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Guidance Note

**Process for Development of Traditional Leaders
Bylaws on Ending Child Marriage**



By Dr Nyaradzayi Gumbonzvanda¹

¹ Dr Nyaradzayi Gumbonzvanda is the Founder and Executive Director of Rozaria Memorial Trust and serves as African Union Goodwill Ambassador on Ending Child Marriage

1. Introduction

There is consensus that ending child, early and forced marriage is a key element for progress towards the achievement of gender equality and the empowerment of women. Southern Africa continue to have high prevalence of child marriage, though some progress has been notable in recent years. On a yearly basis 650 million women are married under the age of 18 years. For the past decade, the number of child marriage has decreased by 25 million. For the past decade early child marriage decreased by 15%. Poverty, and access to basic services such as education and health as negative social norms have been attributed as some of the underlying causes of child marriage.

While child marriage is illegal under international law and in many countries; a violation of multiple rights for girls with life-long consequences; it has also been defined as a harmful cultural practice, sustained by patriarchy and gender stereotyping. Its negative impact includes potential death through suicide, unplanned pregnancy, illegal and unsafe abortions, loss of education and increase in poverty and trauma.

Child, early and forced marriage is preventable and solutions are within reach. Its consequences can be mitigated with options for rebuilding the lives of girls. However, any solutions for prevention, care, support, or protection of girls at risk or those who experienced child marriage demand an explicit intervention that untangles the gender dimensions woven in the patriarchal values and norm surrounding the social relations and the ability of the child - especially the girl child.

In the last decade, there have been accelerated efforts to end child, early, and forced marriage at the global level, in Africa and at sub-regional levels Southern Africa. In all these efforts, there has been a consistent and clear identification of the need to transform negative cultural norms embedded in the value systems perpetuating the practice thereby limiting the opportunities for lasting solutions.

In Africa, the campaign to end child marriage has given impetus to efforts around cultural transformation, and galvanising the leadership of traditional leaders to be at the forefront of this effort. The AU Goodwill Ambassador on Ending Child Marriage played a pivotal role supporting and facilitating the formation of the Council of Traditional Leaders in Africa (COTLA) which was subsequently launched in 2019 at the margins of the AU Summit, with a set of commitment.

“Recognise and strengthen the traditional institutions and structures as a strategy critical to achieving the outcome of eliminating child marriage and FGM, recognising the role of traditional leaders as custodians of values, integral to justice, mediation and reconciliation in communities; pivotal to service delivery and their significant influence

and voice in legislative processes....Scale up cultural innovations led by traditional authorities, institutions and leaders such as alternative rites of passage, community by-laws, traditional justice systems, safe spaces and shelters for girls and boys, and social change through creative arts”.

(COTLA Commitments, 2019)

2. Global and regional commitments to ending child marriage related to culture.

In order to achieve the objectives of this study, it is important to lay out the global and regional instruments on ending child marriage and their focus on culture and tradition

Instrument/Commitment	Date	Thrust on Culture or Tradition
Sustainable Development Goals	2012	Born at the United Nations Conference on Sustainable Development in Rio de Janeiro in 2012. Target 5.3 speaks specifically towards Eliminating all harmful practices, such as child, early and forced marriage and female genital mutilation.
The Universal Declaration of Human rights (UDHR)	10 December 1948	Article 16b speaks of how “Marriage shall be entered into only with the free and full consent of the intending parties”
The Convention on the Consent to Marriage, Minimum Age for Marriage and Registration of Marriage	1962	The Preamble declares that the Marriage Convention recalls article 16 (1) of the Universal Declaration of Human Rights. It further establishes that State Parties should take all appropriate measures with a view to abolishing such customs, ancient laws and practices by ensuring, inter alia, complete freedom in the choice of a spouse, eliminating completely child marriages and the betrothal of young girls before the age of puberty

<p>Human Rights Council Resolution A/HRC/29/L.15</p> <p>Strengthening efforts to prevent and eliminate child, early and forced marriage</p>	<p>2015</p>	<p>Deeply concerned by the impact of deep-rooted gender inequalities, norms and stereotypes and of harmful practices, perceptions and customs that are obstacles to the full enjoyment of human rights, in particular of women and girls, and are among the primary causes of child, early and forced marriage,</p> <p>15. Calls upon States and encourages other stakeholders to address social norms, gender stereotypes and harmful practices that contribute to the acceptance and continuation of the practice of child, early and forced marriage, including by raising awareness of its harm to the victims and the cost to society at large and by providing opportunities for discussion among others, within communities, including with the involvement of unmarried girls and already married girls, adolescents and women, religious, tribal and community leaders, men and boys, and families on the benefits of delaying marriage and ensuring that girls receive education.</p>
<p>UN General Assembly Resolutions on child marriage</p>	<p>2018</p>	<p>12 November 2018 , resolution on Child, early and forced marriage “Recognizing that child, early and forced marriage is a harmful practice that violates, abuses or impairs human rights and is linked to and perpetuates other harmful practices and human rights violations” It goes on to further states:</p> <p>“Noting with concern that deep-rooted gender inequalities and <i>stereotypes, harmful practices, perceptions and customs, and discriminatory norms are not only obstacles to the full enjoyment of human rights</i> and the empowerment of all women and girls but are also among the root causes of child, early and forced marriage,”</p> <p>Point 7. Calls upon States to strengthen their efforts to ensure the timely registration of births and marriages, especially for individuals living in rural and remote areas, including by identifying and removing</p>

		all physical, administrative, procedural and any other barriers that impede access to registration and <i>by providing, where lacking, mechanisms for the registration of customary and religious marriages;</i>
Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)	1979	<p>Provides for the prohibition of Child Marriage in Article 16 <i>“The betrothal and the marriage of a child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage.”</i></p> <p>Generally while the treaty looks at enforcing women's rights from a multitude of areas from political participation , SRHR and employment it also speaks to the importance of insuring women’s social and cultural equality by achieving modifications to social and cultural patterns of conduct that lead to stereotyped roles and hierarchies between the genders</p>
Convention on the Rights of the Child	1989	<p>Note that although Child Marriage and FGM are not referred to specifically in the Convention on the Rights of the Child but it is related to certain violations which are mentioned in the document.. This includes the right to express their views freely, the right to protection from all forms of abuse, and the right to be protected from harmful traditional practices.</p> <p>In 1995 In The CRC Committee directed Nigeria to review the compatibility of customary laws with that of the values of the CRC especially in regard to child marriage.</p> <p>Article 24 3 Says that States Parties shall take all effective and appropriate measures with a view to</p>

		<p>abolishing traditional practices prejudicial to the health of children.</p> <p>Article 30: In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.</p>
<p>African Charter on the Rights and Welfare of the Child</p>	<p>June 27 1981</p>	<p>The African Charter explicitly prohibits the marriage of persons under eighteen years old.</p> <p>Article 21(2) of the African Charter on the Rights and Welfare of the Child provides that <i>1. States Parties to the present Charter shall take all appropriate measures to eliminate harmful social and cultural practices affecting the welfare, dignity, normal growth and development of the child and in particular- (a) those customs and practices prejudicial to the health or life of the child; and (b) those customs and practices which are discriminatory to the child on the grounds of sex or other status.</i></p> <p>Article XXI (2) provides: "Child marriage and the betrothal of girls and boys shall be prohibited, and effective action including legislation shall be taken to specify the minimum age of marriage to be eighteen years."</p> <p>It unequivocally fixes the minimum age of marriage at eighteen and <i>allows no exceptions for local religious or other cultural practices, nor does it allow for exceptions based upon the consent of a local authority or the parents or guardians of the children concerned</i></p>

		<p>Article24- Stipulates the rights of all people to a general satisfactory environment favourable to their development.</p>
<p>The Protocol to the African Charter on Human and People’s Rights on Women’s Rights in Africa (Maputo Protocol)</p>	<p>Signed: 11 July 2003 Signatories: 49 Effective: 25 November 2005</p>	<p>"Harmful Practices" means all behaviour, attitudes and/or practices which negatively affect the fundamental rights of women and girls, such as their right to life, health, dignity, education and physical integrity;</p> <p>Article 2. When talking about the elimination of violence against women states that “States Parties shall commit themselves to modify the social and cultural patterns of conduct of women and men through public education, information, education and communication strategies, <i>with a view to achieving the elimination of harmful cultural and traditional practices and all other practices which are based on the idea of the inferiority or the superiority of either of the sexes, or on stereotyped roles for women and men.</i> “</p> <p>Article 4. When speaking about the rights to life integrity & security of a person also makes mention to harmful traditional practices . Speaks of how state parties should endeavour to actively promote peace education through curricula and social communication in order <i>to eradicate elements in traditional and cultural beliefs, practices and stereotypes which legitimise and exacerbate the persistence and tolerance of violence against women;</i></p> <p>Article 6 focuses on marriage ,6(b) It explicitly states how the minimum age of marriage for women shall be 18 years</p>

The Joint General Comment on Ending Child Marriage

January 30 2018

This was adopted by the African Committee of Experts on the Rights and Welfare of the Child and the African Commission on Human and Peoples' Rights.

(19) Legislative measures that prohibit child marriage must take precedence over customary, religious, traditional or sub-national laws and States Parties with plural legal systems must take care to ensure that prohibition is not rendered ineffectual by the existence of customary, religious or traditional laws that allow, condone or support child marriage.

24] It is highly desirable that where constitutional reforms are undertaken, non-derogable clauses that entrench equality within marriage and specify a constitutional minimum age of 18 years for marriage are contemplated. Limitations, exemptions and derogations from these clauses, whether based on tradition, religion or any other ground, should not be permissible.

48] State Parties must prohibit and condemn all forms of harmful practices that perpetuate child marriage or negatively affect the human rights of women.³³ State Parties are further obliged to discourage any custom, tradition, cultural or religious practice that is inconsistent with the protected rights or welfare of the child.³⁴ The obligation to prohibit harmful practices must be balanced with the right of women and girls to live in a positive cultural context and the corresponding duty on States Parties to promote positive cultural contexts.

The Africa Common Position on Ending Child Marriage	2015	<p>ALSO CONCERNED that the girl child in particular is often married due to socio-cultural norms, against their will, and mostly to older men, and there after subjected to physical, mental, emotional, and sexual abuse within such marriage, and in some cases are victims of child trafficking;</p> <p>9. Promote the participation and role of men, particularly fathers, religious leaders and community leaders in promoting positive male role models who oppose child marriage and are knowledgeable about its harmful impacts;</p>
SADC Model Law on Eradication of Child Marriage and Protecting Children Already in Marriage	2016	<p>7. Protection from harmful practices</p> <p>(1) Child marriage and the betrothal of girls and boys is prohibited and the Government shall ensure that necessary laws specify the minimum age of marriage. (2) A person shall not subject a child to harmful practices. (3) The Minister shall, in consultation with relevant appropriate authorities, put in place policies, measures and interventions to ensure that a child shall not be subjected to harmful practices.</p> <p>5) A person shall not use or impose, subject or encourage another person to use or impose, a harmful practice on a child. (6) A person who contravenes subsection (6) commits an offence and shall be liable, on conviction, to a fine not exceeding XXX. <i>(insert offence and penalty clause according to style used in, and sentencing policy of, Member State)</i></p>

3. Bylaws on Ending Child Marriage: A Tools for Norm Change

It is recognized and agreed that changing social norms to protect the rights of women and children, thus preventing child marriage and supporting survivors requires that traditional leaders are on the forefront of the change process and not just be targets of advocacy. In order to effect such change systematically, and consistently requires communication of the new or desired norm. The Bylaws, Codes or Commitments are therefore a documented tool that enables such processes, and empowers the traditional leader in undertaking their roles and as they interact with other duty bearers such as a parent, government and community and the rights holders which include the children themselves.

The study informing this framework concludes that there are many declarations and statements of general commitments that have come out of various workshops, conferences and meetings, with and by traditional leaders in the region, which reflect commitment to ending child marriage, fgm or other harmful practices. However, such declarations are not binding and do not have enforcement mechanisms inbuilt and therefore did not amount to a Code of Conduct or a by-law.

We have 3 generations of Codes or by-laws and they all have varied levels of detail, enforcement and monitoring. This is an evolving area of customary law jurisprudence on rights of children and gender equality.

- i. First generation of by-Laws and Codes of Conduct. They are declaratory in nature with a precise injunction and a penalty for the breach of the by-law. It evoked the power of traditional authority to nullify marriage or to punish the perpetrator. It does not address all the other social and economic issues underlying child marriage and its consequences. This is what we call the *Kachindamoto Model*. It is the simplest and yet groundbreaking approach. It is also the observed approach for the Codes of Conduct documented for Ethiopia.

Chieftainess Kachindamoto of Dedza District in Malawi took the bold decision to declare that child marriage was no longer allowed in her chiefdom. She adopted a by-law that enabled her to annul child marriages and remove from power any traditional leader in breach of this by-law. To date she has annulled 3,500 child marriages in the central region of Malawi (UN Women , Australia 2021). She has received many awards and recognition for this work. (*Sharing Best Practices on Bylaws to end child marriage in SADC Region, UN CSW65 Workshop*)

- ii. Second Generation of by-Laws: This category of Codes of Conduct and by-laws expands the focus and content of the by-law, to address other issues associated with child marriage such as teenage pregnancy and child labour. They are clear in their prohibition of child marriage and define the penalties. They name the issues but fall short of a social economic analysis that goes beyond the immediate perpetrator. In some instances it has

contradictions on human rights principles. Some of the by-laws in this category are joint by-laws of various traditional leaders. In this category is *the Chief Chamuka of Zambia*.

iii. Third Generation of by-laws Emerging: These are more comprehensive in nature, with content covering both issues related to prevention naming negative practices & addressing poverty; an elaborate focus on access to justice beyond which goes beyond penalties and clear support to survivors of child marriage. The Mangwende & Bushu by-laws in Zimbabwe are in this category, and they clearly build on the experiences from the first and second generation of by-laws. They have stronger content related to child protection.

The strength of all the categories of by-laws is that they affirm human rights of women and girls; identify duty bearers including the parents, the state and the traditional leaders; some respond to interdependence of rights. They recognise the authority of traditional leaders in norm setting/regulating; customary justice system and as a development leader. The 2nd and 3rd generation of by-laws establish compensation fund that seed sustainability for the work and also start to offer insights into the possible forms of a child marriage fund recommended in the SADC model law.

There are some significant weaknesses and challenges with some of the by-laws and codes of conduct, either in terms of comprehensiveness of their content, contradictions with human rights standards and enforcement procedure. In some countries, the by-laws remain hanging as they need final approvals for enforcement, as the procedure with laws of local government are not clear. It is important to see some initial work to establish some Model Law for By-laws on Ending Child Marriage that Plan International has been developing.

4. Some Best Practices Approaches

The following are the six (6) best practices that are derived from the study of the by-laws and codes of conduct studied in East and Southern Africa including the following

i. **A participatory and consultative process in the development of the by-laws is equally important as the bylaw and the code itself.**

The consultative process brings the rights holders and the duty bearers together in understanding the nature of the issues and the roles each of them can play in finding a lasting solution as integral members of the traditional structures in the community. It is a process based on democratic values and principles that deepens ownership, enabling sustainability.

The process has an in-built objective for raising awareness on the situation of children, especially girls, with opportunities for in-depth gender analysis of the situation and

dissemination of the existing national and international standards and commitments. This foundational information was necessary in ensuring that the established By Laws do not set standards contradictory to or below the set legal international standards.

Traditional institutions in many countries are part of governance structures and administered through a Ministry either of Traditional Leaders or local government. A process that ensures linkages and co-facilitation with the government ensures that the codes can be enforced and have recognition including within the justice systems. Changing social norms and behaviours is a process in itself of awareness, internalization of new knowledge and an intrinsic motivation to adapt. It was evidence from the work in Chief Bushu, Nyamaropa, Madziwa and Mutumba's chieftdom.

ii. **The Traditional Leader must be at the front and drive the process of development, implementation and monitoring of the Bylaws.**

While it is important for traditional and cultural leaders to get the necessary technical, advisory and financial support from external partners, the substantive leadership and ownership should be with the traditional leaders themselves. This can be challenging as partners often work with short term project activities requiring immediate results, while the traditional leaders have their own systems and pace of work that can be viewed as limited commitment.

Engaging traditional leaders requires medium to long term investment. Chieftainess Kachindamoto is an example of such leadership in defining the by law and implementation, while Chief Chamuka's model shows an integrated approach of services. This approach has been critical especially for the implementation phase which demands much more assertion and application of the by-laws/Code of Conduct, which can make the leader unpopular at the beginning. It also requires strong capacity to address the consequences of the decision, whether its having programs for supporting girls who are retracted from marriage to go back to school as was done by Chieftainess Kachindamoto in Malawi, or its having integrated programs responding to social impacts of poverty as is with Chief Chamuka in Zambia.

The study did not establish any systematic monitoring system for the implementation of the Bylaws either by the traditional leaders themselves, the partners or the government. This gap can limit the effectiveness of the by-laws.

iii. **Inclusion of Rights Holders and Duty Bearers in the Process and Role Analysis in the By Laws.**

Ending child marriage is multi-layered within the social structures in communities. All have interwoven rights and responsibilities. This is the crucial space for conversations on rights, family honor, child protection, gender equality and best interest of the child.

Ordinarily, traditional and cultural institutions are male dominated, hierarchical and instructional in the exercise of power and authority. There is no strong democratic culture. Many children or young people do not participate in the traditional courts or other meetings. It was therefore very encouraging to have the by-laws from Chief Mangwende of Zimbabwe adopt a strong process for engaging and listening to the women, men and young people on their views, challenges and recommendations.

These processes resulted in the inclusion of a roles and responsibility analysis in the by-laws recognising therefore that ending child marriage starts with core values within the family, the community and the attitude and behaviours of leaders in the administration of their by-laws. There is also an indication on the role of the child and their responsibility to themselves and relationships in society.

Inclusion of girls and women in the consultative processes and according quality time and approaches to discuss sensitive social issues such as lobola, its essence; damages for pregnancy of children and child maintenance.

v. The definition of a child, age of marriage to be aligned with international standards and establishing penalties

All the Codes of Conduct and by-laws reviewed are precisely aligning the definition of the child and the age of marriage at 18 years or above. They all penalise any form of marriage within their communities in breach of the Code. This is fundamental in so many ways. First it provides clarity and certainty within the community that no-one should hide behind culture, tradition or custom to justify or rationalise child marriage because a new norm is set and documented. Secondly, it supports the legislative reform process where the traditional leaders can assert for the age of marriage to be 18 if the laws of the country are below standards or where alignment of subsidiary legislation is an issue.

vi. Access to justice is an emerging and critical component of the by-laws.

Almost all the bylaws recognise the role and power of traditional authorities in the administration of justice in accordance with customary law. While all of them have a focus on penalties, they have varied approaches to the intricacies around the justice system structures procedures and philosophy. This is an area for further work and which can expand the approach adopted by Chief Bushu for the establishment of a special court.

However, while this is commendable, as stated above this is an emerging area that is fraught with contradictions, and where some of the proposed approaches are not aligned with international human rights standards such as penalising the abused child. It also requires further research in order to establish the referral pathways for the cases to the civil courts and the criminal justice system in the country. What the by-laws did is to sow the seed for further work. The inclusion of penalties is a clear expression in intolerance to the practice and

the need to fight impunity. The by-laws open the significant space and intersection of civil law, customary laws and norms and the lived realities of communities, with an intentionality of protecting rights of women & girls.

5. Indicative Standards and Principles

The above instruments provide the normative framework and standards which should inform the work on Codes of Conduct and By-laws to end child marriage. These are the standards which will be used in the analysis to measure the extent of compliance as recommended in Study Objective 2. These include the following:

- A. **Definition of child marriage** - Child marriage, or early marriage, is any marriage where at least one of the parties is under 18 years of age. Forced marriages are marriages in which one and/or both parties have not personally expressed their full and free consent to the union. A child marriage is considered to be a form of forced marriage, given that one and/or both parties have not expressed full, free and informed consent.
- B. **The legal age of marriage is set at 18 years.** This is fundamental because the age of marriage has been stated at a lower age in many countries, with a justification often based on custom or culture. Therefore it is important for the by-laws by traditional leaders to be very precise on this issue as it then contributes to non derogation from agreed standard, or to exceptionalism, and further contributes to the much important law reform.
- C. **Free and Full Consent:** This is an important principle. “Free and full consent” in the context of marriage entails a non-coercive agreement to the marriage with full understanding of the consequences of giving consent. Older children may have the capacity to make decisions about their lives and may have the capacity to consent to sex, medical treatment and other acts. However, despite such evolving capacities, the language of the Maputo Protocol and the African Children’s Charter clearly stipulates that children under the age of 18 are not capable of giving full and free consent to a marriage. It is further noted that a child’s inability to consent to marriage cannot be supplemented or cured with the addition of parental consent given on behalf of a child, as the requirement of “full” requires total consent on the part of the person consenting. In instances where there is no free and full consent, it means that the union is “forced” and is therefore not recognised as a marriage under international law.
- D. **Best Interest of the child.** This is a cardinal principle under international human rights law. In matters to do with child marriage, often the interest of the child is subservient to the social cultural norms relating to family honour and community respect. The fear for loss of bride price/lobola is often overriding the protection and well being of the child. Where there is a pregnancy or a child, families are often concerned about this child’s maintenance and not the rights and well being of the young mother.

6. The Process for Developing Bylaws

6.1. Establish the core leadership and technical team

The development of by laws requires the leadership of the traditional leaders and the relevant key ministries responsible for coordination of local government, local authorities and traditional leaders; the critical technical ministries responsible for gender and child protection. The team should be supported by the technical ministries such as education, health, justice, police, human rights and gender commission as well as critical civil society organisations. RMT provided such technical leadership in Zimbabwe while Plan International is among the organizations that have systematically offered such support in other countries. The Office of the African Union Goodwill Ambassador on Ending Child Marriage, is also a good resource in support of this process, as appropriate.

6.2. Community Consultative meetings

The first procedure in the replication of Traditional Leaders By-Laws on Child Protection and on Ending Child Marriages will be to conduct public consultations in the community. This allows the evidence base to be built and the identification of real issues from the perspective of the community. It also engenders transparency in the process and it gives stakeholders ownership of the proposed by-laws. It will also be a chance for the chief to interface with his or her chieftom. The traditional will also explain to the community the importance of progressive cultural norms especially the importance of protecting our children in our community.

During consultations disagreements are allowed but the achieved position must be one that is consistent with the Constitution of Zimbabwe because if it fails to do so it is rendered null and void in terms of section 2 of the Constitution of Zimbabwe which provides that, *“This Constitution is the supreme law of Zimbabwe and any law, practice, custom, conduct inconsistent with it is invalid to the extent of its inconsistency.”*

The community is allowed to question, and to discuss on the cultural topics and the chief or representative of the chiefs must explain to the people that culture is a dynamic phenomenon. It changes. The traditional leaders must also explain to the community that culture is not against children, but it cements child protection.

The suggestions must be noted down. The questions raised must be properly answered in the legal and societal sense for the community to be satisfied.

6.3. Drafting

The second stage will be the drafting stage. The language used must appeal to the audience. The draft must go through process stage. Stakeholders must be consulted at each stage to

come up with a document that speaks to the issues without undermining cultural beliefs and norms. Where cultural norms and beliefs are repealed, the community must be informed of the reasons why the norms are repealed.

6.4. Validation

With a draft in hand, the traditional leaders and relevant stakeholders must go back to the community for a validation process. The draft must be read to the community word by word and the community must give comments, and validate the text as it is read. This will bring the sense of ownership of the draft within the community itself. At each stage the chief must be present with all traditional leaders within his chiefdom.

6.5. Editing

The draft after the community is satisfied must be edited by professional editor taking consideration the suggestions that would have been noted by the community. Cultural sensitive issues must be addressed with tact and sensitivity they deserve. Editing is critical to ensure use of relevant words and concept and appropriate referencing to the law and other policies in addition to the technical language related proof reading.

6.6. Translation

The document must be translated into all languages that the community understands. This also includes braille, audio and video to cater for all persons with disabilities.

6.7. Adoption and legislating

The local councillors must be informed about this law. And they are a critical stakeholder in the whole process and they should be included in all stages. At this point the council must sit to adopt the law for the community. The full council will have to vote for or against the law in terms of the Zimbabwean law. The council must adopt this law and the chiefs must enforce it.

6.8. Dissemination and Application

The law is for the community and the community must have it with them. They must fully understand the contents therein. The traditional leaders must ensure that the law reaches every corner of their jurisdiction, and every person fully understands it. There should be platforms where people enquire about the law. The chief must speak about it. The village head must speak about it and every parent and child must know about it.

7. Conclusion

With IM Swedish Development Partner, the Regional Advocacy and Advisory Group, as well as the AU CSO Reference Group on Ending Child Marriage and Office of the AU Goodwill Ambassador, Rozaria Memorial Trust will hold a consultation of this framework.