Action Plan, 2007).

Moreover, some researchers also relate the cause of child marriage to parents' economic motive. They argued people in rural areas are agrarian, their economy heavily relying on agriculture which in turn depends on seasonal rain. Most families have large family size as a result they will not have enough gatherings to secure food for individual family members. So, wedding their daughter might be taken as one of the solution to have one less feed. She might also be source of income in the form of dowry (Teloshi).

Where poverty is acute giving a daughter in marriage allows parents to reduce family expenses by ensuring they have one less person to feed, clothe and educate. In community where dowry or “bride price” is paid it is often extra income highly welcomed by poor families. Child marriage is most common in the world's poorest countries and among the poorest households. Girls living in poor households are almost twice as likely as girls from wealthier homes to marry before 18. Although families have

different motivations for marrying their daughters early, girls are sometimes seen as an economic burden that can be relieved through marriage (ICRW, 2007:7).

Child marriage usually happens without the consent of the marrying girl. “Like many African countries, the majority of women in Ethiopia hold low status in the society. They have been denied equal access to education, training and gainful employment opportunity and their involvement in policy formation and decision-making process has been minimal” (AU Report on Ethiopia, 2006:3). The practice of child marriage in *Fagita Lakoma Woreda* is a good example of the violation of girls’ human right.

Studies have been conducted with regard to child marriage; defining it and assessing the cause and consequence from socio –economic, cultural and religious background of a society. Nonetheless, none of those studies drawn attention to elucidate about the effects of poor communication practices in halting child marriage.

Among the studies Guady (2005) examined the transformative power of education especially women’s education, is a key for the desired societal development in *MechaWoreda* of the Amhara Regional State. She argued despite wide acknowledgment of the value of female education, women and girls in developing countries like Ethiopia has been repeatedly demonstrated and are still excluded from education. She unfolds that child marriage is one of the traditional practice that can be eradicated through girls’ education and the main cause of child marriage is having uneducated girls inside our society. However, the researcher argues strategic communication is a key to change the perception and attitude of parents against child marriage, so that they will send their girls to school than marriage.

Emebet (1999) also indicated that education’s crucial role is it plays in increasing women’s self-esteem and personal fulfillment through the dissemination of information, knowledge and skills. In another word, she was calling for the role communication could take in creating the expected level of the change in the community’s practices of child marriage.

Haimanot (2013) studied communication strategies used by health extension program workers to reduce maternal and child mortality in the rural areas of Amhara region. This is limited to interpersonal communication approach to tackle the problem. Biset (2007) attempted to show audience reception of the local radio messages against child marriage and its impact in social behavior change in *Mecha Woreda* of the Amhara Regional States. However, these studies still lack in-depth investigation and did not assess the wider scope of communication. Hence, this particular study is unique to tackle child marriage at the local socio-cultural context using multifaceted strategic communication approaches.

In general, research results conducted on the related themes have suggested that the presence of economic problem, gender inequality, lack of girls' education, political and socio-cultural factors as the causes for the existence and the high prevalence of child marriage at the macro level neglecting communication practices. Those studies overlooked the significance of proper and continuous flow of information against child marriage among parents. Therefore, the researcher believes this study will fill this gap.

The National Communication Strategy is designed after the nation's pledge to end child marriage by 2025 at the London Summit. Accordingly, it highlighted the need for strategic communication intervention at all levels, "In order to bring sustainable change, communication strategies need to incorporate comprehensive intervention addressing these levels." Yet, unless implemented effectively on the grassroots level, monitored and evaluated as planned, issuing strategic national strategic documents do not bring the desired social change. As a result, child marriage became one of the harmful traditional practices that deter girls in *Fagita Lakoma Woreda* from the socio-economic privileges they deserve to have. Their participation and contribution to the development process of the nation could not be optimized so far.

Even though several studies had been conducted by different researchers and forward the causes of child marriage and tight legal frameworks had been ratified by the government, child marriage remains a serious social problem with negative consequence in girls' life at the study Kebeles. This in turn hinders to attain the nations' development goal and pursue sustainable development. The development processes running in the country without the participation of girls-women will end up not yielding the intended result. Especially when considering their size in the population, it is impossible to design developmental plans excluding girls.

Therefore, other alternative and additional intervention mechanisms have to be contemplated to abandon the practice once. The role of strategic communication has been left veiled in any of the literatures assessed in the forgone paragraphs. The researcher believes there are huge communication gap and lack of continuous flow of information against child marriage among the Ethiopian community in general and *Fagita Lakoma Woreda* in particular.

1.3. Objective of the Study

The general objective of this research was to assess the practice of child marriage communication and its influence on the behavior of parents against child marriage practice in *Fageta Lakoma Woreda*, Amhara Regional State.

1.4. Specific Objectives

The specific aims of this research are.

1. To identify the communication practices to curtail child marriage at *Fageta Lakoma Woreda*.
2. To analyze the impacts of communication practices on the behaviors of parents.
3. To identify the major challenges of the communication intervention process.

1.5. Research Questions

1. What is the specific communication practices employed to abandon child marriage in *Fageta Lakoma Woreda*?
2. How is the effect of the communication practice manifested, identifying the new behavior?
3. What are the major challenges in communicating with parents about the negative impact of child marriage?

1.6. Significance of the Study

The results of this study have got multitudes of significances. It is worthwhile to shade alight on the core significances depicted below:

i. Policy significance

The researcher believes that this study contributes to the advocacy efforts being made towards inclusive development strategies to benefit girls' participation. There are different global and national initiations and interventions which focus on girls' involvement in all the development activities and aimed at empowering women. This adds up to the nation's commitment in formulating policies, signing co-operations and agreements which creates enabling environment and provide legal protection for girls. This ensures equal presence and representation of girls with boys in the society.

If the mother is educated, healthier and exposed to different significant decision-making roles, she contributes to build healthier and stable family. If a social system enables to create capacitated individual family members in turn this helps to establish a strong nation which can attract others to participate in the socio-cultural, economic and political partnership.

The results of this thesis influence relevant stakeholders to establish a system that empower and make girls the primary beneficiary of their policies and strategic plans. In this case this study serves as advocating the voice of girls through raising the issues of communicating child marriage.

ii. Research significance

It serves as supplementary reference material. It could also serve as a baseline data for other interested researchers in the area. Therefore, the results of such studies contribute towards increasing the number of research reports available on the theme at hand.

iii. Academic significance

Academically it serves as a fulfillment of graduation requirement for the researcher and maintains the qualities of education per the standards of post-graduate research at school of journalism and communication.

iv. Development Significance

As known every form of research in one way or another contributes to the socio-cultural, economic, political and environmental changes in the people in the study area. Hence, the ideas entrained and presented in this research provoke and helps to question the socio-cultural believes and practices of the people which try to undermine the women development in the *Woreda*.

1.7. Scope of the Study

The scope of the study involves three interrelated issues: geographic limitation, thematic scope and unit observation.

i. Geographic scope

As it could be very difficult to cover the whole region, due to time and financial constraints the research is limited only to *Fagita Lakoma Woreda* of the Amhara regional States. This place is selected because it is one of the hotspot *Woredas* in the region and also identified as highly intervened *Woreda* by PADet-

Plan project and government communication office through communication. This helped to assess impact of the communication practice easily and enrich the research finding.

ii. Thematic scope

This study exclusively concentrates on the analysis of child marriage communication practices in the selected *Woreda*. In connection, the study also focuses on the behavior changes attained as results of the child communication efforts by different stakeholders.

iii. Unit of observation

The scope of the study in terms of unit of analysis deals with the views and opinions of selected parents and government officials at various levels. Therefore, the units of observation analyzed and reported in this study were: parents who have girls under 18, concerned government stakeholders and the NGO representatives operating in the *Woreda*.

1.8. Limitations of the Study

i. Theoretical limitation

The study is limited to two theoretical approaches, Participatory Mode of Communication and Social Cognitive Theory. These theories were selected to show the relationship between the existing child marriage problem and the desired behavior change to be attained. However, theory of change has a more practical approach to dig out more from the study group. It has an inclusive and precise approach to attain the desired social behavior change. If the coming researcher can adapt this theoretical framework who and what to change will be intensively considered through the pathway of the behavior change process. So, the researcher recommends theory of change for further study in the area of child marriage communication.

ii. Methodological limitation

Due to time and financial constraints, methodologically the study applied few methods of gathering data from the primary sources. These are, FGDs, Key-informant interviews and questioners. However, better information could have been gathered through in-depth interview with individual family members. This would have brought new and specific responses without group influence through the FGDs. Information gathered through the questioner had been collected by local people, this could help

to overcome a gap to the data gathered through the questioner. Hence, the researcher suggests for others interested researchers to collect the information by themselves.

Using case studies could have helped to get educational stories from the direct experience of girls' life who had suffered from the consequence of child marriage.

1.9. Challenges and Experiences During the Fieldwork

There researcher had passed through various experiences while conducting fieldwork. Both unexpected encounters and experiences were learned. Among others, the challenges encountered were: Parents in the study area were found highly influenced by their cultural and religious ways of thought. So, it was difficult to convince them to answer the interview questions and get their response. However, the researcher handled the problem by assigning the local program officers and teachers who were more familiar with the parents. These officers actively engaged throughout the data collection period. The researcher benefited from their assistances while moving from site to site.

Interviewing key informants like government officials and decision makers, within limited amount of time, was challenging because of their tight schedule due to ongoing administrative engagements. However, the information was collected through repeated schedules and appointments. Some behavioral responses such as resistance to say no to early marriage are often subjected to bias. And, the responses found may not be necessarily sufficient or accurate. Above and beyond, the researchers experienced that the girls and women interviewed depicted that they were still under cultural influence. During the data collection, the girls were not confident to express their feelings. Moreover, the girls also show feelings of regret for failing to attend schooling that could have changed their current life styles and thoughts.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

In this chapter, the researcher presents about the reviews of knowledge generated on the issues of child marriage communication, plus, examination of theoretical frameworks applied to analyze the research findings and relevant topics to the study.

2.1. International and National Declarations on the Rights of Children

Ethiopia has signed international human right conventions and declarations that promotes the equity and well-being of everyone. To mention, the Universal Declaration of Human Rights and Convention on the Right of the Child (CRC) are the ones. Both declarations clearly defined that all human beings are equal and equally privileged to the socio-economic opportunities. “Everyone has the right to life, liberty and security of person” (Universal Declaration of Human Right, article.3). We clearly see both men and women are equally privileged to exercise their birth right. “No one shall be subjected to torture or cruel, inhuman or degrading treatment or punishment” (Ibid, article 5). Unlikely child marriage is an aged traditional social practice that violates girls’ human right.

As CRC 1989, “Every child has the right to live healthy and educated, live free from violence and fear, protected from abuse and exploitation and be cared for by his/ her own parents.” To the contrary child marriage adversely affect girls’ health and educational life. Furthermore, it exposed them to exploitation by their own families and spouses.

Besides these two international conventions, Ethiopia has its own constitution which clearly defined the equal rights of both men and women. Article 25 of the new constitution assures that all person equality before the law, and prohibits any discrimination based on one’s gender. In addition, Article 35 of the same constitution reiterates the principles of equality of access to economic opportunities, including the right to equality in employment and land ownership.

Being signatory to these international laws and declared its own constitution which gives equal right of women with men in every aspect; girls in *Fagita Lakoma Woreda*, are still struggling to tackle the severe pressures from their own community both psychologically and physiologically. These international co-operations were designed to promote and encourage human right for all mankind and to grant freedom for all without distinction in sex, race, language and religion. According to UNICEF

(2005), “These conventions delineate children’s and women’s rights as fundamental human rights. UNICEF strives to fulfill these human rights by integrating the principles of a rights-based approach in all of its work. Communication in all its diversity plays a vital role in realizing these principles as it entails to bring about more effectively positive behavior and social changes so that children can thrive.” This consolidate that there is a communication gap. In order to fulfill these international declarations employing communication as an intervention mechanism will have an immense role.

Article 34(2) of the Ethiopian constitution clearly forwarded “Marriage shall be entered into only with the free and full consent of the intending spouse”. However, in *Fagita Lakoma Woreda*, girls are getting married without their will, this will help us to conclude that child marriage is violating their constitutional right as well.

2.2. Conceptualizing Communication

The predominant schools of thought on communications are the process and semiotics. These are the two main communication schools that have built the basic concept to the field of communication. Both define communication as “a social interaction” that yield among human beings. However, there is an exclusive difference how both schools conceived communication. The process school defines it, as a mechanical process whereas; the semiotic school talks about the role of sign and meaning in human interaction.

Shannon and Weaver (1889), are the two pioneer scholars in this field. They defined communication as a mechanical movement of messages from sender to receiver. They argued communication is a liner process that passes through a certain channel. Accordingly, a sender, a message, a channel where the message travels, noise or interference and a receiver are the basic components of the process of communication. When a message is fully received by a receiver at the other end as the sender intended to, they assumed communication was successful. In this case it is the sender who encodes the messages. This was a predominant model of communication during WWII. People used it to exchange information about the war, as long as the receiver confirmed he/she received the information clearly without mechanical error, the sender used to feel communicate was effective.

“It sees communication as a process by which one person affects the behavior or state of mind of the other. If the effect is different from or smaller than that which was intended, this school tends to talk in terms of communication failure, and to look to the stages in the process to find out where the failure occurred” (Fiske, 1982, P:2). This school also identified “noise” as factor that hinders effective

communication. According to them, “Noises are barriers of information that lower the quality of information and hinder the intended messages from being effectively communicated or totally distorted.” De Vito strengthens this definition “Anything that distorts the message not intended by the source, anything that interferes with the receivers receiving the messages as the source intended to be received.” Both De Vito and Shannon and Weaver also defined audience as one of the main components of their communication definitions.

Addressing issues of child marriage to the larger community of *Fagita Lakoma Woreda* comprehend these basic elements of communication. Senders are those working against the issue of child marriage by developing strategic communication, these senders might be government organizations, non-state actors, schools, religious institutions, different associations and even individuals. These senders usually encoded messages to be disseminated among the community (audience) to influence their behavior in ending child marriage. In this context these groups of receivers are parents, children, youth, religious leaders and school community etc.

In-order to deliver messages against child marriage using strategic communication is mandatory. Addressing parents require medium or channel either interpersonally (Face to face communication) it could be through group meetings, workshops, interviews and focus group discussions. On the other hand, mass media could also play significant role in addressing the majority at once in different places. Television, radio and newspapers are best examples of mass communication channels. However, to abandon a social problem like child marriage does not require a simple transmission of messages to the target audience. It requires designing strategic approach like audience identification, stakeholder mapping, identifying appropriate medium, on top of these analyzing existing situations on the ground and studying the socio-demographic background of the community will bring an encouraging turn out.

Semiotic school better defined communication as a multi –disciplinary practice and two-way influence. One of the scholars of this school; Fiske, argued that communication is not just only a mechanical process where message passes through a certain communication channel from sender to receiver rather he said that different interacting factors should be put in to considerations. Culture, religion, economic and political set-ups should be considered prior to message deliver. Because these factors influence what the senders intended to transmit unless identified earlier. More than the mechanical movement of messages and information, the school of semiotic underlined “the meaning” of the information is more important.

If everyone were to have the same experiences, all messages would be encoded, transmitted, and decoded alike. Symbols would have the same meanings for everyone, and all communication would be received as the senders intended. However, people differ in their personal histories, ways in which they experience things, and emotional responses, leading to differences in the ways in which communications are encoded, transmitted, received, and understood. Different people attach different meanings to the words, pictures, sounds, and gestures used during communication (Adler and Towne, 1978: 2).

For so long different communication interventions have been underway to abandon child marriage in *Fagita Lakoma Woreda*. However, little has been achieved in abandoning this complex traditional social problem; it is because communication is not a simple transmission of information plus human mind is very sophisticated and subjective to be easily persuaded. This is why the problem still persists while affecting millions of young girls' life.

As Adler and Towne (1978), difficulty with the encoding and decoding of images is not the only factor that affects the effectiveness of communication among people. They use the concept of noise to describe physical and psychological forces that can disrupt communication. In cases of child marriage noise can be expressed as factors that are affecting messages to be delivered properly to bring the intended behavior change. "Uncomfortable chair during a lecture can be a source of noise- we do not receive messages through our eyes and ears only. Thoughts are more interesting than the lecture's word are also noise" (Fiske 1982, P: 2).

2.3. Communication as a Bilateral Process

Later scholars disproved that communication is not a linear process. "Communication is one of those human activities that everyone recognizes but few can define it satisfactorily. Communication is talking to one another, it is television, it is spreading information, it is our hair style, and literally it is criticism: the list is endless" (Fiske, 1978:1). In everyone's day to day life one cannot be outside the practice of communication. Humanity is deeply rooted in communication. It is powerful to influence human behavior and solve complex social problem. Fiske concluded rather, "it is a multi-disciplinary study" When Fiske said. communication is a multi-disciplinary study he intertwined several factors. His first assumption was, it is "amenable to study" which is open for study and needs to integrate interdisciplinary approaches to further inquiry in an inclusive manner. Second, he assumes that "it includes sign and codes" in any form of communications there are codes and signs, codes are usually

the system in which the signs are organized and it determines how they relate to each other. Similar codes and signs might have a specific meaning to people from different cultural background. The third assumption is these codes and signs will be transmitted to receivers which in result made communication as “social relationship”. Fourth and at last he argued, “Communication is central to the life of our culture: without it culture of any kind will die; consequently, the study of culture with which it is integrated is important.” Considering all these facts Fiske in general defines that communication is “social interaction through messages” (Fiske, 1978).

All that has ever been accomplished by human and all that will be accomplished involve communication with others. When society fail to communicate effectively complex and prolonged social problem like child marriage will remain deeply rooted. As Adler and Towne (1978), any individual, social or organizational problem arose from unsatisfactory relationship due to insufficient communication among people. As Fiske these two scholars also agree that communication is a multi-disciplinary concept. They said that any human interaction in the social system whether it is verbal or non-verbal is communication. Communication serves as an umbrella to all fields in any social system.

Communication is powerful in one’s survival; in any form of society people cannot survive without communicating with one other. “The term can refer to everything from messages on T-Shirts to presidential speeches, from computer codes to Chimpanzee’s behavior, communication has been the professional concern of Philosophers, Scientists (Social, Biological and physical), Poets, Politicians and entertainers to mention few” (Adlerand Rodman, 2006:5).

Alleviating child marriage is not a one-day task, it is needs a prolonged effort. Though there are different intervening mechanisms the researcher believes communication has a practical impact in participatory mode. In the case of child marriage communicating the issue with those who are being affected will have a significant result. Community conversations and different dialogues should be consistently motivated to end child marriage. Communication empowers girls and their families to have active role and make their voice heard loud in the process of alleviating child marriage.

“It’sa linear flow has been replaced with a more complex perspective in which communication is envisioned as a horizontal process aimed, first of all, at building trust, and then at assessing risks, exploring opportunities, and facilitating the sharing of knowledge, experiences, and perceptions among stakeholders” (Metaopolis,2005:3).As agents of change those working against child marriage should design their communication strategies in earning conviction from the community; this will enable

community to change their behavior. The communication strategies must assess if there are any risks that may cause the community a threat or put them endanger or else that hinders communication intervention. Similarly identifying opportunities that will benefit the people and persuading them how they will be beneficial from the new behavior. Ultimately communication must be designed to share the newly attained behavior change among the community.

People from different background whether literate or illiterate have something new in their mind that can be communicated to their immediate environment. Accordingly, it is always important to incorporate ideas and thoughts from parents and girls themselves. This will help to achieve the communication objective as it helps to design strategic communication plan. With the invention of technological devices and the internet the nature of communication has shown significant changes in our contemporary world. Today everyone is informant and recipient of information simultaneously. We are at the age of citizen journalism and it is senders-receiver communication approach that is pervasive in our social system. This form of communication encourages avoiding the traditional practice of child marriage easily, because it limits barriers of communication and also enables the problem bearer to have updated information.

2.3.1. Communication for Social Change

Behavior change occurs on individual, community and society level. This study focused on social behavior change. However, realizing behavior change at any level is not a onetime task; it is a process. Many factors interact for a society to behave the way they do. In order to alleviate behaviors with negative consequences of society's well-being needs consistent and collective intervention. Affecting behavior of a community like *Fagita Lakoma Woreda* is very difficult; these people are strongly bound by cultural and religious obligations. Behavior change is the most complex and ongoing work as a result it needs multi-dimensional, integrated and continuous interventions through strategic communication.

The fundamental questions in the process of social behavior change are how to evaluate the effectiveness of communication strategies used in order to bring social norm change. Earlier professionals used to measure the effectiveness of communication at its end product. If it is a TV and radio assessing how many viewers and listeners attended the program could be enough. In case of newspaper the rate of circulation and how much the message was retained by readers would have been quite enough to measure the effectiveness of any communication work. "Traditionally, when measuring

communication effectiveness, professionals focus on end-products or out comes. How many people viewed a public service announcement? How much newspaper coverage was generated? What is the level of message retention?” (Figueroa, Kincaid et.al, 2002: I). In a community like *Fagita Lakoma Woreda* measuring the attained attitudinal and behavior changes cannot be measured from messages through mass communication, because access to these medium of mass communication is very low. Rather, it will be easily result oriented if any social issue is communicated through interpersonal and group communication. Cluster approach based on age, gender, religious and cultural differences will have a positive turn out to promote ideas and strategies against child marriage. As Girls Not Brides, “There is no single solution to ending child marriage and that everyone has a role to play. Ultimately efforts to address child marriage must respond to local contexts and accordingly programs and investments may take different forms.”

Using communication as a means for social norm change among *Fagita Lakoma Woreda* parents to tackle child marriage could help attaining progressive outcome. Because it could help parents think critically at individual and group level. Through a continuous an open group discussion parents can identify what are the causes, merits and demerits of child marriage.

This in turn will help them to come up with long lasting solutions through discussion. If communication can impact the behaviors of parents in this area and if individual parents reach at group consensus they will bring child marriage to an end. “Direct, many too many communications cannot be a onetime activity or characterized merely by a series of inputs, it is a continuous process which underlies a projects progress” (ibid). In perusing communication for social change, we have to notice the process is equally important as the outcomes. This kind of communication intervention is usually important in economically poor community and illiterate. Trying to evaluate its effectiveness through quantitative method is meaningless and impossible.

Communities are not homogeneous rather, diversified in sub-groups with social strata. Considering communal differences and disagreements is a key point in designing communication models for social norm change. Those communities in child marriage practice are best examples to show how community deviates in accepting new ideas, understanding and attitudes. Applying communication as a monologue to abandon the deeply rooted child marriage practice will not be effective. Those who are causing these complex social problems cannot simply listen to what experts tell them as rightful information. This does not help them to understand the negative consequence unless they are involved as change agents

themselves. So, the model should be cyclical and relational which leads to mutual understanding which can bring holistic norm change. “Communication is a dialogue than a monologue as a cyclical process of information sharing which leads to mutual understanding, mutual agreement and collective action” (Figuroa, Kincaid et.al, 2002:2).

2.4. Theories in Behavior Change Communication

In the context of this study, the elements of two theories are found relevant and supportive. These theoretical stands are:

2.4.1. Participatory Communication Theory

As discussed above in its earliest stage communication had a liner approach, disseminating information from sender to receiver was the trend. In this case, the voice of receivers was not echoed; people used to adopt what has been told by senders. Around 1970 when the world shifted in to industrial zone the essence of development communication became popular. Scholars like Paulo Frère’ argued that all citizens should participant to the process of development. He fought for emancipation of individuals’ feelings and thoughts this way the participant communication theory had been introduced in to the social system.

Hence, intervening through participatory communication approach showed a tremendous impact in different aspects of citizens’ life, especially to achieve sustainable and effective social behavior change. As a result, this theoretical framework helped to make individual become change agent than mere recipient of others’ thoughts and ideas.

Different scholars defined participatory communication; some of the definitions related to the context of this research have been reviewed as follows. Thomas and Paolo, (2009) “A process through which public or private dialogue in which people can define, who they are, what they need and how to get what they need in order to improve their own lives” Jacobson and Servaes (1999) defined it in a border term that is promotes “horizontal communication among community members” this paved the way that people should not be limited as recipient of information through the vertical communication approach rather, “Participatory communication as a two way process in which the receiver is also a source with information and ideas to transmit. The two decide on a course of action together” (Anyaegbunam et.al. 1998 P:79).

The concept of participatory communication emerged to make citizens beneficiary from the development process by evading the inescapable structural inequality in order to attain social transformation equally. Later on, it enables citizens to involve in all social problems, development programs or projects which helped individual speaks for their own. To abandon a social problem like child marriage and reach generic behavior and attitudinal change active participation of girls and their families is fundamental. Relevant stakeholders intervening to halt child marriage should be inclusive of parents and girls in particular and the community they live in at large. “Popular participation is in essence, the empowerment of the people to effectively involve themselves in creating the structures and in designing policies and programs that serve the interests of all as well as to effectively contribute to the development process and share equitably in its benefits” (Participatory Development Note:2). Participation empowers problem bearers so it enables them be active participant of their own problem in the development process.

As Morris (1967), “Participatory communication projects aim to empower individuals and communities to take control of their lives. Information flow both ways between sender and receiver, local beneficiaries are involved in designing message and share the responsibility of being senders.” Therefore, girls should be encouraged to speak out their problems and challenges they face. Any intervention strategies should be in tandem with the interest of those who are considered as the primary beneficiaries of the new behavior outcome. The researcher believes, the policies, strategies and all interventions are not based on the interest of girls and their families.

2.4.2. Social Learning Theory

This theory is designed by Albert Bandura, psychologist at Stanford University in 1970-80s. Social learning theory defines learning, a behavior that can be acquired through observation from others with in their social surrounding. Thus, the basic tenet of this theory is, people can learn by observing the behavior of others and the outcomes of those behaviors. Bandura (1986) “The capacity to exercise control over the nature and quality of one’s life is the essence of humanness.” Accordingly, human beings are capable to change towards any new behavior by observing and being self-efficient.

He said, “The human mind is generative, creative, proactive, reflective, but not reactive” (Bandura, 1986:5). Cognitive formulation of social learning defines behavior as a dynamic human function through a triadic interaction. This can be explained by reciprocal determinism where personal factors (individual and social system), behavior and environmental influences continually interact. As he said

these three are inseparable and interwoven to create learning in an individual. Accordingly, individual learning is neither driven by inner force nor automatically shaped and controlled by external stimuli; rather it is a model of triadic reciprocity.

Simply exposing persons to models does not in itself ensure that they will attend closely to them, that they will necessarily select from the most prevalent one or they will even perceive accurately the aspects they happen to notice. Models that possess interesting and winsome qualities are sought out where as those who lack pleasing characteristics tend to even they may excel in other ways. And people need be able to Retain a model person cannot be much influenced by observation of a model's behavior if he has no memory of it (Bandura, 1978:17).

As a result, parents of *Fagita Lakoma Woreda* are capable of regulating and changing their own behavior either towards ending child marriage or continuing the practice. These people might have different perspective towards the social value and there might be several external factors that can easily persuade them as members in a community, but everyone has the power to use his/her own consciousness and react up on.

Child marriage is a deep rooted social problem in *Fagita Lakoma Woreda* which inhibited girls from their human right and socio-economic privileges. It needs an integrated effort from all the stakeholders in the system. According to Bandura each and every individual family member in this community is the cause and the solution of the problem they are suffering from. A single individual family can change their own behavior using their cognitive thinking and others can follow by observing what they have achieved, considering them as a model family.

As a result, establishing a model family, who cancelled their daughters' marriage and send to schools would benefit to influence other family members. Especially, showing the benefit of that model family in progress would influence the rest of the parents to adopt the new behavior easily.

2.5. Reviews of Policies and Strategies on Child Marriage Communication

In this sub-section, the researcher attempted to present the practical way of communication on a grass root level to bring the intended social behavior changes among the target community. The basic underling difference between theory and strategy is that, theory usually gives guideline and lays a working framework to design effective strategies that can bring the intended behavior change in society. "Theory always guides message design, and through empirical research, it decreases the probability of error and increase the likelihood of success of communication strategies" (UNICEF, 2008:65). The

reviewed communication strategies are designed by MoWCYA to serve as working guide line for any intervening organizations working towards behavior change against harmful traditional practices in Ethiopia.

“Communication is as much science as it is an art. The science of communication is a research-driven consultative process involving planning, design and implementation of strategic interventions. It provides relevant information and adequate motivation to impact on attitudes and behaviors of individuals or groups of people. It involves monitoring the changes in peoples’ attitudes and behaviors as laid down by the program objectives” (UNICEF, 2005: 3).

2.5.1. Behavior Change Communication

Behavior change communication is a tailored message that can be transmitted through selected media channels to motivate people for effective and long-lasting behavior changes both at individual and community level.

According to UNICEF “Behavior change communication is a research-based consultative process of addressing knowledge, attitudes and practices through understanding, analyzing and segmenting audience and participants in program by providing them with relevant information and motivation through well-defined strategies, using some audiences -mix of interpersonal, group and mass media channels and participatory methods.”

In the process of tackling child marriage using behavior change communication strategy is one of the best result-oriented approach. But this strategic approach requires analyzing the existing situation of the problem through scientific research, in order to bring child marriage to its end.

Identifying what is the problem, its extent, also mapping the audience based on their locality, religion, culture, and way of life all these and other factors should be considered. This will enable the sender achieve the desired behavior change communication strategy. The channels through which the targeted audience will be reached are also another factor. “BCC requires both qualitative and quantitative research data, disseminating information and measuring change in people’s attitude and behaviors. Information need not be limited to factual knowledge. It covers behavior modeling, self-efficacy and empowerment of the people” (UNICEF, 2013:15).

2.5.2. Social Mobilization

Social mobilization is, “The process of bringing all feasible and practical inter-sectors and social allies to raise people’s awareness and demand for particular development program to strengthen community participation for sustainability and self-reliance” (Cadiz, 2005:154). Changing the beliefs and attitudes of a society cannot be attained through individual behavior change. It needs a holistic participation of society at large.

Change entails creating a supportive environment within the family, immediate social work, and the broader community. A supportive environment includes policies that improves access to quality services and leaders to promote social and behavior change among members of society and allocate resources from program activities (UNICEF Bangladesh, 2008:23).

Social mobilization as a strategy is a broad communication intervention that enables everyone to take part. Child marriage is one of the major social problems that need the mobilization of the mass in order to enable identifying the existing social problem and be aware of and have common understanding of the problem and its negative consequences on their wellbeing. Identifying the prevalence of the problem should be the primary objective to abandon common social problem like child marriage.

As community is always center of any socially shared problem they are the primary stakeholders to play major role in abandoning child marriage.

According to UNICEF (2008), Social mobilization is a process of harnessing selected partners to raise demand for or sustain progress toward a development issues. Social Mobilization enlists the participation of institutions, community networks and social and religious groups to use their membership and other resources to strengthen participation in activity at grass-root level.

Cohen (1996), the characteristics of social mobilization can be described as engaging a large number of people in joint action for achieving societal goals through self-reliant efforts. The expected outcome of this communication intervention is immediate mobilization of possible resources to sustainable adoption of the new behaviors and attitudes. Mobilizing a community begins with problem analysis and assessment at community level and moves to action on chosen course of involving many strategic allies at all levels in a wide range of support activities.

Social mobilization, “relies on the combination of media and interpersonal communication channels in order to reach out to and garner support from institutions such as ministries, groups such as health

workers and women group's, communities such as local level organizations and networks such as organized groups of individuals" (UNICEF,2005:7). Besides these efforts utilizing intensive research, political advocacy, large scale communication campaigns and involving individuals from planning to implementation process will make the strategy more successful.

Furthermore, to make social mobilization strategy feasible combining data, participant, behavioral analysis and community input are requirements. Involving larger community through consultation helps to ascertain which institutions to include, social, political and religious groups etc.

2.5.2.1. *Social Mobilization and Child Marriage*

As deeply rooted and long lived traditional practice child marriage is affecting millions of girls' and their families' life. This in turn is affecting the nation's development activities. Ending child marriage requires an integrated effort of every citizens and institutions. Examples of groups that may get involved should include schools, teachers, students, religious groups, farmer cooperation, micro-credit groups, civil society organization, professional associations, and women's groups and youth associations.

"Because the causes of child marriage are often complex, varied and often intertwined another way to understand and address the issue is by examining existing efforts that address child marriage both at the policy and program level" (UNICEF, 2008:9). Social mobilization let different stakeholders to come to a common stage and have mutual influence to reinforce issues of child marriage. It is an effective intervention mechanism.

"Social mobilization can create a climate in which change can occur. It sets out to garner support from local people so that the program and interventions are accepted and well suited to felt need. Well planned social mobilization efforts also seek to empower communities to take control of their own situations, including accepting and rejecting interventions" (UNICEF, 2005:16).

2.5.3. Behavior Change Communication Strategies

To attain changes in human behavior it is important to think of effective result-oriented strategies from the onset of any program planning and implementation. Strategies are more action oriented. "A Strategy helps programs achieve its development goals especially its social and behavioral objectives" (UNICEF Bangladesh, 2008:13). This study over viewed three basic communication strategies these are, Social Mobilization, Advocacy, and Behavior Change Communication. These strategic communications

approaches have significant role in program planning and implementation for social behavior change activities.

There are some determining factors that should be considered before designing any strategy to intervene into a certain social issue. First, analyzing existing socio-economic structure of society is crucial. We should be able to identify and describe particular development or behavior issues that our programs are planning to address. Second, data collection through research, program documents and local knowledge can also give meaningful insight to draft our strategy. Third, the specific program designed to respond to the problem and for which the communication strategy is being developed. After reviewing these points, identifying participants is going to be the major task. Who to do what? It will be helpful to achieve program objectives and to identify the relevant participant groups. At last identifying influential communication channels will help us to design effective strategy. “A communication strategy usually does not get in to the activity level. While some activities might be suggested as examples, the strategy should focus on identifying expected participants, outcomes, channels and communication components” (UNICEF, 2008:7).

2.5.4. Advocacy

The Ethiopian National Communication Strategy plan against HTPs (ENCSHTP) defines Advocacy as, “Advocacy is an organized effort to inform and motivate leadership to create an enabling environment for achieving program objectives and development goals.” In the process of advocacy, the main target groups are policy formulators, decision makers and leaders at the national and regional level. It targets at informing, motivating and convincing them at different angles; so that they will publicly defend important social issues, new ideas and policies. Advocacy is not about awaking leaders to certain program objective; rather it goes to the extent of reinforcement of changing policies, allocating resources, speaking out on critical issues and initiate public discussion. “Backbone of advocacy whether at national or local level comes from a combination of data analysis and community inputs. The chapter on community participation is relevant here in that the voice of the community should help direct advocacy objectives activities” (UNICEF, 2008:32).

According to UNICEF (2008), possible result of an advocacy intervention can be targeted leaders taking actions such as,

- Legal reform or enactment of new laws(s), or rules of business;
- Policy decisions, formulations of and /or reforms;

- Administrative directives, rules and
- Resource mobilization, financial allocation.

In addition, the advocacy component can build the capacity of leaders to become advocates themselves and speak out on issues pertinent to the program to,

- Strengthen political will and remove blockages;
- Change funding priorities;
- Support policy change and
- Address social barriers

2.5.4.1. Advocacy and Child Marriage

Being a citizen is an advantage for anyone to exercise legal rights and get a shelter from violation of human rights. Child marriage is one of human right violations and gender inequalities practice in Ethiopia. Being a member to international conventions and declarations has to have an impact in assuring equal human right for all citizens of a nation. Ethiopia has signed several international agreements as a result it is a member country to many of international organizations. But achieving equity for every one still became a deep-rooted problem that is contributing to the nation's underdevelopment.

Advocacy in Ethiopia still needs to focuses on reinforcing decision makers' involvement to create an enabling environment for all citizens. This can be achieved by designing new effective policies and legislation compromising current socio-economic structure of the society and reforming existed ones at local and national level. Government should support different interventions by non-state partners that aimed at attitude and behavior change. Child marriage has to be one of the priority areas for policy and program development.

The Ethiopian Government is using the prevention, protection and responsive approaches to abandon child marriage nationwide. To consolidate the efforts against the practice of child marriage decision makers in Ethiopia should consider the following recommendations.

- Promote the right to education for all children, especially girls to primary and secondary education.
- Introduce scholarships and other incentives to enable girls from poor and vulnerable communities to access education.

- Improve support for girls who escape child marriages through the creation of safety nets, such as the provision of shelters, education and health services that can address the specific needs and fears of married children.
- Provide support for economic and livelihood opportunities for girls and young women in rural communities.
- Ensure that child brides living with HIV/AIDS are able to access new technologies for care, including antiretroviral drugs and community-based care. This should include access to voluntary counseling and testing for couples.
- Ensure universal access to reproductive health services for all young people, in particular girls and young women. Provide access to family planning and contraceptive services and information, and specialist services and care (including HIV and STI prevention, and obstetric care for fistula patients). Where possible introduce special initiatives to enable. (A guide for global policy action, P. 29).

2.5.5. Entertainment Education

As UNICEF, “Entertainment – Educational (EE) is a research - based communication process or strategy of deliberately designing and implementing a program to entertain even while it educates to increase audience members’ knowledge about social issues, create favorable attitudes, shift social norms and change overt behaviors.” Reinforcing a certain social issue which targets human mind should be more flexible and catchy. EE is one of the most effective recently developed communication strategies that can easily persuade people to enact toward the notion of the new behavior through informal education. People usually get easily fade up with more formal delivery of information and messages especially if it is interpersonal like counseling and meetings. As a result, EE will be a good alternative to easily influence human mind.

To achieve certain behavior, change process through communication intervention using mass media can play a significant role to attain program objective. Not only nationwide but also, we see some influential media penetrating through different socio-cultural structure, without geographical, cultural and language boundaries. People can learn and be easily convinced by watching others achievement through TV or by listening radio. Usually making short story of a successful person, how he/she had been suffering and how they could finally have managed to change in to a new behavior which is against

their own community whom they grew up with. “The use of mass media for entertainment education creates an opportunity to affect not only the mental models of individual viewers but also the mental models accepted by the wider society that create the context for collective action” (World Development Report, 2015: 76).

According to UNICEF, “EE contributes to the process of social change as it can influence audience members’ awareness, attitudes and behavior with regard to specific progress. EE has the potential to add the “zip” to socially- oriented communication.” The best quality and advantage of using EE in behavior change communication is that people learn informally through entertainment as what they see or listen are more dramatized. The strategic communication by UNICEF further elaborate EE as “Because entertainment is fun, exciting, engaging and sticky it has a high recall and it keeps audience member engaged even after the communication activity is over by spurring conversation.” EE can easily affect external environment of the target audience this way it acts as a social mobilizing and agenda –setter that influence community and their initiatives.

To address child marriage issues entertainment can be more effective as it has tendencies to have universal appeal this popularity helps to share social problems cross-culturally. Entertainment has high persuasive quality that tells what to think and feel. It is powerful and sticky so girls and families will have something to recall and discuss after the transmission is over.

UNICEF Concludes Educational Entertainment as;

- EE is a universal communication strategy in almost all cultures, it can be adopted or created based on local customs, practices and norms of the public;
- EE should not be limited to mass media such as TV, radio and music but could be successfully advanced through local folk media, arts, photography and so on;
- Formative research is needed while conceptualizing a good EE strategy;
- Summative research in the form of rapid exposure surveys, monitoring of changes in attitudes and behaviors is important to assess the effects of EE;
- Pre –program publicity and priming helps overcome the lag in building listenership;
- Listeners’ groups result in audience coming together and spurring dialogue and discussion about the messages they hear on radio;
- EE intervention needs to have a ground-based service delivery partner when the practice being needs essential services and

- EE strategy can successfully integrate inter –sectorial partnership to widen its reach, provide services and to monitor and evaluate its impact.

2.6. Integrated Communication Strategies

The basic underlying facts of our communication strategies in tackling child marriage must consider the underpinning principles of CRC. “These are, non- discriminating, maintaining the best interest of the child, keep the right to survive and development programs, and the right to participation with all rights applying to all children at all times.” It should also be aware of the policy and legislative environment of the community. Furthermore, for behavior to change and overcome deeply rooted and long lived social problem on large scale; identifying harmful cultural values, societal norms and structural inequalities have to be taken in to consideration.

Relying in a single strategy is very difficult because each has its own limitations. So designing and decide which strategy to apply for any social problem requires digging deep to the gap of each strategy. “Different technique in different contexts might be necessary to deal with specific problems and priorities” (Waisbord, 2005:83). He further explained using conventional, educational and media intervention might be recommended in critical social issues like health complications. When a large number of people are need to be communicated with in a short period of time behavior change communication (BCC) is significantly helpful in raising individual and group awareness through a tailored message with selected Media. Social mobilization gives a way to deal with multiple dimensions of certain issues such as education. Integrated use of BCC and social mobilization interventions for personal and environmental issues respectively might be effective enough. “Changes in behavior and social problem cannot be addressed only by targeting personal or contextual factors, but rather, need to be sensitive to both in order to understand problems and design solutions” (ibid).

According to UNICEF development communication has to “Utilize an array of communication approaches ranging from policy advocacy, social and community mobilization to interpersonal and much more.” The final achievement of behavior change towards positive result in a society is an aspect of development goal. As a result, the new development paradigm is highly supported by effective communication strategies and intervention. “The new thinking requires greater use of different communication approaches and synergy among the various components of development programs “(UNICEF). It is important to further strengthening integrating communication approaches. “By no means a singular communication approaches are not effective to strategic communication; rather the

strategic communication involves a mix of appropriate multiple and synergetic communication approaches that can foster individual and social change.”

“Though it is important to focus on community empowerment and community driven development, commitment from central and local government to specific development programs has proven to be tremendously important in achieving results, particularly for scaling –up successful projects at the national level” (ibid 1).

Without leaders’ involvement, it is very challenging to succeed interventions through communication. So, Advocacy is one of the communication intervention areas that can influence leaders and decision makers to act as agents and role models against any social problem. The role of decision makers to establish conducive working environment to realize the new policies and legal framework should remain magnificent. They must be supportive and committed to the implementation of different program objectives. The government of Ethiopia has significant involvement through its federal level office, Ministry of Women, Children and Youth Affairs. This office is coordinating the different stakeholders working against child marriage. Integrating the different intervention plan by each stakeholder requires strong organizational skills. As a result, the minister office should focus on consolidating its role towards the common objective.

CHAPTER THREE

3. RESEARCH DESIGN AND METHODOLOGY

3.1. INTRODUCTION

The study analyzed the communication practices used in tackling child marriage. It also tried to analyze the effects of messages against child marriage in changing the lived attitudes and behavior of parents. This chapter comprises of the methods of data collection, the study area and population and sampling techniques. Such research requires information gathering from primary respondents whom the researcher attempted to cover by using parents as the primary respondents of the research questions. To this end, the researcher used a combination of quantitative and qualitative data collecting techniques. Yet, quantitative method was used as the main tool because it was helpful to assess the attributes of the population through sample survey.

3.2. Description of Study Area

The study area of the research is *Fagita Lekoma Woreda*, Awi Zone of the Amhara Regional State, Ethiopia. The Woreda shares boundaries with W/Gojam zone in the East, Dangila and Guagusa Woredas in the West, Dangila town in the North and Banja Woreda in the South. It is located 445 km away from the capital Addis Ababa and 107 km from the regional capital, Bahirdar. The *Woreda* is divided in to 27 *Kebeles* of which 25 of them are found in rural areas, where as the remaining two are located in *Addis Kedam* the capital town of the *Woreda*.

The total population of the *Woreda* is 144, 518 and the female population constitute 50.5 per cent (CSA 2013). The community is bilingual; they speak Amharic and predominantly Agewgna. The residents in the selected *Kebeles* were Amharic speakers.

Fagita, is identified as one of the hot spot *Woredas* in the region with high prevalence rate of child marriage. According to a recent baseline survey report conducted in Oromia, Amhara and SNNP regions (CDTC Plc. 2016), Fagita Woreda from Amhara had both high cases of FGM and Child marriage prevalence with a magnitude of 27 per cent and 36 per cent, respectively. The same survey

has also revealed that child marriage, children’s movement, child labor and school dropout are wide spread social problems of the area.

With regard to net school enrollment, the *Woreda* has 21 primary schools (Grade 1-4) out of 74 full cycle primary schools (Grade 5-8). In all levels, 17,752 boys and 17,187 girls in total 34,939 children are attending school (*Woreda* Education Office, 2017). Assuming that more than 50 per cent of the *Woreda* population represents school age children (age 4 -18 years), the achievement is far below the national average of net enrolment rate (i.e. 83% in 2008/09) and more than half of the school age population is not enrolled. (The *Woreda*’s Public Administration Office, 2017)

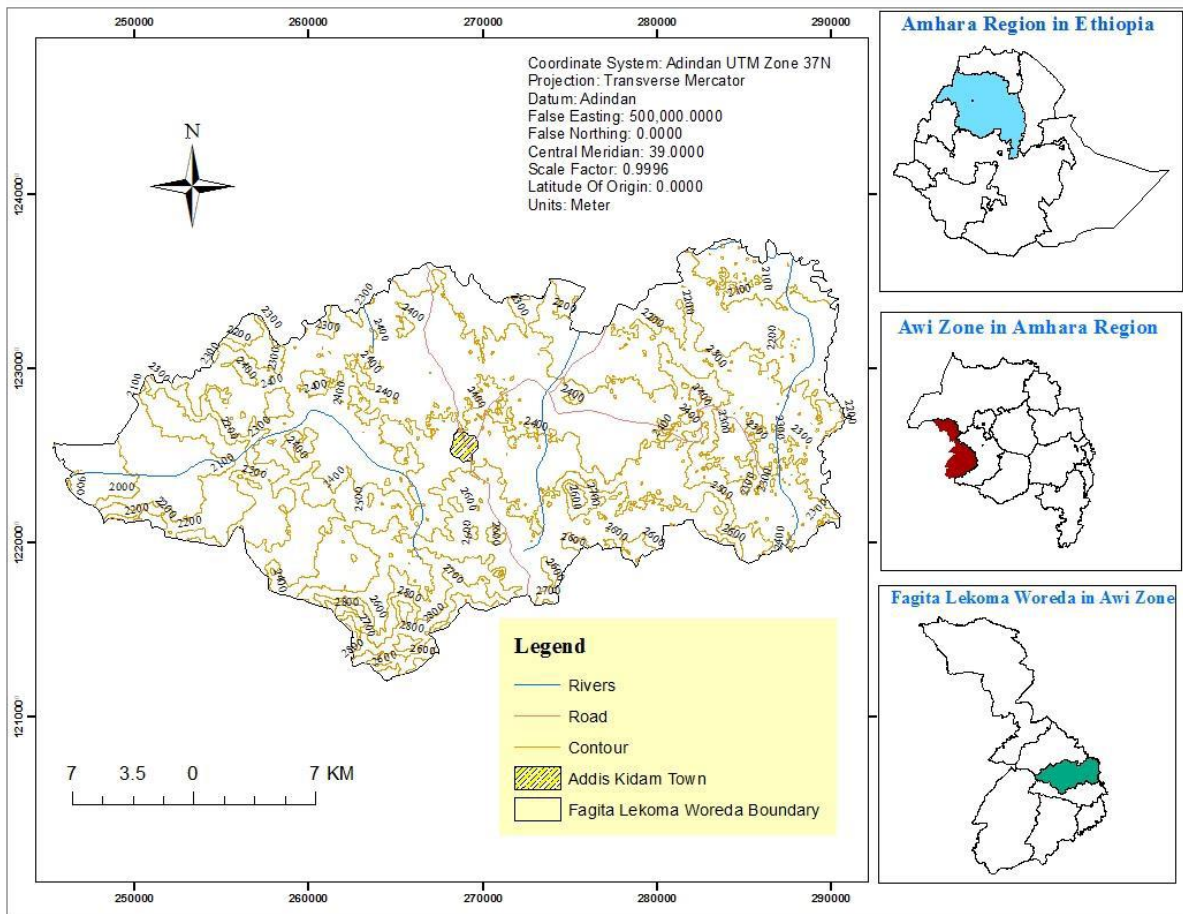


Figure 1: Map of the study area (Source: CSA, 2007), adopted from Bireda Alemayehu, 2015

3.3. Research Design: Mixed

Both quantitative and qualitative research methods were used. According to Trochim (2004), it is always advisable to use combined research methods to get better result than using in single method. The study began with a survey to simplify results according to the responses obtained from the questionnaire. Following these responses some discussion subjects were coined for further focus group discussions and key-informant interviews. Thus, the use of mixed methods through quantitative survey, focus group discussions and key-informant interview enabled the researcher capture better understanding of the research problem. Such triangulation also helped to complement on the analysis and fill the gaps in the findings of the survey.

Contesting different research techniques have been found noteworthy in gathering full-fledged information about the existing child marriage communication trend and the new behavior attained with in the study population. How parents interpret, make sense of, use, interact with and create meaning out of the messages transmitted through the different medium of communications had been assessed. “The different methodological perspectives complement each other in the study of an issue and this is conceived as the complementary compensation of the weaknesses and blind spots of each single method” (Flick, 2002:265). The triangulation helped to compliment on the analysis and fill the gaps in the findings of the survey. Strauss and Corbin (1998:28), on their part, said that “combining methods may be done for supplementary, complementary, informational, developmental and other reasons.”

3.4. Methods of Data Collection: Methodological Triangulation

3.4.1. Survey

Comstock and McCombs (1981) said that, observing the social and behavioral characteristics, attitudes, values, and beliefs of large populations using survey method is important research technique. It is a research method to collect the necessary information from the sample population in the study area. Depending on the qualitative data would limit the research findings to inadequacy of information, as a result; surveying had been conducted so as to collect data from the larger public and determine the sample population.

Assessments had been carried out about the socio-demographic status of the study population. The study has made use of data to measure, how many of the parents have the information that child marriage is a harmful traditional practice, in which medium of communication they heard or view the information, how well this social issue is getting communicated to the target audience and what the

predominant communication practices are. Therefore, the study at hand deploys the survey method to assess the communication practices of child marriage in the *Fagita Lekoma Woreda*.

3.4.2. Focus Group Discussion Method

Focus Group Discussion as a research methodology is bringing different individuals in to a common stage and discuss about a certain social issue. The group discussers believed to help the researcher dig out specific set of issues. This study sets a special set of groups of discussants for a reason in tackling child marriage; focus group discussion played a significant role to grasp how the issue is perceived by the society and to forecast how to intervene through the problem from the information gathered. “The focus group is, “Focused in the sense that it involves some kind of collective activity” (Merton 1956 and Morgan 1988:12). Focus group discussion is different from other form of discussion or group interview because the information collected are very important to be directly used as a research data.

In this study, three exclusively separate focus group discussions were carried out using different stakeholder groups. This helped to stimulate hot and argumentative discussion from various groups about their attitude and knowledge towards child marriage communication and how do they heard or viewed the messages against child marriage.

Deacon et al (1999) recommend that the most common number of participants is between five and ten. Hence, the researcher decided to have seven participants per group, and believed that it is a reasonable number to stimulate and exchange ideas easily. In each group the researcher was moderator of the discussion with limited role of asking questions and raising issues so as to stimulate further issues for discussion. Participants were set free to discuss, debate, comment and forward ideas. In addition to note taking while the discussion was going on the researcher also used digital sound recorder to grasp the whole concept of the discussion.

The discussant groups were clustered into three main groups, mothers-women, fathers-men and school peer –educators. The school peers –educators were found active facilitators of the communication practice in the *Woreda*. Though, child marriage is highly affecting young girls than boys of the same age, since they are part of these complex social problem fathers-men were also included in the focus group discussion to get their view on the issue.

3.4.3. Key-Informant Interview Method

Government and non-governmental officers were interviewed to fill the gap from focus group discussion. Key informants were stakeholders with firsthand information and knowledge of the problem, as facilitators and moderators of the different communication intervention programs, these groups responded to the respective questions presented. Accordingly, seven key-informant interviews were carried out.

Project officer of PAdet-Plan (Professionals Associations for Development) was interviewed (Code 001). PAdet-Plan is the only local NGO found intervening in the study area; it designed different communication approach to address child marriage. It is supported by Plan International Ethiopia, an international donor organization, working to echo the voice of children in Ethiopia.

Professionals from government communication office of the *Woreda* were also interviewed. Hence, (Code 002) is the head of the office, Code 003 and Code 004 were practitioner journalists. The head of the *Woreda* justice office (Code 005) was also interviewed about how they communicate legal declaration to parents. Code 006, head of the *Woreda's* educational bureau was interviewed about how they communicate with parents to send their girls to school than marriage. Head of the *Woreda's* Women, Children and Youth Affairs was also interviewed (Code 007). As the primary responsible government body, the researcher attempted to examine how this office communicates messages against child marriage in an integrated manner. Except Code 007, all the interviewees were male. These respondents were carefully chosen because of their contribution to the ongoing communication practice in the selected sample *Kebeles*.

Among these, two of the offices were interviewed with special emphasis because of their active and direct participation in the communication process with in the *Woreda*. The first one is the project officer from PAdet-Plan; he had been asked how they design the communication approaches in line with the socio-demographic background of the parents they address. The selection of appropriate medium of communication to influence parents' behavior effectively, evaluation of the effectiveness of the communication practice, how integrated is their office working with other stakeholders and more have been discussed. The second one is the government communication office of the *Woreda*, it supports the communication sector by disseminating messages against child marriage to the larger public. This also helped to dig out how these two offices operates in collaboration.

3.5. Sampling Procedures

The Amhara region is selected purposefully because of its highest child marriage prevalence rate at national level. Then multi stage sampling was used to select the specific target population. Accordingly, First *Fagita Lekoma Woreda* was selected because it was identified among the hot spot *Woredas* of the region. In this *Woreda* there are 27 *Kebeles* found, out of these 27 *kebeles* PAdet-Plan International established seven model *Kebeles* intervened through different communication approaches. The existence of strategic communication intervention made the researcher more interested on these model *Kebeles*. Out of the seven model *Kebeles*, the researcher selected only three of them with a simple random sampling method. Three of the *Kebeles* are *Sigla Banble Dawana*, *Tafoch Danbul* and *Aman Abo* respectively. According to the information from the *Woreda's* Administration Office each *Kebeles* has a total population of 7,172, 8,819 and 4,684. Thus, the total population with in the three model *Kebeles* were 20,675.

i. Sample Size Determination

According to Best and Kahn (2005) studying the general population will lead to an impartial conclusion and even it might make the research impossible. Therefore, a sample population was determined using a social science formula of Kerjegy and Morgan, as result 152 households were the sample population of the total population, however, the researcher distributed 300 questionnaires to gather diversified information from a wider public. Finally, households with girls under 18 were selected purposefully with the support of PAdet-Plan project officers.

$$S = \frac{X^2 NP (1-P)}{d^2 (N-1) + X^2 P (1-P)}$$

Where S= required sample size

X^2 = the table of chi-square for 1 degree of freedom at the desired confidence

Level (0.05= 3.841)

N= the total population size

P= the population (assumed to be 0.50), since this would provide the maximum sample size

D= the degree of accuracy expressed as proportion (0.05)

$$\frac{3.841^2 \times 20,675 \times 0.5(1-0.5)}{0.05^2 \times (20,675-1) + 3.841^2 \times 0.5(1-0.5)}$$

Finding = 152

3.6. Data Collection Instruments

The researcher used questionnaire, focus group discussion guides and key-informants interview checklists to gather data from the field.

3.6.1. Questionnaire

Twenty-five relevant questions were prepared to answer the research questions of the study. This questionnaire has three major sub-sections. The first section is comprised of the socio-demographic background of the respondents such as, age group, sex, level of literacy, type of occupation, income and religion. The second part involves questions about the respondents' knowledge of child marriage, main reason and how common is the practice of child marriage. The third section dealt with the available medium and parents' exposure and understanding of messages against child marriage practice.

In the preparation of the questionnaire all the necessary caution had been taken to avoid ambiguity and keep them as clear and simple as possible. To keep the privacy of the respondents and make them comfortable while responding to the questions the data collectors remain respectful. The purpose of the research was clearly stated and respondents were assured the confidentiality of their response.

The selection of data collectors was facilitated by PAdet-Plan International. Therefore, all the questionnaires were filled by school teachers from three randomly selected model primary schools within the target *Kebeles*. As majority of the responding parents were illiterate teachers were found very helpful to assist parents in filling the questionnaires. They could easily understand the notion of the research and the type of information needed. Moreover, teachers are usually the most reputed and accepted group of the community, depicted as role models by parents. Thus, it was easy for them to get the consent of parents to participate in the research as respondents.

Besides, these teachers were active participants and coordinators of girls' club and peer-educators with in their respective schools. This helped to keep the uniformity of the responses and avoid unnecessary miss understandings. Data collectors were assigned to different villages (Gote) to avoid overlapping of going to the same household. Plus, they were all well oriented by the researcher and PAdet -Plan officers and financed.

The questions had been verified by the researcher, particularly on the ten questionnaires which were filled by the researcher and all the necessary modification were made after assessing the existing situation on the ground.

3.6.2. Group Discussion Guides and Key- Informant Interview

FGDs guides and KII check list were prepared by the researcher as is help to from the discussion points. It is discussed in as follows: Both the FDGs and KII were organized by PAdet-Plan International project office.

3.6.2.1. Focus Group Discussions

During the FDGs the researcher gave the necessary guideline for the discussants. Hence, the purpose of the study and the need for gathering them as a source of information had been clearly stated. Formal and informal questions had been raised to provoke the discussants. The researcher motivated everyone to be active participants, to oppose ideas which were against their beliefs and thoughts and support ideas which they agree on, without fear and hesitation.

It was also clearly explained the need for recording the discussion as it would be difficult for the researcher to jot down or remember what has been raised throughout the discussion. Discussants were made understood how valuable they were as an input for the research finding because they were the most knowledgeable person in the study topic.

The researcher started the questions by introducing herself and led all the participants introduced their names, occupation and where they were from.

3.6.2.2. Key-Informant Interview Check list

The key informant interview was carried out with officials from government and non-governmental stakeholder organizations. These officials have knowledge about the study topic and the intervention mechanisms employed in the *Woreda*. The researcher began the questions with formal introduction with the key-informants.

Accordingly, the nature of the questions had been briefly mentioned to make the informants have an idea of the discussion. Again, formal and informal questions had been raised to provoke the key-informant and dig more about the research problem.

3.7. Ethical Consideration

The researcher has taken the necessary caution to keep the feelings and personal interest of all the respondents. All the interviewed people were aware of the purpose of the research and those who needed confidentiality their identity has been used discretely. Further more formal permission was taken from the respective organizations prior to the interview and the researcher had got the consent of each individual before the interview.

CHAPTER FOUR

4. DATA ANALYSIS AND INTERPRETATION

4.1. INTRODUCTION

This chapter in general dealt with the presentation, analysis and interpretation of results of the study. The first part of this chapter deals with the presentation of socio-demographic background of the respondents. The second part dealt with the analysis of knowledge of parents about child marriage, and thirdly available medium of communication and exposure of parents to messages against child marriage.

4.2. Respondents' Socio-Demographic Characteristics

In this section age, sex, religion, educational and marital status, family size and income of respondents have been identified. This helped to ease the interpretation of the data from different angles. Accordingly, 300 questionnaires were distributed on the selected model rural *Kebele*. 293 (97.6 %) of them were successfully returned. 7(2.4%) of the totally distributed questioners remained uncollected for various reasons.

4.2.1. Respondents' Sex, Age, Religion and Family Size

The demographic and socio-economic variables entail a lot about the features of the parents, the interpretations to be made and the conclusions drawn from the discussions. Accordingly, the survey was made on the sex composition and religious denominations of the respondents and the implications of these variables were connected to the analysis. Therefore, the table below (Table 1) presents the results on the sex composition and religious denominations of the respondents.

Table 1: Respondents' Socio-Demographic Characteristics

Variables	Category	Count	%
Sex	Male	64	21.8%
	Female	229	78.2%
Religion	Orthodox Christian	290	98.9%
	Muslim	3	1.0%
	Protestant	0	0%
	Catholic	0	0%

Source, Own Survey, March, 2017

As presented above, 293 questionnaires were collected back from the sample population and the finding indicated. Sex wise 229 (78.2%) of the respondents were females. This is because all the data gathered through the questionnaires were on household basis. This made majority of the respondents' mothers, because they were the one who stayed longer during daytime. The number of male respondents was 64 (21.8%), comparing to the female respondents this turns to be a very low figure. However, this was considered as an opportunity by the researcher because it was the women who were more affected by child marriage experience, they have rich lived experience. Child marriage is a very challenging life experience of women in rural areas; they are the ones who are at risk and suffered from its consequences. So better information that could enrich the research finding have been found from this group of respondents.

Regarding the respondents age 20 was the minimum age group while 75 was the maximum age. The mean age was 41. Having these parents as respondents of the questionnaires made the research findings richer. This group is believed to have rich lived experience on the issue of child marriage. They were aware of what they have been talking about; plus, they understood well the advantages and disadvantages of the practice empirically, and the impact of the communication intervention against the lived tradition.

In terms of religion, 290 (98.9%) of the respondents identify themselves as proponents of Orthodox Christianity, 3 (1.1%) were Muslims. As a result, the research finding indicated that almost all of the respondents were Orthodox Christian followers.

From the information that had been gathered through the interview and through the personal observation of the researcher there were no mosques or other churches of other Christianity denominations found in the study area.

Coupled with, sex, age and religion, households' family size has impact on child marriage communication practices. Therefore, the mean family size was found six, which falls a bit above the national average. However, the obtained family size could be regarded as a manageable family size in each house hold. Having large number of families could worsen the problem of child marriage. It appears unlikely to address the messages and information as there might be idea differences among the family members. Plus, the larger the family size the more the practice of child marriage would prevail because, parents would be interested to reduce one from the family. The social cognitive theory suggests economic incentives to parents would lead to accept the new behavior.

The fact that all of the respondents reside in rural areas, mothers and predominantly Orthodox Christian followers implicates much on the type of communication practices made against child marriage in the study *Woreda*. For example, as noted through the knowledge gained in the review part ensured that women were not exposed to communication. This confirms that they are far away from child marriage communication practices.

4.2.2. Educational and Occupational Status of Respondents

Education is a key factor to every form of development. To communicate the issue of child marriage the level of parents understanding to the messages highly depends on the level of their literacy. The table below (Table 3) presents the assessments made on the respondents' educational and occupational status.

Table 2: Educational and Occupational Status of Respondents

Variables	Category	Count	Table N %
Educational Status	Unable to read and write	156	53.2%
	Read and write only	58	19.8%
	Grade 1-4	32	10.9%
	Grade 1-8	32	10.9%
	Grade 9-12	9	3.1%
	Above high school	6	2.0%
Occupation	Farmer	264	90.1%
	Student	0	0.0%
	Retired	1	0.4%
	Merchant	17	5.8%
	Laborer	8	2.7%
	Office Worker	3	1.0%
	Other/ Please specify	0	0.0%

Source, Own Survey, March, 2017

As per the survey assessment, 156 (53.2%) of the respondents were found unable to read and write. This showed more than half of the responding parents were illiterate, 58 (19.8 %) of the respondents could read and write, 32 (10.9 %) of them have successfully attended their primary school (grade 1-4) and 9 (3.1 %) of the respondents attended their high school class (Grade 9-12) and finally 6 (2.0 %) of the respondents accomplished above high school. This result showed the study population was almost all illiterate. The researcher believes illiteracy was one of the major challenges to the communication intervention, resulted child marriage practice to remain deeply rooted among this community for generations.

The level of education in a community connects with the type of occupation to be pursued by the people. With respect to the respondents' occupation nearly 264 (90.1%) of them were farmers this is because the main means of subsistence in the study area is farming.

This respondent group was not exclusive to men farmers, female respondents also replied their work is farming, so the figure represents both sexes. 1(0.3%) were retiree. 17 (5.8%) were merchants and 3 (1.0%) were office workers. The fewness in the number of merchant and office workers is because the area that the data was collected is rural.

Since farmers were majority of the respondents, we could not get their monthly gross salary, thus estimation of their annual income had been calculated by dividing it into 12 months of the year. Therefore, their minimum monthly income was 50 birrs while the maximum was 9000. The mean monthly income for all the respondents was 1522.29birr. Compared to their family size which was six on average and the expenses they could have; this was a very small amount of income for single family purchasing communication devices which are with improved qualities. Moreover, communication power increases as the income of the individuals' households grow, which was not the case.

4.3. Respondents' Knowledge about Child Marriage

In this sub-section points like, whether parents have girls married below 18 or not, what drives them to wed their underage girls, if they did, parents current view of child marriage, how often it occurs in their neighborhood and at last the reason for the reduction of the traditional practice, if it did.

4.3.1. Parents with Girls on Age of Marriage and Driving Factors

Different reasons had been identified why parents wed their underage girls. Accordingly, individual parents had specific reason in the study area. Age of the marring girl also various from family to family. Thus, the research dealt with, if they have married girls, at what age did they let her/them marry and what drove them. These kinds of questions helped to identify the level and impact of communication intervention in away. See the table below.

Table 3: Girls on Age of Marriage and Driving Factors

Variables	Category	Count	Table N %
Do you have girl/s that was/were married under 18?	No	173	59.0%
	Yes	120	41.0%
What was the main reason that made you decide to wed her than sending to school while she was below 18?	Economic problem	0	0%
	Lack of information	120	41.0%
	Cultural influence	0	0%

Source: Own Survey, March, 2017

Therefore, 173 (59.0%) of the respondents said “No”, they don’t have underage married girls. This means they have girls under 18, but did not get married; the focus of the question was whether their girls were married or unmarried under 18. To the contrary, 120 (41.0%), replied “Yes”, these group of respondents indicated that lack of information was their main reason. Their response further implied the need to strengthen the communication intervention echoing the disadvantages of child marriage.

Identifying their responses whether they have married or unmarried girls under 18 was useful to ask what was the reason behind marrying their underage girls? Several definitions along with possible driving factors had been forwarded by different scholars. Today there is a general consensus that, child marriage is identified as one of the harmful traditional practices that adversely affect young girls’ life and their parents. When we came across the various reasons behind the practice of child marriage, parents could have their own specific reasons for doing so. As discussed on the statement of the problem, some scholars said it is a culture that lived for years and descended from forefathers. Others said, parents want to maintain their social value among the community they live in, so, it is considered as a sign of respect. Economic motive was also mentioned, it is also known as a sign of gender inequality, a girl is meant for marriage only. To grasp the exact driving factors of parents of the model *Kebeles*, question was raised why parents let their underage girls for marriage than school. Their response was presented on table 4 above and the analysis as follows.

Hence, parents who said have underage married girls were asked what was their main reason for wedding their girls and all of them, 120(41.0%) indicated lack of information as a reason. At the FGD, parents reflected that they regret why they were on this harmful traditional practice for so long.

All of the discussants in both groups (men and women) underlined the lack of adequate information that marrying their daughters affected their life.

4.3.2. Attitude of Parents toward Child Marriage

To measure the current attitude of parents toward child marriage and identify how well informed they were, the researcher raised question. See Figure 2 below. Accordingly, the results found showed, 51(17.4%) still “agree” to the traditional practice of child marriage in their community. This response indicated the existing information gap among these respondents. On the other hand, 242(82.5%) of the respondents said that, “they don’t agree”, this is highly because they have seen the advantage of sending their girls to school than marriage, now they have been informed the negative effect of child marriage on their community’s socio-economic development.

Parents have strengthened this fact during the FGDs; they mentioned the new behavior is attained after the communication intervention by PAdet-Plan through around churches and school compounds. We see Bandura’s learning through observation working in the study population, because parents are learning from each other’s experience and adopting the new behavior.

Table 4: Parents Attitude towards Child Marriage Practice

Variables	Category	Count	Table N %
Do you agree with marriage that takes place under 18?	I agree	51	17.4%
	I don’t agree	242	82.5%

Source: Own Survey, March, 2017

4.3.3. Frequency on Child Marriage Practice

To examine the effect of the communication practice assessing the frequency of the current practice of child marriage was crucial. This question helped to assess parents’ awareness on the issue and the frequency of information flow among them; because asking them how frequent the practice of child marriage in their neighborhood, indirectly indicated how informed they were and the trend of the communication.

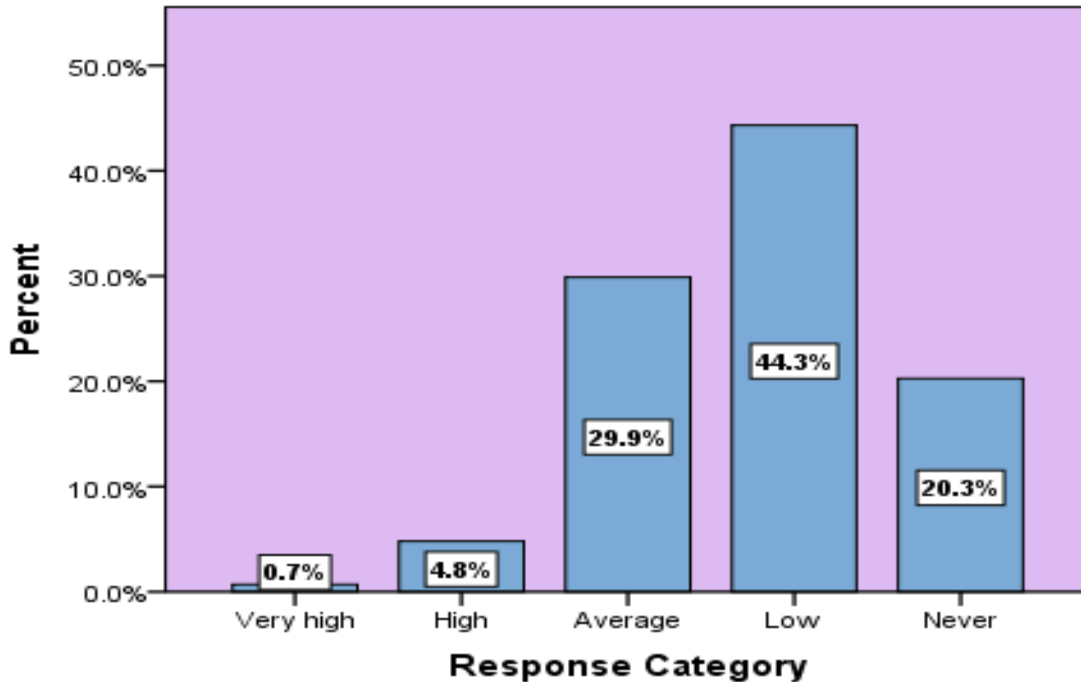


Figure 2: Frequency of Child Marriage Practice

Source, Own Survey, March 2017

As shown on figure 2 above, the results found revealed significant variations. Therefore, 2(0.7%) said, it occurs “very often”; this means parents still wed their underage daughters, however this is a very insignificant representation because, indirectly it showed that the practice of child marriage has been decreased. Similarly, 14(4.8 %) responded they see the marriage ceremony “often”, again this is also a very few representations. To the contrary, 87 (29.9 %) said they noticed the practice “sometimes” and 129(44.3 %) said it is “low” practiced, and finally 59(20.3 %) responded there is “no” child marriage practice at all in their village. All the responses indicated the practice is getting low inside the intervention *Kebeles*. This was proofed during the FDGs that parents mentioned they have information that child marriage has an adverse effect.

4.3.4. Reasons for the Reduction of Child Marriage

The responses above showed the reduction of child marriage practice in the study *Kebeles*. Various interrelated reasons could be mentioned for the new behavior. Table 5 presented the data obtained on the reasons behind the reduction of child marriage.

Table 5: Reasons for the Reduction of Child Marriage Practice

Variables	Category	Count	Table N %
What Do you think is the reason for the reduction of child marriage practice?	Due to the intervention by different stakeholders to end child marriage.	40	13.7%
	Parents are aware that child marriage is a harmful traditional practice.	217	74.6%
	Parents are afraid of the legal punishment.	21	7.2%
	Expansion of Middle and High Schools	13	4.4%

Source: Own Survey, March 2017

Hence, the research further inquired to investigate which intervention mechanism brought the changes attained. Therefore, parents had been asked the highly influencing factor, their explanations fall under one of the categories identified below:

- i. **Intervention by Different Stakeholders:** Per the survey assessment 40(13.7 %) of the responding parents mentioned the role of different stakeholders in their respective field of intervention inside the study *Kebeles* as the reason. Currently both governmental and non-governmental organizations are operational against child marriage.
- ii. **Better Follow of Information:** However, 217(74.6 %) of the respondents said, now a day's parents have better information about the negative consequences of child marriage. This showed the better flow of information through different media out let. During the FGDs, all discussants appreciated and frequently mentioned the communication practices by PADet - Plan Project office. They did emphasize and were thankful for what has been done by this office, in communicating the issue very well. According to parents, this has become more effective in collaboration with the school and church communities.
- iii. **Afraid of the Legal Punishment:** 21(7.7%) of the responses showed that parents' awareness about the legal punishment behind marrying their underage girls is also the reason. From the information gathered through key-informant interview with the head of the *Woreda* Justice Office (Code 003), the researcher found out that, this office is the

responsible government organ for assuring that a girl child is not married while she is under 18. As the discussion went on Code 003 mentioned that, to reinforce the law, the office is working in collaboration with PAdet-Plan Project and the *Woredas'* Government Communication Office; as a result, they managed to disseminate the information about the new legal bindings using these organizations. He added, *"The collaboration helped our office to get information about which parents are about to wed their daughters; accordingly, our office act by punishing those parents to reinforce the law."* The legal punishment was also raised during the FGDs by many of the discussants, that they were afraid of getting punished.

- iv. Expansion of Middle and High Schools:** 10(3.4 %) of the respondents replied that the expansion of middle and high schools in the nearby villages has a positive implication. Unlike the previous time parents are sending their girls to school than marriage. During the in-depth interview, as well with Code 004the *Woreda's* Educational Bureau Head, the establishment of middle and high schools in the nearby village increased the number of girl students in the class room. He said, *"We almost have equal number of girls in each class room, this implies the awareness of parents to send their girls to school"*

4.3.5. Knowledge of Parents on Child Marriage

The level of their current understanding to the negative effects of child marriage practice is one of the measuring factors to the new behavior. Identifying whether parents figured out that child marriage is harmful or useful traditional practice connects to the impact of the prevailing communication practice.

Discussants at the FGDs strengthened the better flow of information helped them to behave against the practice of child marriage. They were all agreed that they are against it. Mothers mentioned that sending their girls benefited them a lot. Plus, some of the mothers mentioned they don't want their girls to suffer what they had been through. Therefore, they don't want their girls to re-pass their life again. In general, all of the discussants reflected that lack of information was their major driving force for them to pursue child marriage for so long. Father discussants on their behalf indicated that they highly condemn child marriage.

As known, the main objective of this study was to identify the practices of communication that are employed in the study *Kebeles* and to assess its impact in influencing parents' behavior. However, it was necessary to deal with other parallel questions that would have an implication to the behaviors attained through the communication intervention. Thus, parents had been asked whether child marriage is useful or harmful according to their perspective.

Accordingly, 234(95.5%) indicated that they are aware of the harmfulness of child marriage practice. On the contrary 11(4.5%) of them said, it is a useful cultural practice, the reason for such responses would be directly or indirectly presented in the previous sub-parts. The figures below (Figure 3) shows, those who said it is harmful traditional practice by far cover the largest number of the respondents. This showed parents are well informed about the adversity of child marriage and they are fully knowledgeable, because of the communication intervention.

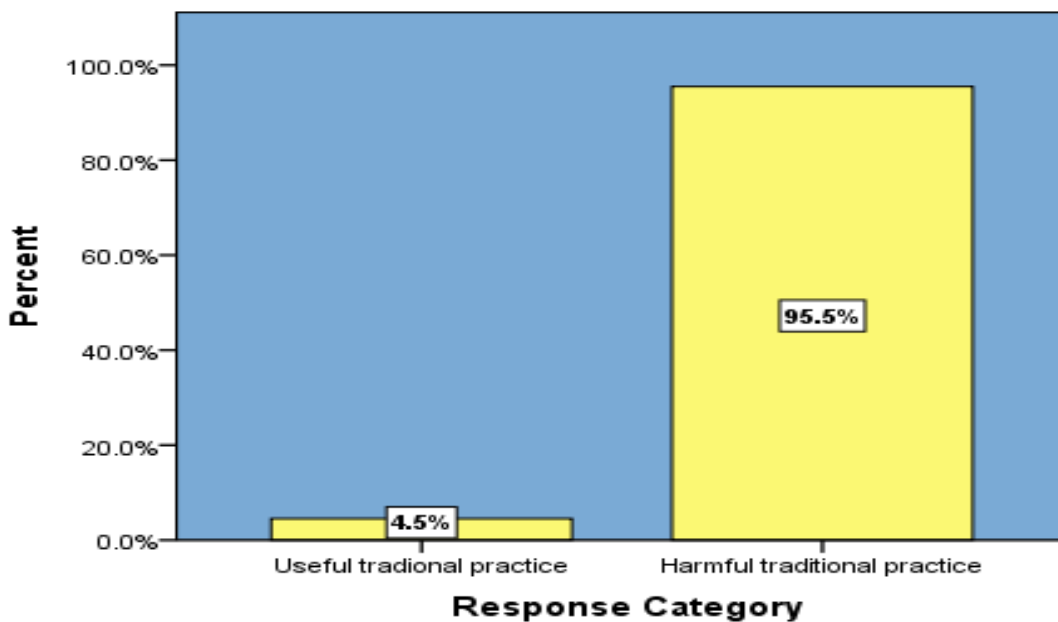


Figure 3: Awareness of Parents about Child Marriage

Source, Own Survey, March, 2017

Furthermore, the survey results were also supported by the opinions of discussants. During the FGDs almost all of the parents indicated that they have the information that child marriage is a harmful traditional practice. This behavior change was the result of the communication intervention which enabled parents became informed. The views of research participants were captured and presented as follows:

M-1 denoted that *“Thanks to PAdet-Plan, today we are sending our girls to school, we used to give them to a husband because we did notice its adverse effect on our girls.”* Similarly, F-3 added that *“Every Sunday, after church prayer PAdet-Plan Officers teach us how harmful is marrying our daughters before their legal age, they told us we would even get punished for doing so, as result our people are changing their way of thoughts”* In support of these ideas M-3 also expressed that *“Thanks to PAdet-Plan, we are no more wedding our daughters in our neighborhood, earlier it was our cultural obligations that forced us to wed our under-age girls, especially if we attend others wedding ceremony, the social system was too much influential for us to prepare wedding of our own daughters, just to pay back. (wonfel).”*

As noted in the above citations, the discussants appreciated the communication intervention run by PAdet-Plan and the Government Communication Office. Their highest recognition went to the interventions of PAdet-Plan; its remarkable intervention with in the last five years is incredible. They underlined PAdet-Plan mobilized the school community and is frequently addressing the risk and impact of child marriage. They mentioned earlier to the intervention by PAdet-Plan, their understanding of the impact of child marriage was calculated to be very poor. However, with the continuous interpersonal and group communication intervention by PAdet-Plan, they underlined that, they clearly grasped the negative impact of child marriage and start the operation against it.

The participants of the research continued expressing that PAdet-Plan organized a group of 40 people who act as listeners group in the model *Kebeles*. These people were selected based on their social contribution and the good will they built among their respective neighborhood. These groups first attend the different community conversation and disseminate the information to their respective neighborhoods. It is schedule four times in a month. Therefore, they highlighted their community remained continuously updated about the negative impact of child marriage.

They emphasized the role of interpersonal and group communication in bringing the social behavior change among their community. In line with these, discussants mentioned they also heard and viewed the negative impact of child marriage through radio and TV. However, they highlighted the inconsistency of the messages though these medium. These media transmit the messages mostly during wedding season. It is identified that these messages were mainly broadcasted from Regional Mass Media Agency. Besides, some of them mentioned that they have neither TV nor Radio. In

support of the ideas discussed here, one of the listeners from the fathers group (F-5) narrates the interventions on the communication practices as depicted below:

“Thanks to PAdet-Plan Project Office, we parent in this area have the necessary information that helped us to change our attitudes against child marriage. I have seen the advantage myself, I am a member of the 40 listeners group, we meet four times in a month when it is spiritual holyday on the 7th, 12th, 21st and 29th of the month, because these are the days that farmers do not work. On these days, I always attend the community conversation facilitated by PAdet-Plan officers and its partner Government Organizations from the sector offices and religious leaders. They give us important lessons and we also bring our achievements and challenges to the table of discussion. In general, through this community conversation we managed to pressurize each other’s attitude against marring our children. Each of us as listener group member have obligation to dig around and act as change agents by influencing every parent. F-5, A father from Sigla Banble Dawana Kebeles.

The PAdet-Plan educational-entertainment programs through dramas, short play, poems using the school mini media also helped to raise parents’ awareness. Correspondingly, from the mothers group, M-5 expressed that:

“The peer –educators trained and assigned by PAdet Plan in school became active agents of the communication practices in the school compound and outside, therefore our kids are highly challenging us, not to let them get married by dropping school, mostly they even open charge against us to their school principal.”

This is because PAdet-Plan intervention mechanism through organized group of students in three of the model Kebeles. Therefore, the third group of the FGDs was conducted among these peer-educators who were students themselves. The research found out that these peer –educators were highly influencing the behavior of parents and their peers. There are seven students in each model schools; these students lead the interpersonal and group communication against child marriage. In addition, they get frequent training and technical support from PAdet-Plan. They were provided with the necessary mini media equipment.

These activists often organize different kinds of educational-entertainment programs and invite their parents, doing so; they influence their parents' attitude. They communicate messages against child marriage through their drama, poem, monolog and music. Parents' discussant also mentioned that their children became a challenge for them, by influencing their behavior.

Peer-educators were activists of girls' right in different schools of the model *Kebeles*. These students were acting as a channel for the interpersonal communication and helped several marriage cancellations. Discussants on this group mentioned they use their own creativity in influencing parents' behavior. They also prep air regular transmission through their school mini media. With these interventions, they said they could influence the behavior of the school community, principals and teachers, administrative staffs at different stakeholder offices and above all their immediate peer students and parents.

Since all of the students have access to the information through this school mini-media, one can say the peer-educator managed to influence every household. Furthermore, they invite parents to the school compound and present those educational-entertainment programs. One of the peer educators (P-1) enunciated that:

"I strongly believe we are influencing the behavior of parents with our school mini media message. I said this because so far, we managed several marriage cancellations beforehand. Once a girl heard the mini media message at the school, she could be a challenge to her families and able to say no to the wedding preparation at home. Plus, when a student in our school identified that there is a wedding preparation in the neighborhood he or she will directly come and inform us. With the support of the school director, justice office and PAdet – Plan officers, we call up on parents to come to school and discuss how harmful is marrying their girl at this age, this way we influence their behavior and the marriage will be cancelled.

I believe students in our school are acting as a communication channel. We built network of communication in our school, we are a group of seven as peer –educators trained and assigned by PAdet-Plan. Seven of us have 15 students under our network of communication. We have regular meeting once in a week and we exchange the information we have among each other, with this if one has information about a wedding preparation of a certain girl and if parents are not willing to come to school, we go

directly to that girls' family house and stand by the door with a black flag.” P-1 a girl student, Member of Peer-educators at Danbule Primary School.

From these discussants, the research identified the role of interpersonal communication towards the behavior change obtained so far. The idea of the “black-flag” is the innovation of the peer-educators. They told the researcher they use the “black flag” to metaphor that child marriage is as equal to the death of their marring girl, this way they communicate with parents symbolically. The meaning of black color among the community is death, if one wears black it was a sign that he/she is in a deep grief, it is a sign of bad luck or curse. Hence, they said, once they stood with the “black flag” parents would consider it as a curse, so they immediately agree to cancel the marriage.

This tells the role of symbolic communication in the process of ending child marriage has become effective. The second discussant among the peer-educators (P-2) further elaborated the idea of the “black flag” as follows.

“The moment we identified a girl is absent from school for days we go to her house and stand with the “black flag”. This time parents would ask what we need, we simply tell them we are there because we want to mourn the loss of our friend, then they insist that she is alive; in this case we would ask them to show us, if she is alive. But we tell them we knew that she is not coming to school because they are giving her to a husband and also, we underline marring her at this age is like killing while alive. This intervention really makes them feel ashamed of themselves for planning to wed their girl by dropping her out of school.

The idea of “black flag” is our creativity and it is helping as a way of communicating with parents to influence their behavior that child marriage is darkening their girls' life. Most of the cases they will bring out the girl from her bridal room and show us that she is alive. Through this way of interpersonal communication, we managed to cancel several marriages and bring girls back to school.

Since we live in rural area there is less role of mass media communication, plus most of us do not have access to Radio, TV and Newspaper messages. It would have been great if these means of communications were available in our area. Especially the radio could have brought significant behavior changes as it is still available in most farmers’

house. However, I can say the role of our group and interpersonal communication is effective so far in our Kebele.” P-2 a boy form Danbule Primary School.

From the above responses it is identified that parents were aware that child marriage is harmful. The researcher wants to highlight the role of participatory communication to change the lived traditional norm. The existing communication practice is more of engaging and two ways than mere transmission of messages from expertise and informants only. We have seen the active participation of parents in the community conversation program and students in the school mini media program, plus the effective role of peer-educator is the result of participatory mode of communication.

4.4. The Communication Practices and its Influence on Parents Behavior

Communication is a means to address any social issues to a targeted group of people. There are different means of communicating social issues to influence behavior of audiences. Always the communication strategies one design should focus on who are the audiences, their socio-economic status, level of literacy and available medium of communication etc. This would enable the message sender to effectively address its message and could easily influence its audience towards the intended behavior. The main objective of this research was to assess the communication practices as an intervening mechanism to reduce or end child marriage at the model *Kebeles*. Therefore, the researcher had set questions to identify the existed communication practices, available medium of communication, the perception of parents towards the messages transmitted, language clarity and effectiveness of the communication approaches in achieving the intended behavior

4.4.1. Medium of Communication

With the attempt to identify the role of mass communication, parents had been asked which medium of communication they heard/viewed the messages against. Accordingly, 22(7.5 %) of them replied they heard through radio. Compared to the total number of respondents this is found a very low representation. 6(2.0%) of the parents said, they viewed the messages against child marriage through television. Both responses further indicated the gap in the role of mass communication. However, the largest number of respondents, 256(87.4%) indicated, they heard messages that child marriage is a harmful traditional practice is through the community conversation programs in their locality (Social Gatherings). The research also identified Churches and School compounds were the setting for this

kind of group communication; plus, parents indicated the communication process is facilitated by both PAdet-Plan International and Government Communication Office.

Finally, 9(3.1%) of the respondents said, reading is how they knew that child marriage is a harmful traditional practice. These respondents were very few, because majority of the respondents had already been identified illiterate; plus, unlike the other medium of communication the print media is not available. These respondents could have read from the posters and banners at different public places. During the field work the researcher had the chance to see some posters and banners with messages that echoed ending child marriage. These kinds of messages were easy to catch readers' attention; it could be underlined that, it is also helping the ongoing communication practice. See figure 5 below.

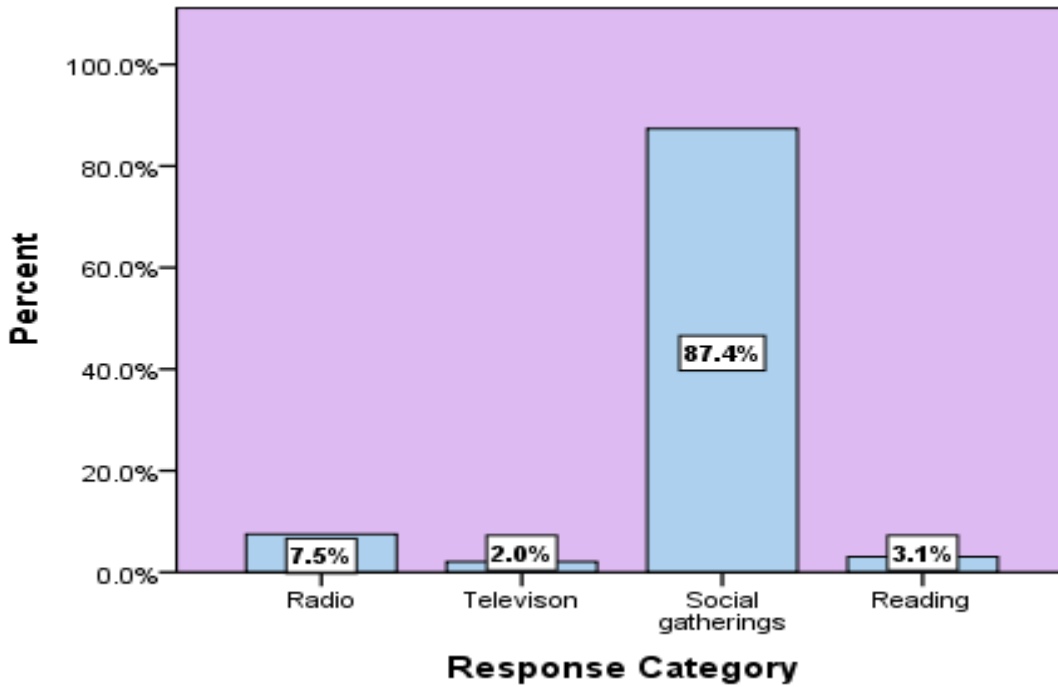


Figure 4: Dominant Medium of Communication

Source: Own Survey, March, 2017



Figure 5: Informative banner at one of the Schools Compounds

During the interview with the Woreda’s Government Communication Office, it is understood that the office has regular publication of quarterly booklet and monthly flyer; however, these publications do not have regular coverage for the issue of child marriage. This is because, the office is responsible to give coverage for the different socio-economic problems for the entire Woreda, mostly give priorities to seasonal issues. Code (002), informed the researcher, the office gives coverage for the issue of child marriage only during wedding season. He added, the office takes its own initiation on the issue of child marriage, but most of the time it collaborates with PADet-Plan Project and cover contents or activities of PADet-Plan. He further elaborated their activities as follows:

“Our office produces different kinds of textual and visual messages. However, we do have challenges in disseminating these messages. There is one mini media in the middle of the Woreda’s capital, this does not cover wider radios, and it cannot reach the larger public. Therefore, our team move from village to village with laptop and recorded videos to show visual materials. We gather parents together and show them the visual documents we produced, it could be interview or witnessing of a family who canceled marriage and became benefited by doing so. I believe,our office is trying its best to change the social norm in these Kebeles. We highly cooperate with PADet-Plan projects with regard to communicating the issue of HTPs and child marriage in particular. We work forward to strengthen our intervention by communicating traditional harmful

practices. I believe it will be easier with the existence of mass media and social mobilization events.”

These responses corresponded to the key constructs of Bandura’s social learning theory. That are, self-efficacy, outcome expectations, self-control, reinforcement, emotional coping and observational learning. Parents are easily adopting the new behavior using their cognitive thinking, because they have understood the negative impact of child marriage through the new information they heard.

The other basic concept of the social cognitive theory is establishing model behavior to let others learn through observation. The current communication strategy mostly became effective through the interpersonal communication approach is because, parents are free to discuss each other’s’ experience, this helped them to see role model families who acted against child marriage. Parents were also provided with economic support, as Bandura weights the advantage of economic incentive to drive parents to the new behavior.

However, with all the challenges they have, Code 002 highlighted, the importance the existing communication intervention. Code (003) is a practitioner journalist, he also strengthened Bandura’s theoretical concept as follows:

“Though we could not manage to cover the entire model Kebeles, I believe our office is playing a pivotal role. We use our laptop as a medium of communication moving from villages to village, therefore, we are addressing small number of parents at once, this helped parents to digest issues on individual family basis. In this case they have a chance of seeing role model families whom they know as neighbors and families etc. when listener parents hear or view those parents who cancelled their daughters’ marriage it has appositive influence to behave the same way.

4.4.2 The Most Effective Social Gatherings

In an attempt to identify the better means of communication and suggest further strengthening the researcher asked which medium of communication was influential to the existing behavior. Therefore, 88.3% of the respondents indicated they heard the message during community conversation; this tempted the researcher to identify which of the social gathering was the most effective one, since parents gather for different purpose. Thus, 207(70.6 %) of them said they heard the message at religious

places (churches). 58 (19.8 %) said at Eder (Mourning Association). 22 (7.5 %) mentioned they heard at Ekube (Saving Associations). 6(2.0 %) said at weddings.

In general, the above response showed the new trend of better flow of information in their day to day life through interpersonal communication. This also indicated, the importance of social gatherings in attaining the intended social behavior change in the study area. See figure 6 below.

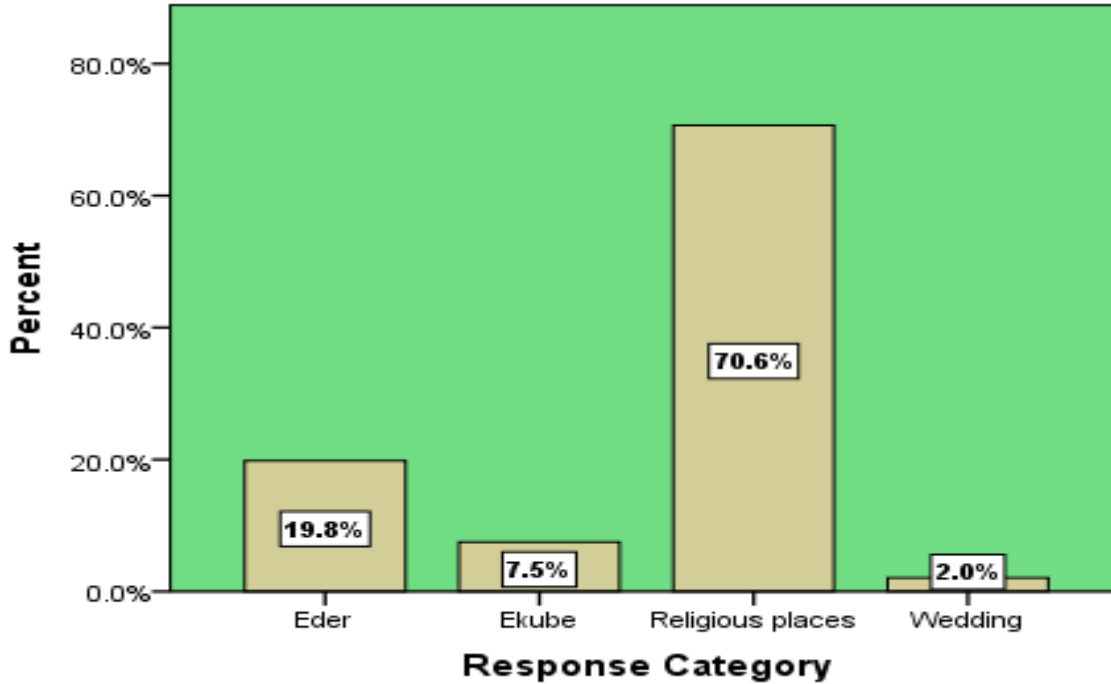


Figure 6: The Most Effective Social Gatherings

Source: Own Survey, March, 2017

4.4.2. Available Medium of Mass Communication on Individual Households

Identifying which media device is available on individual households helped to assess the existing programs and the frequency of messages against child marriage. This in turn would contribute to suggest what needs to improve in using mass media further. Therefore, the researcher endeavored to raise which medium of communication was available on individual households. The finding is presented as follows, 176 (60.1 %) of them showed that they have radio at home. 22 (7.5 %) indicated that they have TV at home. 14(4.8%) said they have both radio and TV at home and at last 79(27.6 %) of parents identified that they have neither radio nor TV. Figure 8 below shows the responses captured from the study area.

To enrich the findings from the questionnaire key-informant interview had been carried out with Code 002, 003 and 004. Therefore, it is known that there were no specific local mass media stations (TV and Radio) that produce and disseminate local social issues or problems. They do have local mini media that covers very short radios, limited to the *Wordea's* capital only; as a result, parents at rural *Kebeles* cannot access it. Code 001 specified they have an extremely tightened schedule to give child marriage a regular coverage even with the available mini media.

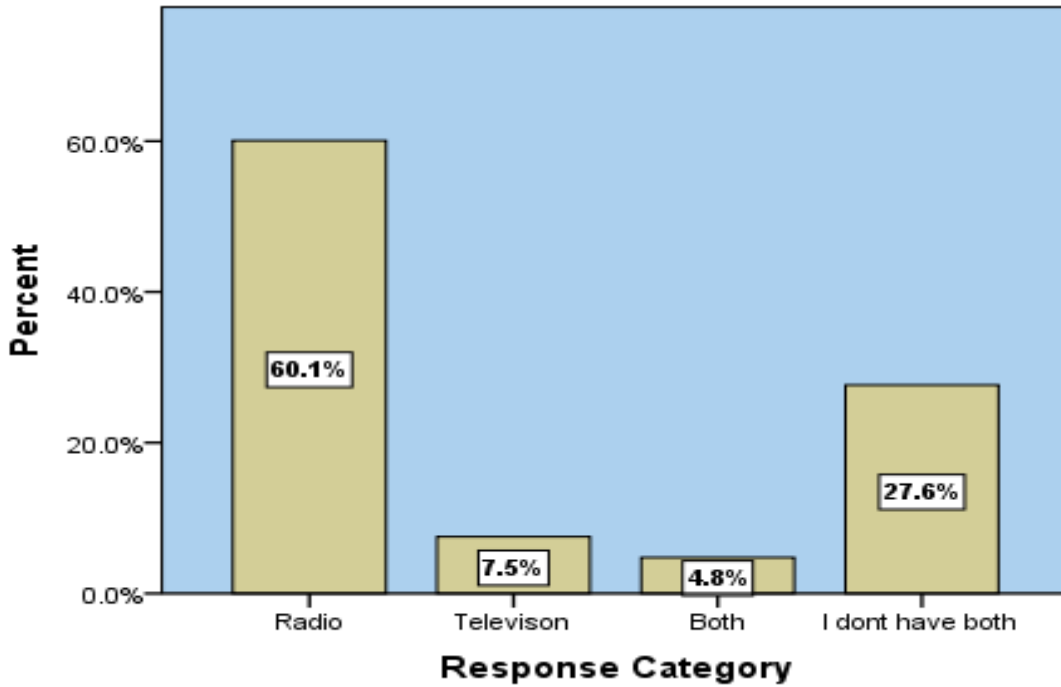


Figure 7: Available Medium of Communications

Source: Own Survey, March, 2017

4.4.3. Frequency of Messages against Child Marriage

Table 6: Frequency of Messages at Different Medium

Variables	Category	Count	Table N%
How often do the broadcast media transmit messages against child marriage?	Everyday	0	0.0%
	Once in a week	23	10.7%
	Twice in a week	27	12.6%
	Seasonal Messages	164	76.7%

Source: Own Survey, March 2017

Once the research identified the available media devices at individual households, measuring the frequency of messages against child marriage in promoting girls' education and social privileges was the next question. With these regard responses had been gathered only from those parents who have TV. And Radio at home, how often these mediums of cover the issue. In line with these which family members were active listeners of the programs had been identified. See Table 6 above and Figure 9 below respectively.

Up on the findings, responses indicated neither through TV nor Radio have regular transmission on daily basis. On the other hand, 23(10.7 %) of them said once in a week, 27(12.6 %) reflected they hear twice in a week. During the FGDs the research finding recognized that there is no neither local radio nor TV station with in the *Woreda* but, these respondents would have heard from the regional or national mass media. Finally, 164(76.6%) of the parents identified they heard seasonal not regular messages. These responses would include only those who have the device at home.

This has a similar reflection for the trend of communication observed by the researcher in the study area during the in-depth interview and FGDs. It was understood they transmit messages against child marriage during wedding seasons. As Code 003, these messages become frequent during January and April, wedding months. *“Parents are knee to wed their girls during these months so, we put all the necessary effort in transmitting messages in every possible way that they don't have to wed their under-age girls.”*

Responses for the available medium of communication and frequency of messages reflected contradiction; this is highly because there is no regular mass media messaging. The researcher further attempted to identify the role of the Amhara Regional Mass Media Agency in covering the issue of child marriage. Hence, information from the key-informant interview with Code 002, revealed that, the regional mass media is the largest media institution and is responsible to cover different socio-economic, cultural and political issues with in the entire region. Therefore, it could not have regular transmissions against child marriage.

In general, the research finding identified both the Amhara Mass Media Agency and the local Government Communication Office transmit messages against child marriage during wedding seasons. Code 003, also mentioned, they have an extremely tightened schedule to give child marriage a regular coverage with in their office. Thus, the researcher believed, the lesser contribution of mass media against child marriage campaigns, made the interpersonal communication approach more effective in the study area.

4.4.4. Active Followers of the Broadcast Mass Media in the Family

Attempts had been made to identify which family members were active followers of radio or television programs. This question had been set to identify the exposure of women-girls to the different media outlets, because influencing their behavior would bring effective and immediate social change with in their community.

Therefore, 238(68.6%) of the listeners were found fathers, this high representation would be because fathers own the device. 21(7.2 %) were mothers, 2 (0.7 %) were girls, 7(2.4 %) were boys. Comparing to father followers, representation of mothers and girls was very few, this would be because most of the time they are busy with the house chores and taking care of babies. They don't have leisure time; as a result, they don't usually attend these programs. Finally, 62(21.2 %) of the responses indicated that all the family members attend the mass media, this response indicated strengthening the intervention through mass media would bring better result in influencing the entire family members.

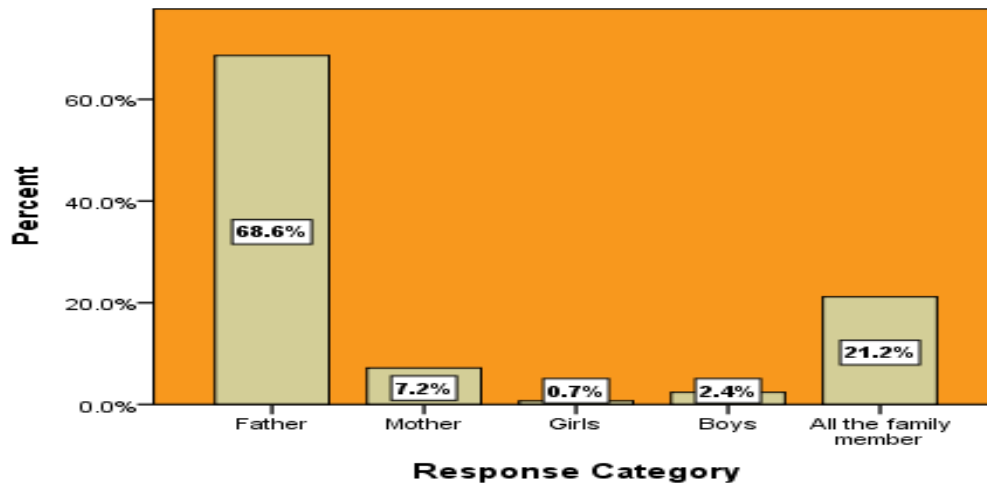


Figure 8: Active Attendants of Mass Media Messages

Source: Own survey, March 2017

4.4.5. The Role of Print Media and Its Circulation Rate in the Study Area

With a literate community, the value of newspaper to transmit information is undeniable. It is even more advantageous to retain information for longer period unlike TV and Radio. Once bought by the reader, it could stay as long as the reader wants to keep it. However, though identified the study population was illiterate, the researcher attempted to identify the role of print media as one of the medium of mass communications in ending child marriage. See Table 7 below

Table 7: Availability of Newspaper and Message Coverage of Child Marriage

Variables	Category	Count	Table N %
Is there any local newspaper that circulates in your residential area?	Yes	13	4.4%
	No	280	95.6%
If your answer for the above question is YES, how often?	Everyday	0	0.0%
	Once in a week	0	0.0%
	Twice in a week	0	0.0%
	Never transmit	0	0.0%
	Sometimes	13	4.4%
How frequent is the issue of child marriage covered on these newspapers?	Regularly	0	0.0%
	Sometimes	0	0.0%
	Enough coverage	0	0.0%
	Not Enough	13	4.4%
	Never	0	0.0%

Source, Own Survey, March, 2017

Thus, the result of the assessment showed, 280(95.6%) of the respondents identified that there is no newspaper that circulates in their living area. Only 13(4.4%) percent of them replied that, there are some newspapers that circulates around their area and the coverage is not enough, plus they couldn't name the available newspapers. Through the KII with Code 003, he mentioned that there is no local newspaper that their office publishes regularly. However, he said that, the regional Mass Media Agency circulates few monthly newspapers publication, for example “*Bekure*” was one of the newspapers mentioned. He added these newspapers cover different social issues and have a column about HTPs in general. Since there are several HTPs in the entire region still it could not cover the issue of child marriage regularly. Again, these newspapers give coverage to the issue of child marriage during wedding seasons. Code 003, also added that the circulation of these newspapers is limited to government offices and partner NGOs, not to the larger public.

4.4.6. Significance of all the Messages against Child Marriage

The study area populations were bounded with their own understandings and perceptions of their socio-cultural life. As a result, preaching them to change the long-lived traditions would be difficult. Therefore, the need to consider the content of the messages should be a priority to the sender. So that, the research dug out how parents understood the messages and its meaning. The question referred to all types of messages against child marriage whether through the social gatherings, broadcast or print media. Because the purpose is to measure their reaction to the adopt the new behavior.

Their responses have been presented on Figure 10 below. A total of 204(70 %) of the responding parents have shown that the messages were very important in creating awareness with in their community, therefore they attend regularly. 62 (21.2%) of the parents replied they seldom listen to these messages. 23(7.8 %) of the parents were not interested because they believed it is against their traditions. Lastly, 3 (1.0 %) of them said they did not have any opinion because they don't have access to any of the message. This response indicated the existence of communication gap among some of the parents in the study *Kebeles*.

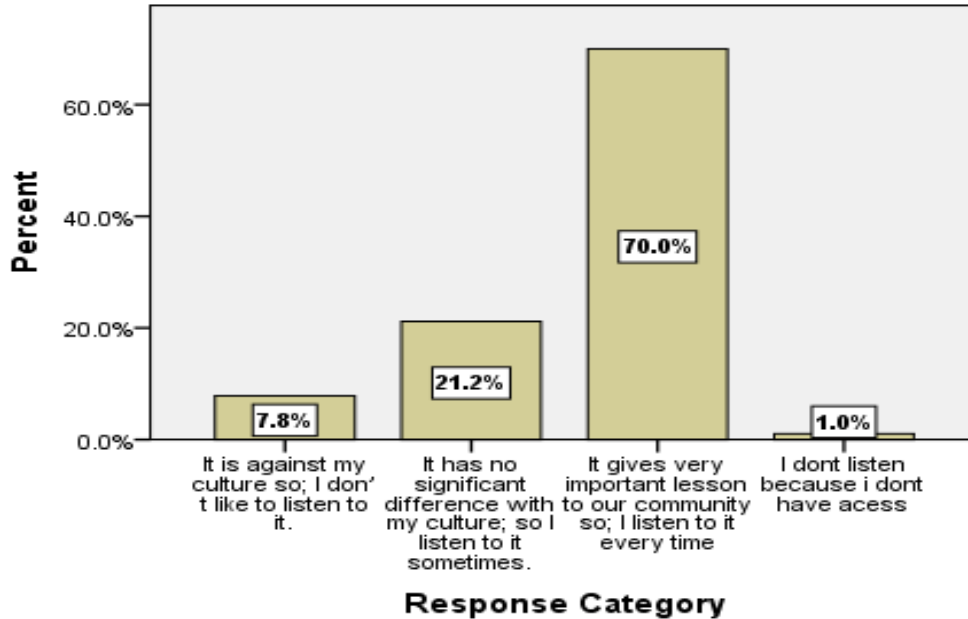


Figure 9: Parents Attitude toward the Content of Messages

Source: Own Survey, March, 2017

4.4.8 Clarity of the Language used and Accpetability of Messages by Parents

Table 8: Parents Understanding of the Language Used

Variable	Category	Count	Table N %
Do you easily understand the language used to transmit the messages in all media outlets?	Yes, I understand it easily	169	57.7%
	No, I don't understand it easily	94	32.4%
	I never Understood it	30	9.9%

Source: Own survey, March 2017

Language is one of the primary elements of communication. In order to send message language has a significant influence. If there is ambiguity with the use of language, miss communication and misleading of audience would happen. As a result, senders could not be able to influence the behavior of recipients towards the objective of the messages delivered. Message encoders should carefully select the right language based on the background of their audience. Therefore, parents had been asked how they understand the language used through all medium of communications. See Table 8 above and the analysis is presented as follows.

The responses showed, 169(57.7%) clearly understand the language and its notion. This figure showed large number of parents easily understand the message, this is a positive implication for the campaign to end child marriage to attain it objective. Conversely, 94(32.4%) of the respondents replied they do not easily understand the language used. 30(9.9%) of them said, they never understood the language against child marriage. though their small representation has a positive implication toward the reduction of child marriage; they also indicated the need to work more regarding contextualizing the language.

The ambiguity of language could be more of a reality especially from the broadcast messages. As mentioned above broadcast messages are designed mostly to the wider public in the region, so the prevailed basic socio-cultural differences among the audience could be a gap to understand the meaning of the message transmitted. Therefore, the holistic approach would have made messages unclear to the study area parents since it is not originally designed based on their level.

To sum up majority of the respondents indicated they clearly understand the language usage. The next question of the researcher was acceptability of messages by parents. Child marriage is a lived culture for so long among this community. It is one way of expressing their culture. Wedding is one of the first social gatherings that people in this area enjoy. It is how they show how much they harvest. Some use it to show their social value among the community with the festivity they prepare, by inviting their neighbors and relatives. Some do it to get a dowry instead. In general, it is a deeply rooted culture for these area parents, they could not easily give up because they are simply told that it is harmful. Therefore, question had been raised to identify whether parents accept the messages or not. Their response is presented as follows on figure 10 below.

Thus, 151(51.1%) of the respondents said they fully accept all the messages through all media. This showed parents' awareness has been lifted up by the information they have got. On the other hand, 111(37.9%) of them replied they partially accept the messages. During the FGD with fathers and mothers, they said that they even regret with what they had been doing so far. All of them said they were wedding their girls because it was a culture they have received from their preceding families. *“However, today with the communication intervention by PAdet-Plan that keep us informed that child marriage is one of the sever HTPs, we don't wed our underage girls.”* M-6, from Sigla Banble Dawana Kebele.

Mother discussants especially emphasized that, they don't want their girls to suffer what they had been experiencing as married early. Finally, 31(10.6 %) of the responses showed that there are parents who are totally against all the messages. They still believe it is a culture that should be maintained. Therefore, these parents indicated the need to strengthen the existing communication practice.

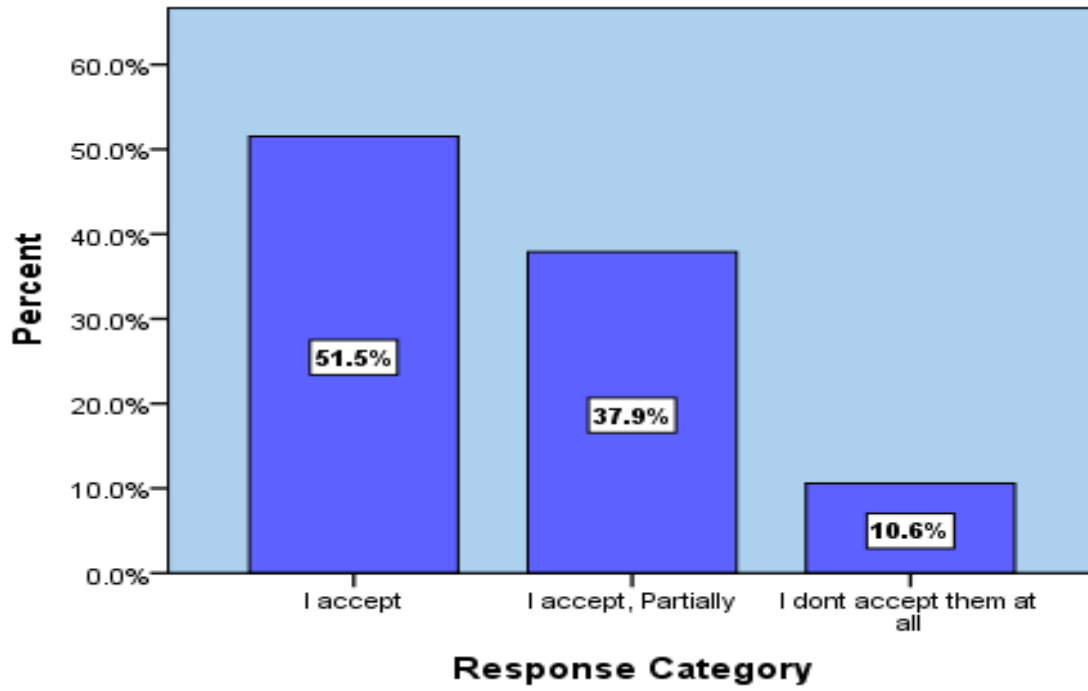


Figure 10: Acceptability of Messages by Parents

Source: Own Survey, March, 2017

CHAPTER –FIVE

5. CONCLUSION AND RECOMMENDATIONS

5.1. Summary

This research had been conducted with the objective of assessing child marriage communication practices in selected model *Kebeles* of *Fagita Lakoma Woreda*, Amhara Regional States. To address this objective, specific research questions had been formulated as follows.

- What is the specific communication practices employed to abandon child marriage in *Fagita Lakoma Woreda*?
- How is the effect of the communication practice manifested, identifying the new social behavior?
- What are the major challenges in communicating with parents about the negative impacts of child marriage?

Besides, review of related literatures had been carried out. The review focused on the practices of child marriage ranging from worldwide to grassroots levels. More specifically, the definition of communication and its role to attain social behavior changes had been also discussed. Theories and strategies being employed in behavior change communication were also discussed. Both quantitative and qualitative methods were used to generate facts.

Procedurally, the Amhara region was selected because it has the highest rate of child marriage practice in the country. Then wards, *Fagita Lakoma Woreda* were selected because it has been identified as one of the hot spot *Woredas* in the region and where there was an ongoing intervention through communication by Government and Non-Governmental Organizations. Among the 27 *Kebeles* in the study *Woreda* there were seven model *Kebeles* among which the researcher selected three homogenous *Kebeles*. Applying the simple random sampling method, a total of 302 households had been contacted through questionnaire on face- to face communication. Besides, a total of three different focus group discussions and Key-Informant interviews were properly carried out that further enriched the research findings. Both the quantitative and qualitative data were analyzed and interpreted thematically in an integrated manner. Therefore, below is the summary of major sub-components:

Socio-Demographic Status of the study population

The study populations have been dwelling in rural settings; they were agrarian whose economies highly depend on agricultural products. Majority of the respondents were found illiterate; their maximum educational profile was limited to reading and writing. Majority of the respondents were women-mothers and Orthodox -Christian followers.

Respondents Knowledge of Child Marriage

All of the respondents had the opinion that child marriage was categorized under harmful traditional practice. Girls under 18 were attending school contrary to the previous practices. Majority of the respondents witnessed that they were against this traditional practice, because they became more aware of its impact in their socio-economic activities.

Communication Intervention

The research finding implied that the effect of interpersonal communication was more effective than mass media communication. PAdet-Plan, as a local NGO, has been found as a prominent acting agent with established communication strategies. It has designed suitable communication approaches to address the issues of child marriage among the study population. Besides, PAdet-Plan, the Woreda's Government Communication Office has brought a remarkable social behavior change among parents.

5.2 Conclusion

Interpersonal communication which helped to attain social behavior change among the study population was immense. 87.4% of the respondents showed they get the information through the community conversation program. Churches and school compounds were the setting for most of the community conversation programs. On the other hand, the research finding indicated that there was minimal role of mass media on child marriage communication. It had been identified that there was no adequate Radio, TV and Print media intervention directly targeting the study population. There was one mini-media in the town of the Woreda, which disseminates seasonal issues to the nearby populations. However, this mini-media itself was not reachable by the study *Kebeles'* parents.

Quarterly booklet and monthly flyers had been found as part of the print media interventions mechanism for bringing behavior change. This was intended to disseminate different social issues with limited number of circulation. Moreover, these publications overlook having an exclusive column for child marriage practices.

With regard to the acceptability and understanding of all the messages conveyed through different mechanisms, majority of the respondents witnessed they agreed with the core elements of the messages and they also understood it easily and clearly. This was also a positive indication for the newly acquired social behavior change. In addition, responses indicated the clarity of the language used during communicating the issue of child marriage.

These responses were the manifestation of the effects of the communication practices underway for years. This in turn showed the new social behavior change attained among the study population. Besides this, the presence of highest number of girls in the schools was also another indication that parents have started to send their girls to schools than allowing them for marriage.

Though, new behavior changes have been noticed among the study population, there were challenges that hinder the communication interventions. Culture was among the first mentioned factors, because persuading parents against their long-lived culture was challenging. Second, there was lack of infrastructural facilities which made the communication intervention more difficult. Absence of infrastructure services such as road and electricity made the communication process more difficult for the intervening actors to move from place to place and use the communication devices effectively. Thirdly budget constraints to disseminate regular information among the study area population could also be mentioned as one of the crucial challenges to have better communication practices.

5.3 Recommendations

After analyzing the existing communication approach, parents' exposure to messages through the different communication channels, their ability to understand the negative impact of child marriage, this study has forwarded the following recommendations.

- Continue using the existing communication practices to condemn the practice of child marriage.
- Since the interpersonal communication has been identified as an influential intervention mechanism, it is better to have as many as possible community conversation programs and groups in the nearby neighborhoods. This will help parents to get information easily and regularly.
- The school mini-media were playing strong role in promoting the new behavior and influencing the prevailing behavior of parents. So, strengthening the existing school mini media with better technical and financial support could further bear better social norm change.

- Since mass media has highest rate of penetration to the wider public at once, it is recommended to establish local FM radio and TV stations or use the existing regional mass media to broadcast the issue of child marriage on regular basis.
- The role of print media had been also found insignificant, using the print media especially like flyers, billboards, posters and banners around the school compound will support students (boys and girls) to have the awareness from their younger age and it will enable them to say “No” to child marriage.
- The current communication intervention is protecting girls who are in the school system, rather it should be inclusive to address those girls who did not get a chance for education, because they are highly vulnerable to child marriage than those who are in the school system.
- It will be more beneficial to establish strategic communication approaches by identifying the target audiences’ socio-demographic background and what type of communication strategies should be designed accordingly. This will enrich the impact of the communication intervention better.
- Finally, the government and its development partners should work hand in hand to bring holistic social behavior change by strengthening the communication intervention to benefit more from the active participation of girls- women.

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Annexes

Annexes I Questionnaires, English Version

Addis Ababa University

Graduate School of Journalism & Communication

Questions Presented to *Fagita Lakoma Woreda* Parents

Addis Ababa

Objective of the Research

The objective of this research is to assess the practice of child marriage and the effectiveness of the communication strategies designed and employed by Plan International Ethiopia regional office at Fagita Lakoma Woreda in tackling the problem. The research dealt with how these communication strategies are functional and effective, the role of the local mass media and other social networks are also taken in to consideration; the frequency of messages and information to reach parents and make them aware of the negative consequence of child marriage, the significant behavior changes attained by parents, and comparing to other intervention mechanisms. The research attempted to identify how significant enough was communication as an intervention mechanism to alleviate child marriage. Generally, to evaluate the overall behavior change attained by parents of this area the researcher has prepared this questioner.

Purpose of the Questioner

The main purpose of this research is to gather data from parents of *Fagita Lakoma Woreda*. They have been asked close ended questions. They replied to the questions with the support of the local data collectors (school teachers & project officers).

TsionMolla

Prospective Graduate, March 2017

First of all, I would like to mention my deepest gratitude that you are willing to this interview. Here, I assure you that all the information you give is going to be used for the purpose of this particular research and all your response will remain confidential.

I thank you in advance!

Part -I Socio-Demographic Background

1. Sex

1. Male 2. Female

2. Age _____

3. Religion:

1. Orthodox Christian 2. Muslim 3. Protestant
4. Catholic Christian 5. Other / Specify _____

4. Educational status:

1. Unable to read and write 2. Read and write only

3. Grade 1-4 4. Grade 1-8

5. Grade 9-12 6. Above high school

6. Occupations:

1. Farmer 2. Student 3. House Wife 4. Retired
5. Merchants 6. Laborer 7. Office Worker 7. Others/ Specify _____

7. Number of family members _____

8. Monthly income / estimate / _____

PART -III Communication Strategies & How the Community Perceive the Messages

16. How do you know that child marriage is a harmful traditional practice?

1. Radio 2. Television 3. Social gatherings
4. Newspaper reading 5. Religious Places 6. Other _____

17. If your answer for question number 16 is **social gatherings**, which one?

1. Eder (Mourning Association) 2. Ekube (Saving Association)
3. Religious Places 4. Wedding 5. other _____

18. Which of the following media are available at your home?

1. Radio 2. Television 3. Both 4. Neither TV nor Radio

19. How often do these media transmit messages against child marriage?

1. Everyday 2. Once in a week 3. Twice in a week
4. Never transmit 5. Other Please Specify _____

20. Which family members are more interested in listening to the program?

(Multiple choices are possible)

1. Father 2. Mother 3. Girls 4. Boys 5. All

21. Is there any local newspaper that circulates in your residential area?

1. Yes 2. No

22. If your answer for question number 28 is YES, how often?

1. Everyday 2. Once in a week 3. Twice in a week
4. Never transmit 5. Other/ Please Specify _____

23. How frequent is the issue of child marriage covered on these newspapers?

1. Regularly 2. Sometimes 3. Enough coverage 4. Not enough

24. How do you generally evaluate the content of the messages that promote issues against child marriage?

1. It is against my culture so; I don't like to listen to it.
2. It has no significant difference with my culture so, I listen to it sometimes.
3. It gives very important lesson to our community so; I listen to it every time.
4. I don't listen, because I don't have access to any of them.

25. Do you easily understand the language used to transmit the messages in all means?

1. Yes, I understand it easily
2. No, I don't understand it easily

26. Do you generally accept the messages against child marriage?

1. I accept, fully 2. I accept, partially 3. I don't accept them at all

Thank you

Annex II Questionnaires, Amharic Version

አዲስ አበባ ዩኒቨርሲቲ

የጋዜጠኝነት እና ኮምንዩሽን ትምህርት ክፍል

አዲስ አበባ

ያለ ዕድሜ ጋብቻን ለማስቆም በሚደረገው ሙከራ ላይ የኮምንዩሽን ውጤታማነት ምን እንደሚመስል ለማወቅ ለፋጊታ ላኮማ ወላጆች የተዘጋጀ ቃለመጠይቅ፡፡

የጥናቱ አላማ

የዚህ ጥናት መሰረታዊ ዓላማ በዋናነት በጥላን ኢንተርናሽናል ኢትዮጵያ(አለም አቀፍ የተራድኦ ድርጅት) በኩል ኮምንዩሽንን እንደ አንድ መፍትሔ በመጠቀም በተለይም በአማራ ክልል በፋጊታ ላኮማ ወረዳ በሚገኙ ወላጆች እንዲሁም ባጠቃላይ የህብረተሰብ አካላት ላይ የባህሪ ለውጥ ለማምጣት በተደረገው እንቅስቃሴ ውስጥ ምን ያህል የባህሪ እና የ አስተሳሰብ ለውጥ ላይ መደረሱን ማጥናት ነው፡፡ ያለ ዕድሜ ጋብቻ በታዳጊ ሴት ልጆች ላይ የሚያደርሰውን የስነልቦና፣ የኢኮኖሚ፣ የጤና፣ የትምህርት ብሎም በማህበረሰቡ ውስጥ የሚደርስባቸውን ሌሎች ተጨማሪ ጫናዎች አጉልቶ ወደ ማህበረሰቡ በማድረስ እና አስፋላጊውን የባህሪ ለውጥ ለማምጣት በሚደረገው እርብርብ ውስጥ የ ክልሉ የመገናኛ ብዙሀን ድርጅቶች እየተጫወቱት ስላለው ማህበረሰባዊ ሚና እና ሀላፊነት በተጨማሪም ችግሩን በሌሎች ማህበረሰብ አቀፍ በሆኑ የመረጃ ልውውጥ ዘዴዎች ለህብረተሰቡ(ለወላጆች) ያለ ዕድሜ ጋብቻ ጎጂ ልማዳዊ ድርጊት መሆኑን እና ወላጆች በአንፃሩ ሴት ልጆቻቸውን ወደ ትምህርት ቤት እንዲልኩ በማበረታታት በኩል ምን ያህል የሚጠበቅበትን ሀላፊነት እየተወጣ እንደሆነ እና እስከ አሁን በተጨማሪም በህብረተሰቡ ዘንድ የተገኘውን የባህሪ እና የአስተሳሰብ ለውጥ ለመዳሰስ በአዲስ አበባ ዩኒቨርሲቲ የጋዜጠኝነት እና የኮምንዩሽን የድህረ ምረቃ ት/ርት ክፍል በኩል ለሁለተኛ ድግሪ በከፊል የጥናት ማሟያ ሆኖ የተዘጋጀ ነው፡፡

የመጠይቅ ዓላማ

የዚህ መጠይቅ ዋና አላማ በፋጊታ ላኮማ ወረዳ ከሚኖሩ ወላጆች ያለዕድሜ ጋብቻን አስመልክቶ ያላቸውን ግንዛቤ እና በተጨማሪም የተገኙትን የባህሪ ለውጦች በመዳሰስ መረጃ መስጠት ሲሆን የተለያዩ ጥያቄዎች ተዘጋጅተው ቀርበዋል፡ ከወላጆቹ ጋር የተደረገውን ቃለመጠይቅ በዋናነት በአካባቢው ነዋሪዎች ማለትም በመመህራን እንዲሁም በኤክስቴንሽን ሰራተኞች እገዛ የተሰበሰበው ነው፡፡

አዘጋጅ፡ ፅዮን ሞላ ፤ ዕጩ ተመራቂ፤ የካቲት 2009 ዓ.ም

- 11. ልጆችን ከ18 በታች ለመዳር ወነኛ ምክንያትዎ ምንድን ነበር?
 - ሀ. በቂ መረጃ ስላልነበረኝ
 - ለ. የገንዘብ ችግር ስለነበረብኝ
 - ሐ. ባህል ስለሆነ
- 12. ከ18 ዓመት በታች የሚደረግ ጋብቻን ይደግፋሉ ?
 - ሀ. እደግፋለሁ ለ. በጣም እደግፋለሁ ሐ. አልደግፍም መ. እጅግ በጣም አልስማም
- 13. በአሁኑ ሰዓት እርሶ በሚኖሩበት አካባቢ ያለ ዕድሜ ጋብቻ ምን ያህል ይፈጸማል ?
 - ሀ. በጣም ቶሎ ቶ ሎ ለ. ሁልጊዜ ሐ. አልፎ አልፎ መ. ብዙም የለም ሠ. በጭራሽ የለም
- 14. ለ 14ኛው ጥያቄ መልስዎ መ እና ሠ ከሆነ ምክንያቱ ምንድን ነው ብለው ያምናሉ ?
 - ሀ. የተላያዩ ድርጅቶች በህብረተሰቡ ዘንድ የባህሪ ለውጥ ለማምጣት ጣልቃ በመግባታቸው
 - ለ. ወላጆች ያለ ዕድሜ ጋብቻ ጎጂ ልማዳዊ ድርጊት መሆኑን በመረዳታቸው
 - ሐ. ወላጆች በህግ በኩል የሚደርስባቸውን ቅጣት ስለሚፈሩ
 - መ. የመካከለኛ እና የከፍተኛ ሁለተኛ ደረጃ ትምህርት ቤቶች በመስፋፋታቸው
 - ሠ. ሁሉም መልስ ናቸው

ክፍል ሦስት: የመልዕክት ማስተላለፊያ መንደሮች እና የወላጆች/ አድማጮች/ ግንዛቤ

- 15. ያለ እድሜ ጋብቻ ጎጂ ባህላዊ ድርጊት መሆኑን እርስዎ እንዴት አወቁ?
 - ሀ. በራዲዮ ለ. በቴሌቪዥን ሐ. የማህበረሰብ ውይይት
 - መ. በማንበብ ሠ. ሌላ ካለ ይግለጹ -----
- 16. ለ 16ኛው ጥያቄ መልስዎት የማህበረሰብ ውይይት ከሆነ ከሚከተሉት ውስጥ በየትኛው ነው?
 - ሀ. በዕድር ላይ ለ. በዕቅድ ላይ ሐ. በሀይማኖት ሰፍራ መ. ሰርግ ሐ. ሌላ
- 17. በእርሶ ቤት ያለው የመገናኛ ዘዴ የትኛው ነው?
 - ሀ. ራዲዮ ለ. ቴሌቪዥን ሐ. ሁለቱም አሉ መ. ሁለቱም የሉም
- 18. እነዚህ የመገናኛ ብዙሀን ያለ ዕድሜ ጋብቻ ጎጂ ልማዳዊ ድርጊት መሆኑን አስመልክቶ በምን ያህል ጊዜ መልዕክቶች ያስተላልፋሉ?
 - ሀ. በየቀኑ ለ. በሳምንት አንድ ቀን ሐ. በሳምንት ሁለት ጊዜ
 - ሐ. በጭራሽ አያስተላልፉም መ. ሌላ ካለ ይግለጹ -----
- 19. ከቤተሰብዎ ውስጥ እነማን ናቸው በተለየ ትኩረት ፕሮግራሙን የሚከታተሉት? **ከአንድ በላይ መምረጥ ይቻላል**
 - ሀ. አባት ለ. እናት ሐ. ሴቶች ልጆች መ. ወንዶች ልጆች ሠ. ሁላችንም
- 20. እርስዎ በሚኖሩበት አካባቢ የሚሸጡ ጋዜጦች አሉ?
 - ሀ. አሉ ለ. የሉም
- 21. ለ28ኛው ጥያቄ መልስዎት አሉ ከሆነ ምን ያህል ጊዜ በሳምንት ውስጥ በአካባቢዎ ይደርሳል ?
 - ሀ. በየቀኑ ለ. በሳምንት አንድ ቀን ሐ. በሳምንት ሁለት ጊዜ
 - ሐ. በጭራሽ አያስተላልፉም መ. ሌላ ካለ ይግለጹ -----

22. ጋዜጣው ያለ ዕድሜ ጋብቻን ምን ያህል ሽፋን ይሰጣል ?
 ሀ. በቋሚነት ለ. አልፎ አልፎ ሐ. መጠነኛ ሽፋን ይሰጣል መ. በቂ አይደለም
23. በራዲዮ ፣ በቴሌቪዥን እና በጋዜጣ የሰሙትን መልዕክት እንዴት ይመዘኑታል ?
 ሀ. ከእኔ ባህል ጋር ተገግራራ ስለሆነ መሰማት አልፈልግም
 ለ. ከእኔ ባህል ጋር ብዙም የሚቃረን ሆኖ ስላላገኘሁት አልፎ አልፎ እከታተላለሁ
 ሐ. ለማህበረሰባችን ጠቃሚ ትምህርት ስለሚሰጥ በቋሚነት እከታተላለሁ
 ሐ. ሌላ ካለ _____
24. በእነዚህ የመገናኛ ብዙሀን የሚሰጧቸው መልዕክቶች የቋንቋ አጠቃቀም ለዕርሰዎ በሚገባ መልኩ ነው?
 ሀ. አዎ በሚገባ እረዳለሁ ለ. በቀላሉ አይገባኝም
 ሐ. በጭራሽ አይገባኝም መ. ሌላ ካለ ይግለጹ _____
25. ያለ ዕድሜ ጋብቻን ለማስወገድ የሚተላለፉ የተለያዩ መልዕክቶችን በእርስዎ ዘንድ እንዴት ይመለከቱታል?
 ሀ. ሙሉ ለሙሉ እቀበላቸዋለሁ ለ. በመጠኑ እቀበላለሁ
 ሐ. በጭራሽ አልሰማግባቸውም መ. ሌላ ካለ _____

አመሰግናለሁ

Annex III - Questions for FDGs

1. What is child marriage to you?
2. Do you think you were benefiting from this traditional practice or affected?
3. How do you see the communication intervention program?
4. What roles do you expect from the responsible stakeholders to disseminate the information better?
5. Does the intervention through the different communication strategies help you to be aware of the harmfulness of child marriage practice?
6. Do you think the new behavior is attained in your individual households, tell me your experience?
7. Which of the communication approach are easy for you to catch up the messages against child marriage?
8. What is the Strength of the communication practice?
9. What are the limitations of the communication practices?

Annex IV-Questions for Key-Informants

1. What is the responsibility of your office in tackling child marriage?
2. What efforts are made under your office to improve the flow of information among parent?
3. How well integrated is your office with other stakeholder offices to abandon child marriage?
4. What are the challenges to pursue effectively against child marriage?

5. Have you seen any motivating factors (behavior changes) that encourage your office to intervene further?
6. Do you have any survey to design new approach to influence parents' behavior against child marriage?
7. Do you believe the communication intervention made the flow of information easier than the previous times?
8. What are the limitations of the existing communication strategies?

Annex V- List of Participants

List of Participants for FGDs -I

Name of Participant	Group	Kebele
M-1	G-1	<i>Aman Abo</i>
M-2	G-1	<i>Aman Abo</i>
M-3	G-1	Tafoch Danbul
M-4	G-1	Tafoch Danbul
M-5	G-1	Sigla Banble Dawana
M-6	G-1	Sigla Banble Dawana
M-7	G-1	Sigla Banble Dawana

List of Participants for FGDs -II

Name of Participant	Group	Kebele
F-1	G-2	<i>Aman Abo</i>
F-2	G-2	<i>Aman Abo</i>
F-3	G-2	Sigla Banble Dawana
F-4	G-2	Sigla Banble Dawana
F-5	G-2	Tafoch Danbul
F-6	G-2	Tafoch Danbul
F-7	G-2	Tafoch Danbul

List of Participants for FGDs -III

Name of Participant	Group	Kebele
P-1	G-3	<i>Aman Abo</i>
P-2	G-3	<i>Aman Abo</i>
P-3	G-3	Tafoch Danbul
P-4	G-3	Tafoch Danbul
P-5	G-3	Sigla Banble Dawana
P-6	G-3	Sigla Banble Dawana
P-7	G-3	Sigla Banble Dawana

List of Key-Informants Interviewees

Name of Participant	Name of Organization	Position
Code - 001	PAdet-Plan International	Project Officer
Code - 002	Government Communication Office	Head of the Office
Code - 003	Government Communication Office	Practitioner Journalist
Code - 004	Government Communication Office	Practitioner Journalist
Code - 005	The Woreda Justice Office	Head of the Office
Code - 006	The Woreda Educational Bureau	Head of the Office
Code - 007	The Woreda Women, Children and Youth Affairs	Head of the Office



Pictures During FGD with Mothers



Pictures During FGD with Fathers



Pictures at Class room with some of the Peer-educators