

NAZARI MAI ZURFI PODCAST PROJECT REPORT

Raising Community Voices to End Child Marriage in Northern Nigeria: Bauchi, Jigawa & Kano State.

November 2021 to August 2022

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Executive Summary

This report outlines the findings of the activities monitoring and final evaluation for the Raising Community Voices Against Child Marriage "Nazari Mai Zurfi" podcast that was conducted from the months of November 2021 to August 2022.. The project was implemented by Bridge Connect Africa in three focal states in northern Nigeria which are Kano, Jigawa and Bauchi. The key purpose of the evaluation was to (i) review and assess the project implementation and achievements in relation to established objectives and projected results, (ii) determine the appropriateness of the results achieved and the need, if any, for reprogramming and re-prioritization of future interventions.

The monitoring and evaluation achieved reasonable coverage by properly monitoring all the processes from the start of the project till date, and evaluating the overall impact of the project through the radio and online dissemination, community engagement and listening hub activities, and policymakers engagement in each of the three states. For the listening hubs, the total number of participants was used as a fraction to represent the population to provide a yardstick to gauge the relevance of the project to the larger stakeholders. A total of 90 listening hub respondents were involved in the process. The data collection involved document review, stakeholders feedback and interviews, listening hub discussions through the use of baseline, midline and endline assessments.

The activity focuses on mobilizing community support for BCAI's advocacy goal of passage and full implementation of the Child Protection Bill (CPB) in Kano, Bauchi, and Jigawa states. Recognizing the potential of audio programming to reach a wide audience, BCAI, with technical assistance from PRB, produced a 10-episode Hausa-language podcast and radio series about child marriage and related reproductive health topics that directly address barriers to change such as harmful gender norms and lack of intergenerational communication. Each episode prompted listeners to examine their own assumptions and understanding, consider alternate perspectives, and gain an understanding of the sociocultural context and policy environment surrounding child marriage in local communities. Following completion of production, BCAI disseminated the series through community-based radio stations, over the internet, and through community listening hubs facilitated by trained community engagement officers in each state. The podcast series mobilized community support for the passage of the CPB in each state, in turn increasing policymaker support and action towards the transmission of CPB to the next policy stage, respectively, in each state.

Summary of Report Findings

The majority of the listening hub participants, according to the overall project rating on key evaluation metrics, left the audience with a new or improved understanding of the effects of child marriage and the need to campaign for the passage of the child protection bill, which indicates that the podcast was relevant in raising community voices against child marriage.

The evaluation established that the podcast achieved its goal, which is to "mobilize community support for the passage of the child protection bill in the focal states" with both policymaker commitments in ensuring the desired policy changes and passage of the child protection bill is achieved and scaled to the next policy stages in each stage and a wholesome understanding and reflection of podcast episodes by listening hub participants who are willing to take action against child marriage in their communities. The project has achieved considerable success in awareness raising on issues bordering child marriage and girl child education. This was evident from the feedback from listeners of the podcast, stakeholders, and other community-based organizations advocating for the same cause, and monitoring implementing processes. The listening hub activity shows that the project has influenced the views of listeners to end child marriage due to the awareness raising activities. A notable example of the achievement of

the podcast project is the pledges made by members of some communities who had been identified with child marriage to do away with the act.

The majority of the project's goals have been met, and there are encouraging signs of replication and sustainability. It is also clear that the podcast's two-month airing period is insufficient for measuring real attitudinal and social change.

As a result of Bridge Connect Africa Initiative implementation of the Nazari Mai Zurfi podcast, there is:

- Increased community knowledge of the risks and effects of child marriage due to awareness-raising efforts.
- Increased policymakers support for the passage of the Child Protection Bill in Kano and Bauchi State and its review in Jigawa State.
- Increase civil society organizations' understanding and support for the Child Protection Bill in all the focal states.
- Enhanced capacity of community leaders in addressing forced marriage cases through community engagement efforts in each of the states.
- Increased knowledge on child marriage prevention and support for survivors in local communities where listening hubs were hosted.
- Institutional and systems support has increased and strengthened BCAI capacity in key areas of: monitoring, learning and evaluation, human resource management and financial systems.

The challenges experienced during the project implementation period and the lessons learnt can be utilized as a reference for future project activities. The report"s findings will help implementers, stakeholders, beneficiaries, and decision-makers—including donors—learn important lessons. Additionally, it emphasizes project implementation lessons that can direct similar initiatives in the future.

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Acronyms

BCAI	Bridge Connect Africa Initiative
CEO	Community Engagement Officer
CPB	Child Protection Bill
CRA	Child Rights Act
CSO	Civil Society Organization
MEL	Monitoring, Evaluation, and Learning
MDAs	Ministries, Departments, and Agencies
PACE	Policy, Advocacy, and Communication Enhanced
PRB	Population Reference Bureau
USAID	United State Agency for International Development
YPE4AH	Youth-Powered Ecosystem to Advance Urban Adolescent Health

1.0 Introduction

1.1 Podcast Design and Approach

The *Nazari Mai Zurfi* (Think it Through) podcast supported by the USAID funded Policy, Advocacy, and Communication Enhanced for Population and Reproductive Health (PACE) and USAID/Nigeria project was implemented by Bridge Connect Africa Initiative (BCAI) aimed to raise community voices to end child marriage through sparking conversations to engineer policy advocacy change on the Child Protection Bill in Kano, Jigawa and Bauchi states.

The Nazari Mai Zurfi Podcast consist of 10 Hausa language episodes, and each of which was mapped to prompt listeners to examine their own assumptions and understanding, consider alternate perspectives, and gain an understanding of the sociocultural context and policy environment surrounding child marriage in local communities in northern Nigeria. By providing an unjudgemental perspective that fitted into the context and understanding of the community, it was designed to stimulate their support against child marriage in northern Nigeria while also providing a unique avenue where survivors and community members shared their stories and lived experiences to inspire informed choices and mobilize community action against child marriage.

The podcast aired in community-based radio stations in Kano, Jigawa and Bauchi, which are the Arewa Radio in Kano (93.1 FM), Freedom Radio Dutse in Jigawa (99.5 FM) and Bauchi Radio Corporation 2 (BRC 2 FM) in Bauchi (94.6 FM) with Kano airing on Mondays and Thursdays, Jigawa airing on Mondays and Fridays and Bauchi on Mondays and Sundays.

Because most of the episodes are 45 minutes long, time remaining in the hour-long time slots in Bauchi and Kano states were used for a live call in, where an on-air personality and representative from BCAI took calls from listeners and responded to feedback on the themes discussed in the show – and corrected misinformation as needed.

The podcast comprised of 10 episodes airing in Hausa language, with the first episode of the podcast, (A Beautiful Institution: Reflections on Marriage) radio airing on the 16th of May 2022, after structured pre airing publicity with consistent airing continuing each week, airing two (2) episodes per week with the last episode, (Our Future: The Sound of Silence) airing on the 19th of June 2022 and a live review session following every episode release getting the feedbacks from the online community.

Online distribution of the series was managed through SoundCloud Pro, which allowed us to drive audience engagement and capture listener analytics. The episodes were also hosted on other distribution platforms, including Spotify and Apple Podcasts, as well as on the BCAI website and other social media channels.

The goal of the Nazari Mai Zurfi Podcast was to ensure the child protection bill advances to the next policy stage, respectively in Jigawa, Bauchi and Kano. The objectives of the project was:

I. To Increase policy maker support for the passage of the child protection bill
II. To Increase community support for passage of child protection bill in response to podcast call to action and listening hub discussion/ events
III. To strengthen the capacity of BCAI to better support programmatic work ensuring the progress of the child protection bill

1.2 Podcast Episodes Mapping/Development

PRB, BCAI, and the technical coach recruited by PRB developed scripts for the *Nazari Mai Zurfi* ("Think it Through") radio and podcast series and completed the production of 10 episodes. Each episode received multiple rounds of review and revision by the full team at every stage in the process of drafting the episode mapping document. By the end of each session, the project team collectively produced an episode mapping document to serve as the guide for the podcast production.

Over the course of two months, hosts, producers, and community engagement officers conducted over 20 interviews in three states with individuals knowledgeable on the episode topics and collected comments from hundreds of individuals to include in "vox pop" segments. BCAI also enlisted a local composer to create an original theme song, which is used during the show and in multimedia advertisements for social media and the radio.

BCAI hired three Community Engagement Officers (CEOs) to map communities, identify real-life stories of child marriage survivors, and coordinate other podcast-related activities in the project focal states. The CEOs laid the groundwork in their respective states while the BCAI and other consultants hired by BCAI conducted fieldwork to gather data to inform the podcast production.

Each episode of the podcast was designed to uniquely deliver important messages that levels to the understanding of the community members with unique messages for each episode. The episode developed for the podcast series took a non-judgemental approach with contextually relevant scenarios, peculiarities within the three focal states and evidence. The 10 episodes are:

- A Beautiful Institution: Reflection on Marriage
- Family Values
- Across Generation: What is Our Legacy
- We Are Culture
- One Religion, Many Faces
- Health
- Are we Created Equal? What is the Role of Women & Girls in Society
- How Family Poverty Affects a Nation
- Continuum of Violence: Assent, Betrothal & Domestic Abuse
- Our Future : The Sound of silence.

1.3 Production

To produce the *Nazari Mai Zurfi* (Think it Through) Podcast series, BCAI recruited a poet, program hosts, journalistic coach, drama reader, and a local composer to create original multimedia products and support the podcast production. Each episode of the podcast series focused on either a cause or effect of child marriage, using an evidence-based approach to prompt people to examine their own assumptions and understanding, consider alternate perspectives, and gain knowledge of the sociocultural context and policy environment surrounding child marriage in local communities.

The production of the series adopted a multi-sectoral approach with segments that encompasses information, interviews with critical stakeholders knowledgeable on the podcast topics, real-life stories of survivors, storytelling tailored to each topic, and collated comments from hundreds of individuals through vox pops, and other multimedia products such as the podcast theme song and poetry used during radio dissemination and for social media.

1.4 Podcast Episodes Learning Objectives

The Nazari Mai Zurfi podcast was created with useful learning objectives for each episode, fitting into a broad context of understanding. The primary learning goals for each podcast episode are listed below.

Episode Number	Episode Title	Learning Objective
1.	**A Beautiful Institution: Reflections on Marriage**	Hosts Khadija Ishaq Bawas and Samira Usman Adam explore myths and beliefs held about marriage in northern Nigeria through a conversation with a married couple and an Islamic scholar, focusing on how hopes and expectations of marriage rarely align with expectations.
2.	**Family Values**	The hosts interrogate the origin of family values, which family member(s) establish values for everyone else, and what happens when a value held by one person in the family causes harm to another. Guests for this episode include a father, a community leader, and a middle-aged mother of seven who was married at the age of 13.
3.	**Across Generations, What is Our Legacy**	Khadija and Samira talk with a marriage counselor and a father of two about generational legacy, what it means, and how decisions parents make for their children can help or harm future generations.
4.	**We Are Culture**	Episode four focuses on what culture is, who shapes it, and how cultural practices are used to justify child marriage. A parent, a traditional leader, and a professor of culture share their thoughts and reflections.
5.	**One Religion, Many Faces**	Islamic scholar and leader Malam Ibrahim Khalil weighs in on religion's influence of views and practices related to marriage, and how Muslims around the world and even within Nigeria think differently about child marriage and gender equality.
6.	**Health**	A gynecologist, a midwife, and a traditional birth attendant discuss their experiences providing reproductive health care to

		adolescents, supporting young girls through childbirth, and how child marriage affects the health of girls and any children they have.
7.	**Are We Created Equal? The Roles of Women and Girls in Society**	Examines the state of gender equality and norms in northern Nigeria. To do this, hosts Khadija and Samira interview women community leaders, a child marriage survivor (now an adult), and a professor and gender studies researcher.
8.	**How Family Poverty Affects a Nation,**	This episode takes a deep dive into the economics of child marriage and how poverty is both a driver and consequence of the practice. Guests for this episode include a girls' rights activist and journalist and a male traditional leader.
9.	**Continuum of Violence: Assent, Betrothal, and Domestic Abuse**	The hosts discuss gender-based violence, how it commonly manifests in northern Nigeria, and how it affects married girls in particular. Two barristers who have worked on domestic violence cases and a human rights activist join the conversation as guests.
10.	**Our Future: The Sound of Silence**	Hosts and guests focus on solutions to advance gender equality and end child marriage, including promoting passage of the Child Protection Bill. Some previous guests return to discuss their ideas, and a nine-year-old child rights activist shares her hopes for the future and her own life.

2.0 Community Engagement

Part of the activities laid out by the dissemination plan for the podcast project was the formation of nine listening hubs across the three project states (3 hubs in each state). Three Community Engagement Officers hired by BCAI in early 2022 laid the groundwork in their respective states for listening hubs, where community members came together weekly to hear the program and reflect on and discuss the issues raised. These listening hubs were formed by BCAI and assigned tasks to hub members; community members were recruited and trained to operate the equipment used to play the show, administer baseline and end-line surveys, facilitate discussions, take note and manage potential conflicts of opinions within the group. Audio equipment, consent forms, surveys, confidentiality agreements, and facilitation guides were designed and provided by BCAI to the volunteer facilitators and participants.

The Community Engagement Officers (CEOs) recruited participants who lived near the listening hub meeting sites, separating men and women into different discussion groups to minimize power dynamics and encourage open sharing and reflection. Each group had between eight and ten individual participants.

After BCAI staff met with the Youth-Powered Ecosystem to Advance Urban Adolescent Health (YPE4AH) project team and youth advisory committee, the groups decided to collaborate, hosting a listening hub in the YPE4AH Kano youth center. Ten adolescents and young people were hosted with six females and four males, and taken through the podcast episodes one to five. Because of the delay with starting the YPE4AH hub, we activated the Kumbotso Hub with females aged 15-19 years old.

Community Hubs	Gender	Age Range (years)
Bauchi State		
Toro	**Males**	**18-24**
Windi	**Females**	**19-25**
Gumau	**Females**	**15-18**
Jigawa State		
Godiya Miyetti	**Females**	**19-25**
Takur	**Females**	**15-18**
Dutse (Olayinka Quarters)	**Males**	**17-25**
Kano State		
Dakata	**Males**	**18-25**
Wudil	**Females**	**15-18**
Kumbotso	**Females**	**15-19**

Data from the listening hub showed that the podcast series was impactful, engaging and enlightening for most participants in all focal states. There was:

- Increased community knowledge of the risks and effects of child marriage due to awareness-raising efforts through the series dissemination in communities.
- It increased participants and community members' understanding of the Child Protection Bill in all of the focal states.

- It enhanced the capacity of participants, community members and community leaders in addressing cases of child, early and forced marriages in the communities where the hubs took place. Therefore, increasing knowledge on prevention and support for survivors in local communities where listening hubs were hosted.
- Participants were more confident to take action and reach out to policymakers to support the passage of the Child Protection Bill to the next policy stage in Kano and Bauchi, and its review in Jigawa.
- Jigawa (Takur Hub) and Bauchi State (Toro Hub and Gumau Hub), seem to be transitioning into a community self-help group and have communicated their intentions to continue advocacy efforts and community awareness against child, early and forced marriages in their communities.
- In March, during community engagement activities for story gathering for the Nazari Mai Zurfi podcast, a survivor of child marriage, Fatima, who was 14 years old travelled to Bauchi to meet with the team. She was 7 months pregnant at the time and the team decided to take her for laboratory scanning after that interview. She was told the sex of her baby and health status, and excitedly went back to her village in Yali, Ganjuwa Local Government Bauchi. An unintended outcome of this project is that it improved the health seeking behaviour of women in Yali Community because Fatima was taken for obstetrics scanning during her pregnancy. Women now insist their husbands take them to Bauchi Capital for scanning too. It has become a thing of status for women to have their pregnancy scanned in a hospital, and Fatima has a new found respect among them.

3.0 Organizational Capacity Building

In line with BCAI capacity development and reform priorities, this activity provided support and mentorship that strengthened our systems and processes in three key areas: 1) monitoring, learning and evaluation (MLE) systems for effective results capture and accurate reporting of our contributions to change, 2) financial management systems, and 3) introduction of tools for human resources management. Capacity development began with a systems audit of the three designated priority areas followed by targeted coaching provided by PRB staff and consultants.

With the support provided, BCAI has been able to develop various tools for planning, organizing, controlling, and monitoring various projects and programs including activity plans, work plans, master budget, organization chart/organogram, flow diagram and delegation of authority, detail job descriptions, finance, and operations manual, procurement procedure, human resources and operations policy, reconciliation and internal audit processes, fixed asset register, budget monitoring reports, financial statements, project reports and evaluation report among others.

The support provided has allowed BCAI to put in systems in place that is opening the organization up with many partnership opportunities with other leading partners in the development space. BCAI has recently been approached by the Adolescent Girls Initiative for Learning and Empowerment (AGILE) and is currently an implementing partner of the gender-based violence and safe spaces component in Kaduna. BCAI has also been approached by RTI International for a possible partnership on a reproductive health opportunity in Nigeria. In May 2022, BCAI secured a three-month short-term grant of $100,000 USD for the implementation of the Young Africa Works strategy for Mastercard Foundation. This robust project management skills, structure and systems that have built partners confidence and reliability to work with BCAI is accredited to PACE institutional support.

3.1 Monitoring, Learning, and Evaluation

In January 2022, BCAI had a five-day (17 to 21 January) monitoring and evaluation training conducted by consultants on Results-Based Monitoring and Evaluation. After the training, BCAI staff capacity has improved in setting realistic targets, developing a theory of change and logic frameworks, document learning, report writing and usage of data visualization tools has improved, as has our ability to collect effectively, monitor, measure, and evaluate project data, tracking alignment with organizational and project goals and objectives. After the training, most staff said that they had professional and advanced knowledge on monitoring and evaluation.

3.2 Financial Management Systems

In March and April, PACE provided BCAI with multiple training sessions including information, tools, and templates to help strengthen our financial systems. BCAI also enlisted local consultants who led a multi-day finance training for all staff on budget preparation and management, proper documentation of expenses and income, and how to use QuickBooks accounting software. BCAI also recruited and hired our first Finance and Operations Manager, who led the organization on developing a Finance Policy and Procurement Manual, standardized salary scale, and our first comprehensive annual budget. After PACE support, BCAI has been able to improve on internal controls, ensure proper documentation with appropriate finance tools and documents, reconcile and track budget spending, and ensure timely retirements. The Finance and Operations Manager is responsible for maintaining and updating these tools as needed and ensuring that all staff are appropriately managing organizational funds while ensuring and enforcing compliance across board.

3.3 Human Resources Strengthening

With support from local consultants, BCAI's first Human Resources Manager as well as a template provided by PRB, BCAI drafted an organizational human resources manual, personnel policies, and an organizational chart indicating team structures and reporting lines. We also began using timesheets to accurately track how staff spend their working hours, ensuring they are adequately compensated and their level of effort (LOE) is accurately reflected in project budgets. A new automated Seamless HR performance appraisal system was designed and installed and used to effectively track and evaluate staff performance, manage all staff records and information including announcements, document management, approval workflow, leave management, payroll management, disciplinary management etc.

4.0 Policymakers Engagement and Commitments

BCAI in its effort to increase policymakers' support for the Child Protection Bill to pass to the next policy stage in Bauchi and Kano State, and a review of the Bill in Jigawa State to include the age of consent engaged in series of policymakers engagement to secure their commitment, action and championing of the bill process in each of the state.

We developed an advocacy plan and mapped out critical stakeholders in each of the states. The stakeholder mapping was conducted to identify key partners and champions, understand their concerns and challenges, manage their expectations while encouraging and amplifying their efforts. We set out a series of letters to meet with the stakeholders in each of the states, encouraged hub participants and community leaders to sign petition letters to their representatives and went with hub participants to engage with the stakeholders.

We met with and engaged key Executive Council members, ministries, department and agencies as well as state legislators and traditional and religious rulers, and civil society organizations, most of whom committed to championing the passage of the bills in Kano and Bauchi state and review the implementation of the CPB in Jigawa State. We developed and used an advocacy tracking sheet to hold the policymakers to their commitments.

4.1 Policymakers Engagement and Commitments in Jigawa State

Leveraging the advocacy plan, BCAI met with critical stakeholders in Dutse, Jigawa State on the 1st and 2nd of August 2022.

- **Jigawa State Civil Society Forum:** On 1st August 2022, we met with Malam Muhammad Musbahu Basirka who serves as the Chairman of the Jigawa State Civil Society Forum and doubles as the CSO Representative on the Jigawa State Child Protection Committee. He clearly demonstrated a clear understanding of the issue and highlighted religious and cultural considerations as reasons the age of consent was stepped down from the bill before its passage. While he noted implementation gaps with the

bill, he advised for careful messaging with policymakers so that it does not get misinterpreted as against religious beliefs. He currently champions our advocacy engagement on the bill and was a good resource in identifying and meeting key stakeholders in the state.

- **Jigawa State Ministry of Justice:** On 2nd August 2022, we met with the Jigawa State Honorable Attorney General and Commissioner for Justice, Dr. Musa Adamu Aliyu Esq of Jigawa State. He reiterated the Ministry's readiness to partner with BCAI to ensure that the current Child Protection Bill is fully implemented. He noted that even though there are gaps especially with regards to the age of consent, it was going to be easier to get the bill reviewed and amended once the right stakeholders were engaged, so long as the proposed amendment for the age of consent does not contradict their religious beliefs. He also noted that the greatest challenge with the bill was that the Council of Ulama were against the age of consent and ratified the final draft of the bill before assent by the Governor. However, he expressed his office readiness to engage all the critical stakeholders in the state to end child marriage because he felt it was the right thing to do and a great step towards empowering the future generation and promoting gender inclusion. He also mentioned challenges the Ministry faces in terms of prosecuting offenders of child marriage and called for more awareness raising and wider dissemination of the Nazari Mai Zurfi podcast across other Emirate Councils in the state. He thought the podcast content was an important messaging tool to get policymakers agree on ending child marriage.
- **Jigawa State Ministry of Health:** On 2nd August 2022, recognizing the important role the State Ministry of Health plays in ensuring child bride survivors get needed medical help and response, BCAI met with Dr. Salisu Muazu, the Permanent Secretary of the Jigawa State Ministry of Health soliciting his support for a review of the age of consent on the CPB. The Permanent Secretary committed and pledged his support for the advocacy goal and mentioned his Ministry's readiness to ensure awareness raising especially for adolescent girls and mothers who are most at risk of obstetrics fistula due to child marriage. He also committed to ensure adequate human resource for the Jigawa Sexual Assault Referral Centre in Dutse.
- **Jigawa State Ministry of Women Affairs:** On 2nd August, BCAI met with the Commissioner of Women Affairs, Hajiya Yelwa Da'u Tijjani. She reiterated government commitment to ensure that girl children are empowered and educated, and the need for massive awareness raising with the Nazari Mai Zurfi. She also decried the number of cases received by the Ministry, and charged for support for the Jigawa Sexual Assault Referral Centre in Dutse so that survivors can be confident to report these cases. She believes the CPB should be reviewed incrementally and is willing to champion the cause and engage with critical stakeholders to include an age of consent or make provision such that the child brides are adequately captured and protected by the law.
- **Islamic Education Bureau (IEB)**: BCAI, on 2nd August met with the Executive Secretary (ES) of the Islamic Education Bureau, Dr. Abubakar Sani Birnin Kudu, along with other delegations of the Bureau. He was a key member of the Jigawa Child Protection Committee and among the people who reviewed the Child Protection Law on behalf of the Jigawa State Council of Ulama to ensure it fits into the Islamic provisions. He expressed readiness to welcome any suggestion or recommendation on gaps identified in the CPB, and praised BCAI for working closely with religious leaders on developing the Nazari Mai Zurfi podcast, and the non-confrontational approach that saw religion as a driver of change and not the "clog in the wheel". He expressed his satisfaction with the podcast content and was ready to partner with BCAI on the review, so long as it does not contradict the teachings of Islam. The ES concluded that the Bureau looks forward to more cooperation, visits, and suggestions from BCAI.

Key Learning from Jigawa State

- There is a strong religious and cultural nuance to the understanding of the age of consent. While many policymakers agree on the importance of reviewing the bill to capture the age of consent, there was a sense of hesitation to engage on a sensitive topic as child marriage because of the election season.
- While podcast dissemination focused in Dutse, there is need for expansion to other key Emirate Councils like Hadeija, Ringim, Gumel and Kazaure.
- The Council of Ulama is a powerful body in the state and carries significant influence for policy passage and review. The current Child Protection Law only passed because section 41 of the law stated that any section of the law that contradicts the shariah is null and void.
- BCAI would have to revisit the state to meet with the Executive Governor; the First Lady of the State; the Chairman and key members of the State Council of Ulama (Khadi Bashir Rtd, Hon. Khadi Isah Ahmad Gantsa Rtd,. Dr Ahmad Saleh Kazaure and Dr Turaki Usman); and Hon. Abubakar Jallo the House Committee Chairman on Justice who championed both the domestication of the Child Protection Law and Violence Against Persons Prohibition Act in the state.

4.2 Policymakers Engagement and Commitments in Bauchi State

In Bauchi State, BCAI met some key stakeholders between 3rd and 5th August 2022.

- **Bauchi State Ministry of Education:** On 3rd August 2022, BCAI met with the Permanent Secretary of the Bauchi State Ministry of Education, Dr. Sule Adamu Madara, who represented the Commissioner. He decried the state of girls' education and spoke passionately about why the Child Protection Bill was important to secure the lives of girls and compliment the government's efforts on free and compulsory education. He committed to be involved as a stakeholder in ensuring the CBP gets the needed support from the Ministry and would continue to advocate for its transmission to the House. He also emphasized the need for a strong policy implementation push once the bill is signed.
- **Bauchi State Ministry of Health:** On 3rd August 2022, BCAI met Alhaji Ali Babayo, the Permanent Secretary, Bauchi State Ministry of Health (PS MoH); Dr Sambo Alkali, the Executive Secretary, Hospitals Management Board (ES HMB) and other Directors. commits to partner with BCAI in the provision of an enabling policy environment by promoting legal frameworks like the Child Protection Bill that promote and protect the vulnerable children in the Bauchi State. The Permanent Secretary committed as a matter or urgency to revamp the state Vescio-Vaginal Fistula Centre and provide a psychosocial support unit for survivors of child marriage where psychosocial therapy is provided for those referred to the centre in Ningi, Bauchi State. The Executive Secretary committed to equip staff across the state General Hospital to handle clinical cases of gender-based violence especially that affecting children. They were both happy about the Nazari Mai Zurfi project and praised its content and key issues that were discussed. The PS MoH and ES HMB were both excited about the bill proposal and have committed to support on the implementation level and at the level of the State Executive Council.
- **Bauchi State Ministry of Justice:** On 4th August 2022, BCAI visited the Bauchi State Attorney General and Commissioner for Justice (AG/CJ), Mal Abubakar Abdulhamid Bununu who emphasized the Ministry's commitment to review and fast track the Executive transmission of the Child Protection Bill to the Bauchi State House of Assembly for first reading. Prior to BCAI advocacy efforts in Bauchi, there was no draft of the CPB in the state and everything about it had stalled. After a series of engagement and dissemination of the Nazari Mai Zurfi podcast, key stakeholders and CSOs met in the state in July 2022 and drafted a copy of the first draft of the CPB for review. This effort was led by the Ministry of Women Affairs and the First Lady of Bauchi State.

  The AG/CJ gave a strong commitment to ensure the bill passes during his tenure and would get his team to support it with the resources they have. He also emphasized they would carry all stakeholders along to

ensure buy-in from everyone. To endorse his commitment, the AG/CJ assured BCAI of the inauguration of the Bauchi State Justice Sector Reform Committee to champion the domestication of the CPB in Bauchi and ensure implementation of the Violence Against Persons Prohibition Act. He also urge BCAI to increase its programming, an dhe assigned the Director of Public Prosecution of the Ministry to serve as BCAI's contact person for the Ministry that handles all cases of child marriage and would support convicting perpetrators before the bill passes. The AG/CJ committed to also invite BCAI to review and provide technical capacity support and coordination for the CPB before its transmission to the State Executive Council.

- **Bauchi State Ministry of Women Affairs and Child Development:** On 4th August 2022, BCAI met with the Permanent Secretary, Ministry of Women Affairs who represented the Commissioner. The Ministry has committed wholly to the campaign and already supported stakeholders in July 2022 where the first draft of the proposed Child Protection Bill for Bauchi State was created. The Ministry has also promised to fast track the process from their side and ensure a speedy transmission to the State Ministry of Justice and ensure BCAI is taken along the process.
- **Bauchi State Gender-Based Violence Action Committee:** On 4th August 2022, BCAI met with the Secretary of the Bauchi State Gender-Based Violence Action Committee, Madam Talatu Musa Gar who intimated us of the establishment of a new Sexual Assualt Referral Centre in Bauchi state and how they have been able to handle cases of child marriage as a committee. The committee is chaired by the First Lady of the State and comprises relevant agencies and CSOs working on GBV including the Ministry of Women Affairs, Ministry of Justice, Police, Ministry of Health, traditional leaders, media etc. The committee has committed to support the transmission of the child protection bill and discuss it with the First Lady in their next committee meeting for push. They also committed to carry BCAI along as a critical stakeholder at each stage of the bill process.
- **Bauchi Emirate Council:** On 4th August 2022, BCAI met with the Emir of Bauchi, Dr. Rilwanu Sulaiman Adamu, to garner his support for making the CPB transmit to the next policy stage. The Emir applauded BCAI on its efforts and commitment to promoting legal frameworks that protect and promote access to basic rights and ending child marriage. The Emir gave his blessings to the team and encouraged BCAI to always reach out to the Emirate Council as he will be always willing to support and has pledged to also talk to the Governor and key stakeholders to ensure the bill passes in the state.
- **Bauchi State Network of Civil Society Organizations (BASNEC):** On 5th August 2022, BCAI met with fifteen CSOs who act as a coalition in Bauchi State. We presented our action plan for CSO engagement for the child protection bill in the state and got them aligned on the goal of the Nazari Mai Zurfi podcast project. All the CSOs committed to work towards the passage of the Child Protection Bill.

Key Learning from Bauchi State

- The policy environment was welcoming and receptive to the passage of the Child Protection Bill to the next policy stage. A first draft is being finalized by the Ministry of Women Affairs and Child Development to be transmitted to the State Ministry of Justice.
- BCAI will have to conduct follow-up advocacy visits to the Bauchi State Governor; the Bauchi State First Lady; the Speaker, Bauchi State House of Assembly; the Bauchi State Council of Ulama; the Christian Association of Nigeria Bauchi Branch and the Bauchi State Police Command.
- BCAI will have to ensure that policymakers feel confident about owning this bill to encourage participation from all key stakeholders and ensure religious and cultural sensitivities are addressed adequately.

4.3 Policymakers Engagement and Commitments in Kano State

BCAI policymakers' engagement in Kano has been fruitful and the Child Protection Bill is headed for public hearing.

- **Kano State House of Assembly:** On June 24 2022, the team met with the Deputy Speaker of Kano State House of Assembly, Honorable Kabiru Dashi, who doubles as the House Committee Chairman on Women Affairs and Social Development. He reiterated the House commitment on the passage of the bill into law and ensured the bill scales to public hearing and third reading. He committed that the Child Protection Bill in Kano will soon see the light of the day as it was being forwarded for a final review before official public hearing and presentation to the House.
- **Child Parliament Kano State:** BCAI in May 2022 met with members of the Child Parliament in Kano and discussed advocacy strategies for the speedy passage of the CPB in Kano State. The Parliament was happy and committed to continue to support efforts to ensure all rights of children in Kano were protected. They promise to coordinate with BCAI as they also engage other critical stakeholders for advocacy.
- **Stakeholder Coordination Meeting:** BCAI in July had a coordination meeting with the Kano State Child Protection Committee. The bill, which was supposed to be headed for public hearing, had the fund allocated to it by the house borrowed to a house member which has stalled the process. The House requested for another retreat for upward review. CSOs agreed to continue to hold them accountable and ensure the CPB is passed before the next election season in the state.Together with CSOs in August 2022, we visited the Waraka sexual assault referral centre to follow-up on government commitment to revamp the centre as part of its commitment to child protection.
- **Press Release:** BCAI on 13th August 2022, made a Press Release statement on the Kano State Child Protection Bill and the need for its speedy passage by the House of Assembly.

https://www.vanguardngr.com/2022/08/child-protection-bill-delay-in-passage-puts-more-children-under-risk-of-forceful-marriage-in-kano-group/

http://www.guardian.ng/news/group-worries-over-child-molestations-early-marriage-in-kano/

https://punchng.com/almajiri-pass-child-protection-bill-group-urges-ganduje/?amp

https://stateflash.com/group-blames-delay-in-passage-of-child-protection-bill-for-increased-crimes-against-children

https://www.arewaradio.com/news/labarai-news/aiwatar-da-dokar-kare-hakkin-kananan-yara-zai-cika-burin-gwamnatin-kano-na-kawar-da-almajirai-daga-tituna-kungiya/

https://fb.watch/eTwnAisCfE/

Key Learning from Kano State

- The CPB in Kano has stalled because the bill is supposed to move to the public hearing stage. There is commitment however, to get it scale through public hearing and go for the third reading.
- BCAI will have to intensify efforts to encourage House of Assembly members to pass the bill. A strategy we are hoping to adopt is to reach out to the Kano State First Lady and the Wives of the House of Assembly members to present the need for the passage of the bill into law in Kano State.

5.0 Monitoring and Evaluation Focus

5.1 Evaluation Metrics and Project Indicators

This report only evaluates the listening hub activity and radio engagement in relation to the metrics outlined in the project's results framework. It focuses on the indicators outlined in the metrics and attempts to explain how the

community engagement activity produced the output and initial outcomes, while also identifying lessons that would be useful for programming going forward.

Metric	Description	Indicator
Output	1. Community members reached through listening hub events (3 per state). 2. Podcast episodes aired via community-based radio stations. 3. Podcast episodes disseminated through social media channels/internet.	1. Number of participants attending each event. 2. Number of times PACE product disseminated. 3. Number of unique downloads 4. Number of unique listens and/or streams.
Outcome	1. Increased policymaker support for passage of state Child Protection Bill. 2. Increased community support for passage of state Child Protection Bill in response to podcast call-to-action and listening hub discussions/events.	1. [Number of] Instances where PACE assistance contributes to policy and program changes, new or affirmed political and/or financial commitments, or public statements of support for family planning in the context of advancing youth well-being, gender equity, and equity more broadly. 2. Number of instances where PACE assistance contributes to increased community support for family planning

5.2 Purpose of the Evaluation

The purpose of this evaluation is to:

I. Review and evaluate the project's accomplishments in light of its stated goals and predicted outcomes.
II. Determine the appropriateness of the results achieved.
III. Determine the need, if any, for reprogramming and re-prioritization of future interventions.

The key purpose of this evaluation is to determine the podcast relevance and impact as well as key recommendations for future projects.

5.3 Listening Hub

One of the impact evaluation's methods was the listening hub for the Nazari Mai Zurfi podcast, which was used to gauge the extent to which the project has been relevant in terms of addressing issues of child marriage and influencing the perspective of community members towards child marriage to mobilise their support for the passage of the child protection bill. The listening hub evaluation achieved a reasonable coverage through collecting data and sampling the respondents from 3 key local government areas where there is an occurrence of child marriage in the three focal states, Kano, Jigawa and Bauchi.

The listening hub's target communities were carefully selected as areas where child marriages occur. Three communities from the three states were chosen. In Kano, there were three communities: Dakata, Wudil, and

Kumbotso. Communities in Jigawa included Dutse, Godiya Miyetti, and Takur, while Wundi, Gumau and Toro were chosen in Bauchi.

Following the selection of the communities and the listening hub participants, the listening hubs were held in each community with 10 participants, one of whom served as a moderator and another as a note taker, in a welcoming environment. Participants listened to 2 episodes every week and 1 episode per day over the course of the listenership, which lasted for 5 weeks.

The activities at the listening hub were as thus:

a. Setting up the hub venue.
b. Introduction of the podcast and purpose of the audience activity.
c. Conducting the baseline assessment by the M&E with the assistance of the community engagement officers and the moderators, carefully taking participants through each translated question in the local language, and elaborating its meaning thoroughly.
d. Playing the first 5 episodes of the podcast.
e. Taking the midline assessment.
f. Playing the last 5 episodes of the podcast.
g. Taking the endline assessment.

5.4 Listening Hub Evaluation Questions

The listening hub evaluation questions is made up of the baseline and endline questions which comprise of the same questions to properly track participants knowledge on the topics of discussion before and after listening to the podcast and also the midline questions to assess progress against expected outputs and outcome relative to the podcast implementation. The evaluation questions have been carefully crafted on the basis of theory of change to fit into the target communities context of understanding and measure their change in perspective on the issues of child marriage and their willingness to the child protection bill passage.

6.0 Methodology

6.1 Introduction

This evaluation adopts a results-based approach.Thus the evaluation was informed by the need to make the process highly participatory to ensure ownership of the process and outputs. It elaborates and tests the programme theory of change based on the 'Raising Community Voices Against Child Marriage' component of the results framework through a structured contribution analysis to assess the role of the community engagement activity in relation to the anticipated outputs and outcomes. Furthermore, the evaluation team conducted a process evaluation to access the effectiveness and efficiency of the project which includes three component parts:

1. Content Evaluation – An assessment of what the programme delivered in terms of its output and initial outcomes and match it with the indicators outlined in the results framework.

2. Implementation Evaluation – An assessment of the extent to which the programme delivered the quantity and quality of activities initially planned; whether the activities and services were used for the optimal effect; and whether programme management arrangements are facilitating the delivery process to the extent possible.

3. Other Implementation Features – An assessment of the key drivers and barriers to delivery that have positive and negative effects (intended and unintended) on the performance of the programme

6.2 Document Review

A review of key project documents and progress reports were undertaken. The documents reviewed included baseline report, project proposal, log frame, work plans, activity reports, monitoring among others. Quantitative data was derived from reports with statistical information from the analysis of the baseline midline and endline. Qualitative information came from in-depth interviews, listening hub discussions and content analysis.

6.3 Data Collection

The evaluation used a combination of quantitative and qualitative data collection methods to triangulate data sets, allowing for a better understanding of the podcast effectiveness, relevance, and complexity. In this regard, the evaluation deployed the following tools:

1. Feedback Survey: During the listening hub activity, feedback forms/guiding questions were administered upon completion of listening of each episode to get participants' opinion of the Episode of the day to determine the terms of its quality, effectiveness and usefulness. This provided the opportunity to glean candid insights and provide improvement for the subsequent programming.

2. Baseline, Midline and Endline Assessments: At the start and end of the listening hub, baseline and endline assessments were administered respectively to participants. The assessment questions are scenario based (things happening at their community) and developed around a rubric/scoring methodology that allows for a description of a KAP Study based on the context to gauge their understanding. The assessment questions that were deployed at baseline were the same at the endline assessment stage.

3. Social Media Analytic: Listeners engaged on social media for the Nazari mai Zurfi collated for use in the evaluation

7.0 Findings and Results

7.1 Nazari Mai Zurfi Radio Airing Metrics

The Nazari Mai Zurfi podcast successfully aired across three community-based radio stations across the focal states. Below is a report on the listenership of the podcasts in each of the states:

a. **Arewa Radio (93.1 FM) Kano:** The podcast had an average reach of 2,587,901 listeners in the Month of May 2022 for the first five episodes. Its reach also grew in the month of June between 2,622,018 to 2,853,769 across Kano state.
b. **Freedom Radio Dutse (99.5 FM) Jigawa:** The podcast broke the station's listenership record and had an estimated listenership of 4,500,000 to 5,000,000 million people for the five weeks of its broadcast. Listenership and audience requests for the program were also captured from neighboring states of Bauchi, Yobe and Kano. The audience request for the program was high, and the management of the radio station has decided to repeat broadcast for the series episodes one to ten as part of their Corporate Social Responsibility.
c. **Bauchi Radio Corporation [BRC 2] (94.6 FM) Bauchi:** The podcast had an average of 3,000,000 to 3,900,000 million people in the month of May 2022 across Bauchi State; and increased to an average listenership of 3,900,000 to 4,750,000 million listeners in the month of June 2022.

7.2 Social Media Analytics

The Nazari Mai Zurfi Podcast social media data has been garnered from social channels to support the evaluation decision and measure the reachability of the podcast via social media channels. The total social media reach for the

Nazari Mai Zurfi podcast across BCAI social media channels stands at 35,466 with Facebook recording the highest number of feedback, comments and messages and instagram recording the best applause rate. The listeners feedbacks engagement has been tabulated as follows:

Period	Feedback Responses	Female	Male
Week 1	29	11	28
Week 2	16	7	9
Week 3	11	1	10
Week 4	16	5	11
Week 5	5	1	4

The total reach for Nazari Mai Zurfi podcast stands at 29,843 total people, with 2073 likes, 116 comments and 88 shares across facebook. The breakdown of the Nazari Mai Zurfi podcast's Facebook interactions is summarized below.

S/N	Post	Likes	Share	Reach	Comments
1	Episode 1	10	4	1071	19
2	Episode 2	15	2	440	1
3	Episode 3	9	0	241	3
4	Episode 4	9	0	241	3
5	Episode 5	16	1	1196	2
6	Episode 6	3	0	181	0
7	Episode 7	13	4	1390	10
8	Episode 8	11	2	413	11
9	Episode 9	31	9	3948	40
10	Episode 10	20	4	1048	2
11	Video (Ilimi Mai Girshiri ne)	155	40	7397	7
12	Kano Petition	1000	9	9162	6

13	Bauchi Petition	11	0	207	0
14	Jigawa Petition	770	13	2908	12
	TOTAL	**2073**	**88**	**29843**	**116**

The total reach for Nazari Mai Zurfi podcast stands at 5,623 total people, with 379 likes, 23 comments, 126 shares, 10 downloads and 6560 impressions across instagram. The breakdown of the Nazari Mai Zurfi podcast's instagram interactions is summarized below.

S/N	Post	Likes	Share	Reach	Comments	Impressions	Downloads
1	Episode 1	22	0	121	0	157	
2	Episode 2	11	0	59	0	73	
3	Episode 3	9	0	42	0	48	
4	Episode 4	7	0	46	0	48	
5	Episode 5	22	4	95	0	114	
6	Episode 6	4	0	45	0	52	
7	Episode 7	20	2	97	0	113	
8	Episode 8	7	0	46	0	49	
9	Episode 9	23	2	133	0	161	
10	Episode 10	7	2	59	0	68	
11	Video (Ilimi Gishiri ne)	143	112	2768	17	3533	10
12	Kano Petition	16	0	112	0	120	
13	Bauchi Petition	7	2	50	0	60	
14	Jigawa Petition	10	2	80	0	94	
15	Reels English	51	0	1769	4	1769	
16	Reels Hausa	20	0	101	2	101	
	Total	379	126	5623	23	6560	10

The total reach for Nazari Mai Zurfi podcast stands at 234 plays, with19 likes, and one repost for soundcloud. The breakdown of the Nazari Mai Zurfi podcast's soundcloud interactions is summarized below.

S/N	**Post**	**Plays**	**Like**	**Repost**
1	Episode 1	62	7	1
2	Episode 2	56	2	0
3	Episode 3	20	2	0
4	Episode 4	47	1	0
5	Episode 5	14	1	0
6	Episode 6	4	1	0
7	Episode 7	20	2	0
8	Episode 8	6	1	0
9	Episode 9	1	1	0
10	Episode 10	4	1	0
	TOTAL	**234**	**19**	**1**

7.3 Signing of the Petition

After airing and uploads of the Nazari mai Zurfi podcast, it was assumed that the communities had experienced a paradigm shift on issues relating to child marriage and would be ready and willing to petition the signing of the child protection bill. Hence a call for petition signing was made to get community members to sign petitioning the passage of the child protection bill.

The Nazari Mai Zurfi number of petitions signed across the three states kano, jigawa and Bauchi for the call for petition to sign the child protection bill stands at 1803 as at the time of this report. The breakdown of the Nazari mai zurfi podcast signing of petition by states is summarized below:

S/N	**STATE**	**Total Number of Signing**
1	Kano State	1745
2	Jigawa	55
3	Bauchi	3
	TOTAL	**1803**

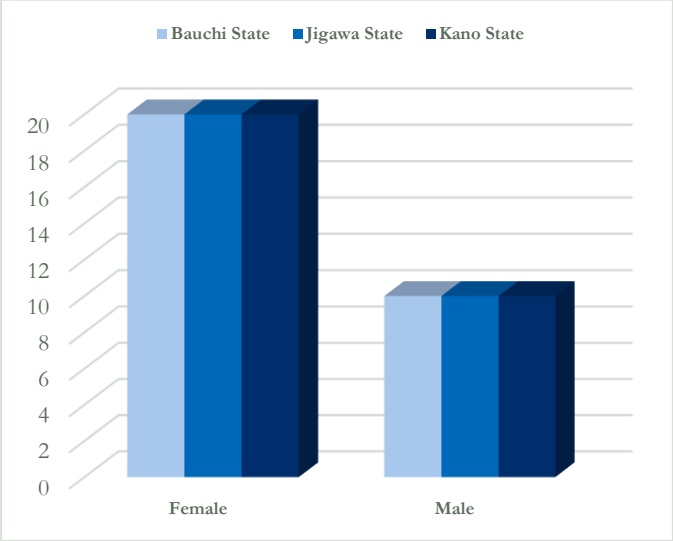
7.4 Analysis of Achievement to Date

Planned outputs and activities	Planned target	Actual achieved	Variance	Scoring (Met or Not met)
Produce and broadcast 10 podcast episodes to sensitize communities on the harmful effect of child marriage and mobilize support for the passage of the child protection bill	10	10	-	Met
Air all 10 podcast episodes across community radio stations in Kano, Bauchi and jigawa	3	3	-	Met
Plan and host community listening hub for 30 youth actors across the 3 states totalling 90 to evaluate the effectiveness of the podcast episodes and discuss and reinforce podcast themes	90	90	-	Met
Plan and visit 15 policy makers and community leaders to mobilize support for passage of the child protection bill	15	15	-	Met
Call for petition signing and get at least 10,000 signings to petition the passage of the child protection bill	10,000	1803	8197	Not met

7.5 Quantitative Analysis

BASELINE ASSESSMENT

GENDER



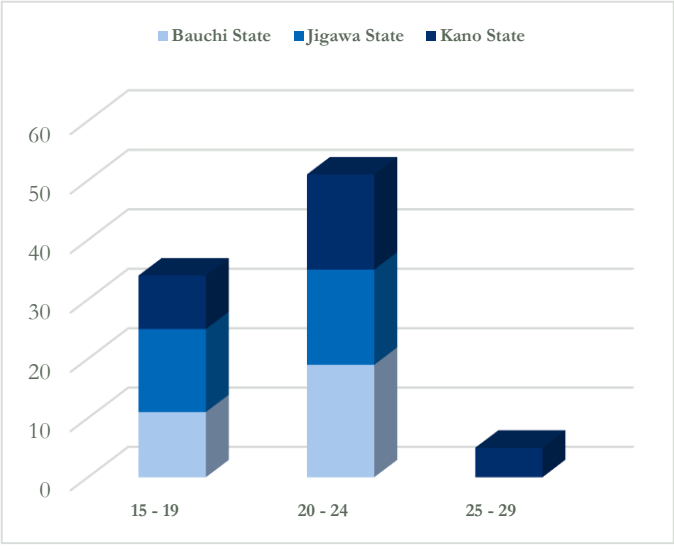
The categorization by gender from the baseline survey indicated that Female participants had the highest number of representations across the 3 states, with a total of 20, 23, and 20 participants respectively, constituting 70% of the survey population while Male participants were 30% of the population as shown from analysis on data garnered from the baseline assessments. With a representation of 10, 7 and 10 participants across Bauchi, Kano, and Jigawa state respectively.

AGE

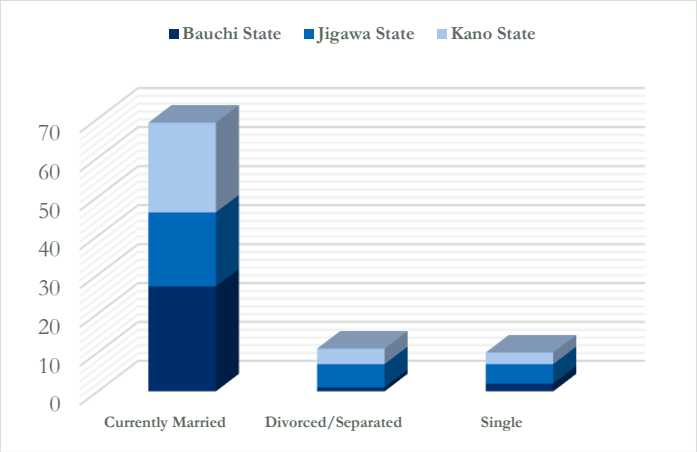
The age range of attendees at the baseline is 15 – 29 years.

Analysis of collected data at baseline indicated that participants within the age range of 20 – 24 had the highest number of representations with a total of 51 participants. The age range 15 – 19 coming in a close second with a total of 34 participants.

The lowest age group representation recorded was within the range of 25-29 with 5 participants



Marital Status



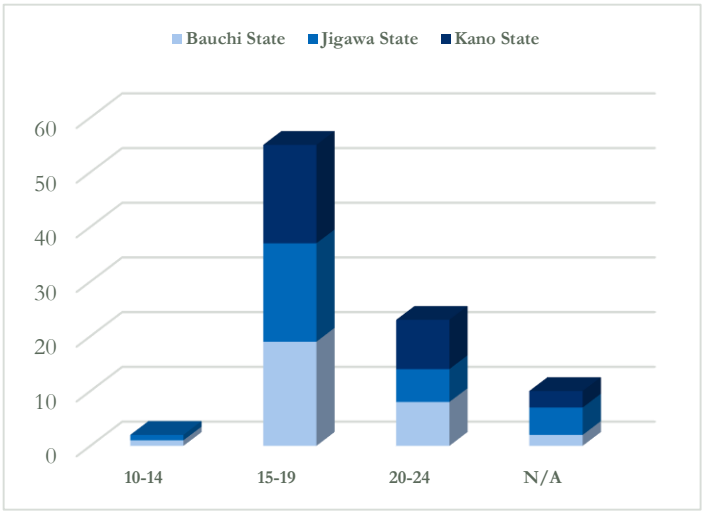
Categorization by marital status at baseline showed that participants, male or female, were either single, married or divorced at the time of the survey.

Married participants had the highest number of representation, with female participants being the majority across the 3 states.

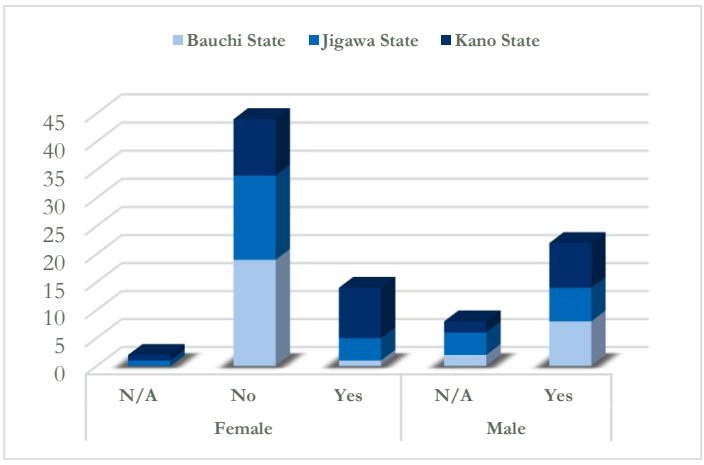
Particularly in Bauchi and Kano State, married participants at the time of the survey were only females.

If married, at what age did you get married?

At Baseline assessment on the age of marriage for participants who were ever in a union indicated that majority of them (55 participants) got married at the age of 15- 19 years with 23 participants at the age of 20 – 24. Only 2 participants got married at the age of 10 – 14 years



Did you choose to get married?

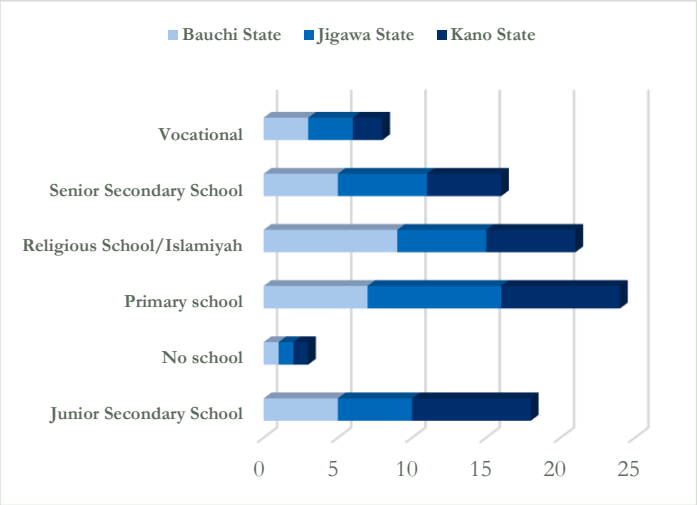


Categorization on whether the participants choose to get married or not, 44 participants indicated that they did not choose to get married as oppose to the 36 participant who did

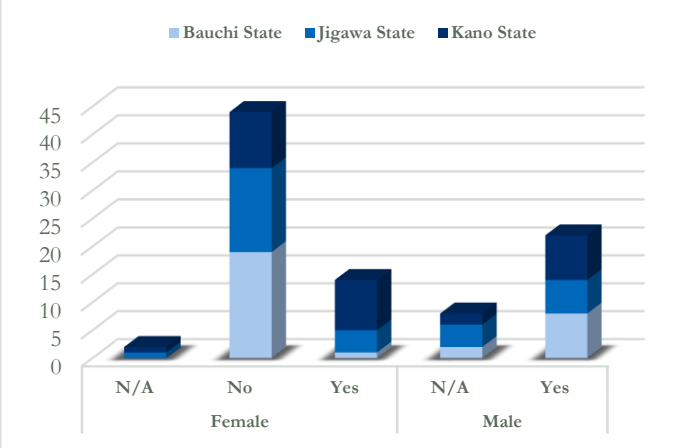
Educational Qualification

The baseline assessment on educational qualification of the listening hub attendees across all 3 states, indicated that majority were at the primary religious, junior and senior secondary school with 24, 21, 18 and 16 participants respectively.

8 attendees had vocational education.. The least number of attendees were participants who had NEITHER formal/informal educational background nor religious school educational



Did you drop out of school after marriage?



Most participants across the 3 states reported to have dropped out of school after marriage.

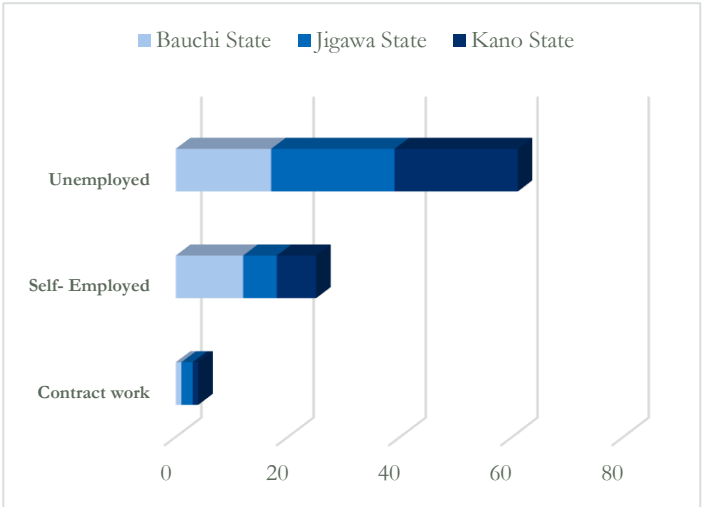
Majority of the representation were females, indicating that this is more prevalent with the girl child

Employment Status

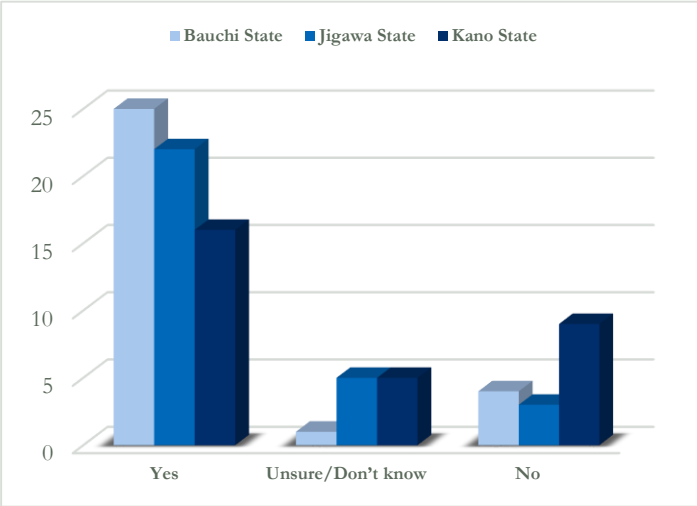
Majority of the attendees (61 participants) of the listening hubs across the 3 states are Unemployed.

The number of self-employed participants came in a close second with 25 representatives, again with females being the majority while only 4 participants are contract workers.

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Widespread of child marriage



The analysis of baseline data on the widespread of child marriage across the 3 states indicate that child marriage is a common occurrence in these regions, especially in Bauchi, and Jigawa state.

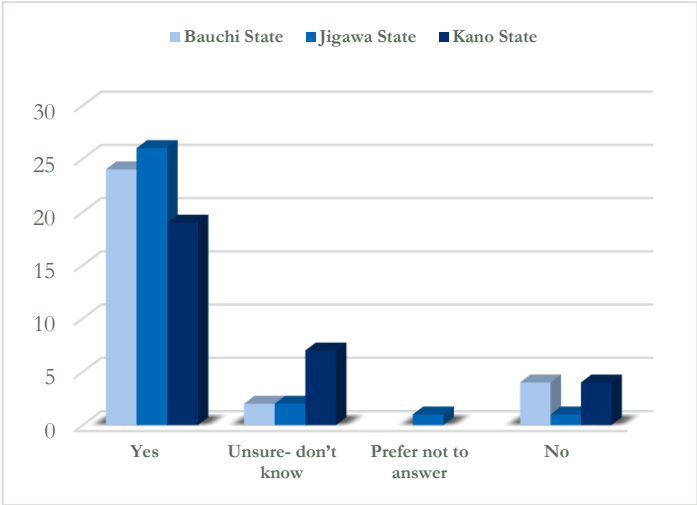
Few participants of participants across the 3 states for unknown reasons seem to be unsure of the existence of child marriage in their communities.

A good number noted that child marriage is an uncommon occurrence in their individual communities.

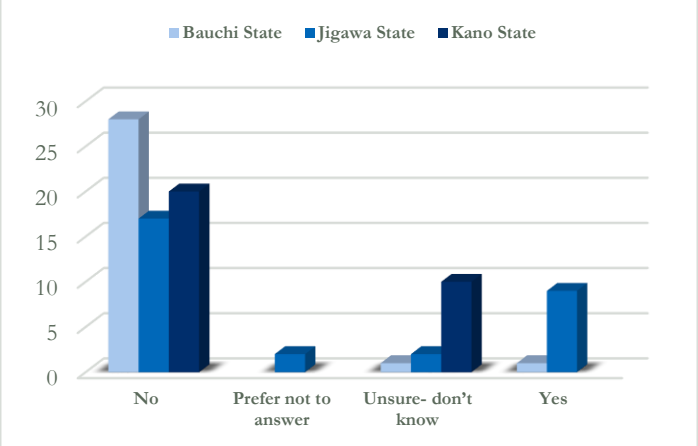
Have you witnessed a girl under 18 getting married in the last year?

Across the 3 states most participants have either herd or witnessed a child under the age of 18 getting married.

The number of participants who had witnessed an under 18 marriage constituted more than half of the survey population. This further indicates the prevalence of child marriages in these areas.



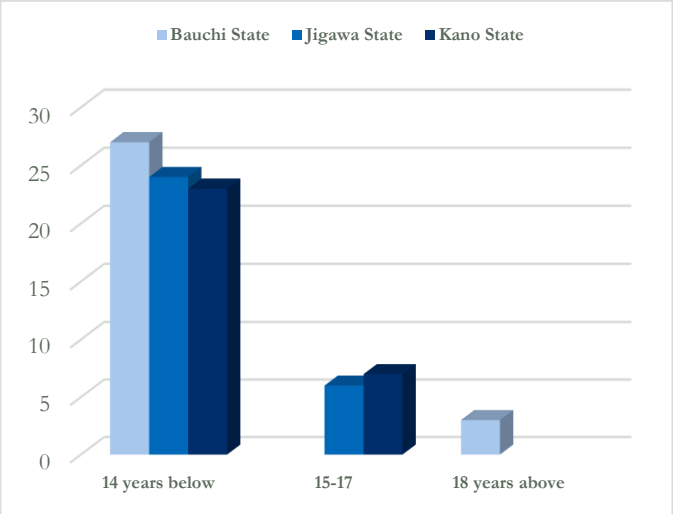
Have you witnessed a boy under 18 getting married in the last year?



Across the 3 states most participants have either herd or witnessed a boy under the age of 18 getting married.

The number of participants who had not witnessed an under 18 marriage constituted more than half of the survey population. This further indicates the prevalence of child marriages only affects the girl child in these areas.

Age range for underage marriages



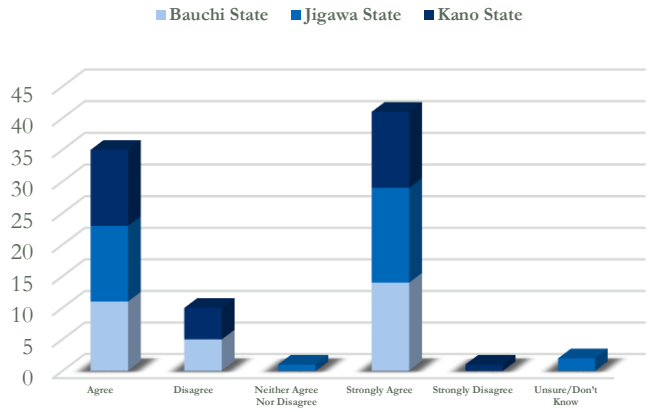
The perception of participants on age range deemed as underage for marriage differed significantly.

Across the 3 states 74 participants opined that 14 years below is considered under aged for marriage. Distinctively, 13 participants believed that age15-17 is under aged for marriage. Only 3 participants consider 18 below to be under aged for marriage.

Individual Perception of Marriage

This section highlights the perception of participants on the institution of marriage, and education based on common notions and believes about them in the northern part of Nigeria.

Marriage is a protection.



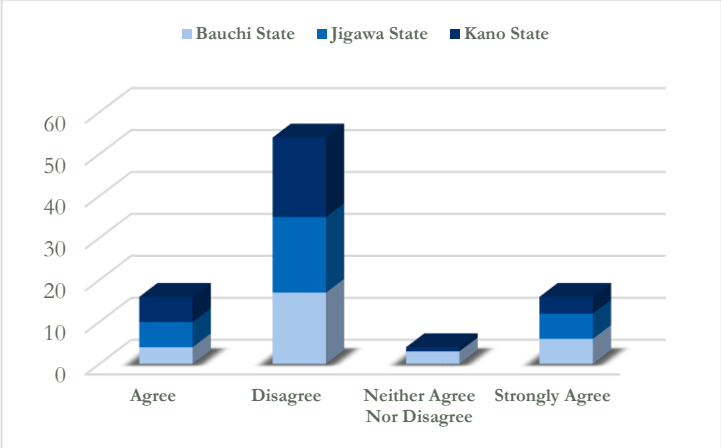
A total of 41 participants strongly agreed with the notion *that marriage is a means of protection for the girl child.* 35 participants also agreed to this notion, making the number of participants who are of this believe a total of 76.

Only 10 participants disagreed with this believe, while the remaining 2 were unsure of how they felt about it.

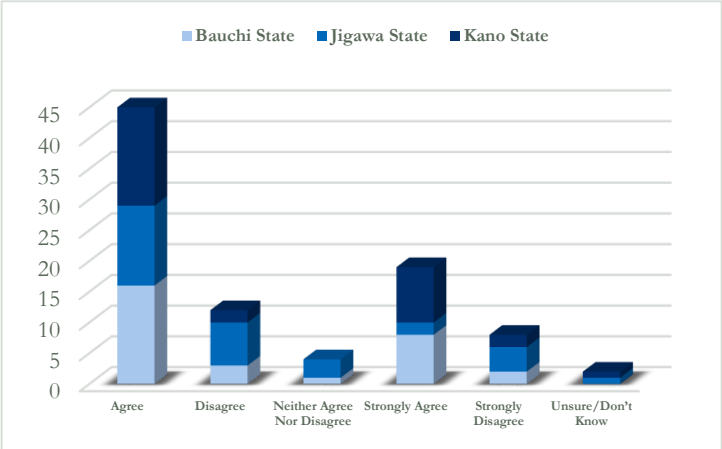
Education provides protection to a girl

Across the 3 states majority of participants (54 reps) disagreed that educating a girl child, is not a means of protecting her.

However, 16 participants agree and 16 strongly agree with this, and 4 participants's neither agreed nor disagreed.



Good marriage is more important than a child's education

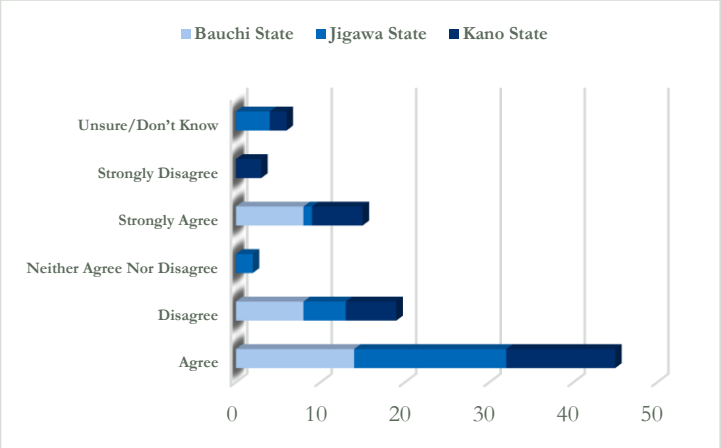


Assessment of participant's perception at baseline indicated that 45 participant agreed, 19 strongly agreed that *seizing an opportunity for a good marriage is more important than continuing a child's education.*

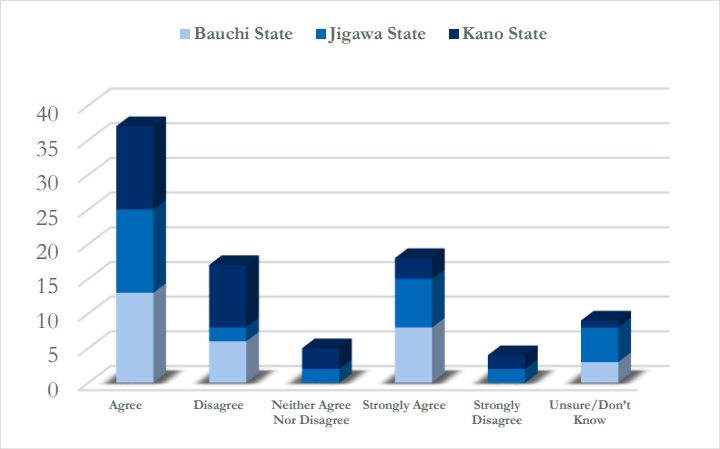
12 participants' disagreed, 8 strongly disagreed, 2 unsure/don't Know and 4 neither agreed nor disagreed.

Physical changes in appearance is assign that a girl is ready for marriage

An aggregate of individual responses across the 3 states showed that 45 participant 'believed physical signs of puberty in a girl child are indications of the child being ready for marriage. 19 participant's disagreed, 3 strongly disagreed with this, 6 unsure/don't know and 2 neither agreed nor disagreed.



Girls under 18 are more fertile than girls above 18



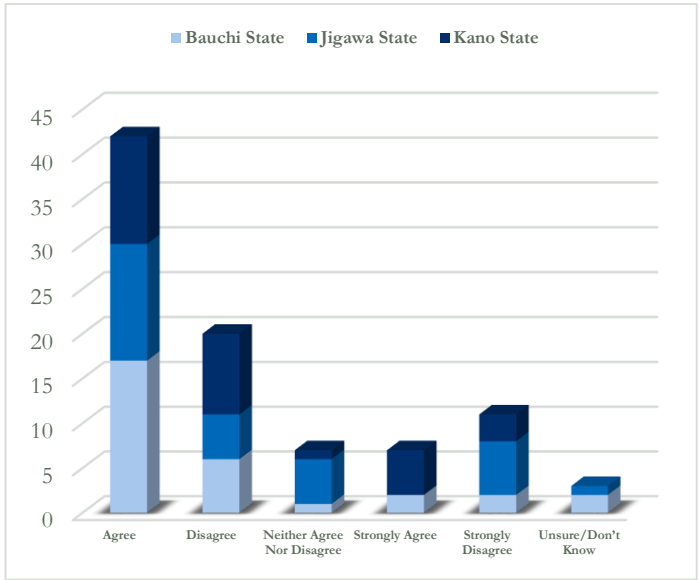
An aggregate of individual responses across the 3 states showed that 37 participant's believed girls under the age of 18 are more fertile, 18 participants strongly believed and thus more capable of bearing children than girls above 18.

A sum of 21 participant's disagreed, 5 unsure/don't know and 9 neither agreed nor disagree.

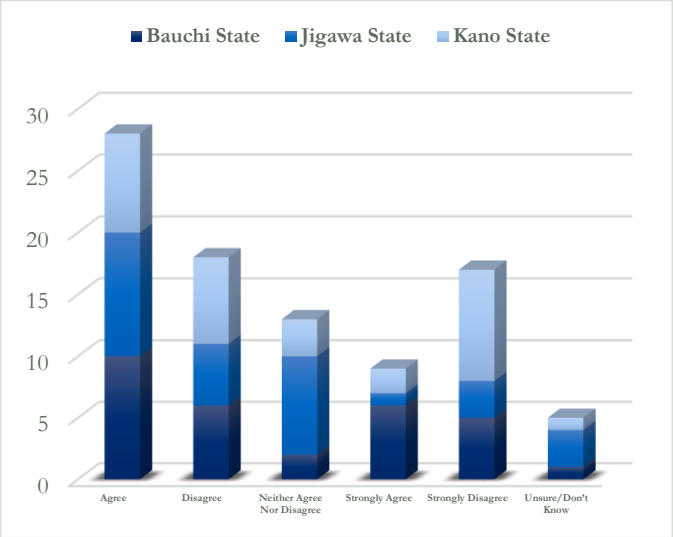
Marrying a girl under 18 ensures purity and chastity.

A total of 49 participants agreed with the statement that marrying a girl that's under the age of 18 guarantees that she is chaste and pure (virgin). This was not the case with 31 participants who disbelieved, marrying an under 18 guarantees her virginity and purity.

The lowest representation was of 7 participants who neither seconded nor oppose and 3 unsure.



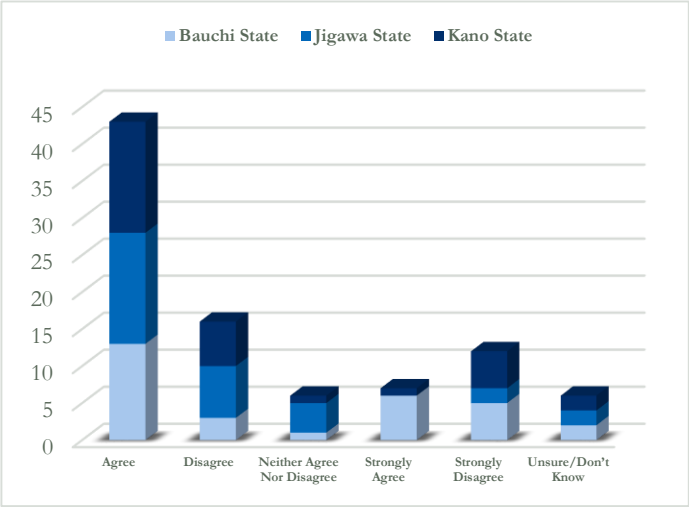
Marrying a girl under 18 can be a means to repay debts.



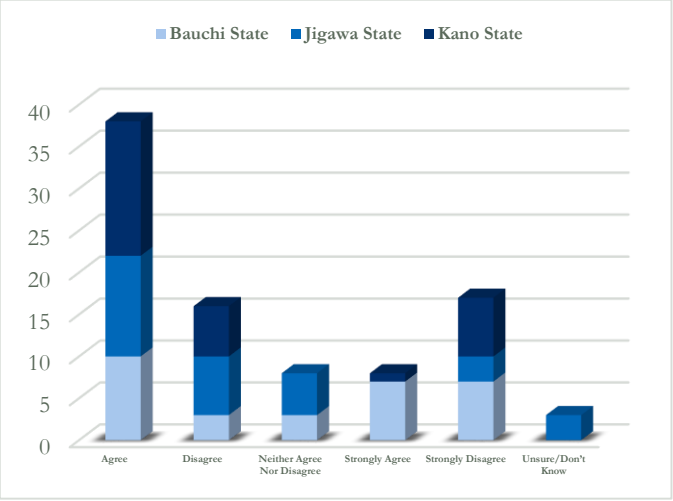
A total of 28 participants at baseline opined that marrying off a child under 18 can be a means of acquiring money to repair debts while 9 Strongly believed in the statement. 13 participants neither agreed nor disagreed, 5 participants were unsure, and 17 participants strongly disagreed 18 participants disagreed.

Marrying children under 18 as a means of settling alliances.

At baseline 50 participants agreed that marrying an under 18 child can serve as a means to settle alliances. However 28 participants disagreed with the idea of using a child as a means to settle disputes. 6 participants were neutral and 6 unsure.



Marrying children under 18 as a means of managing disputes.

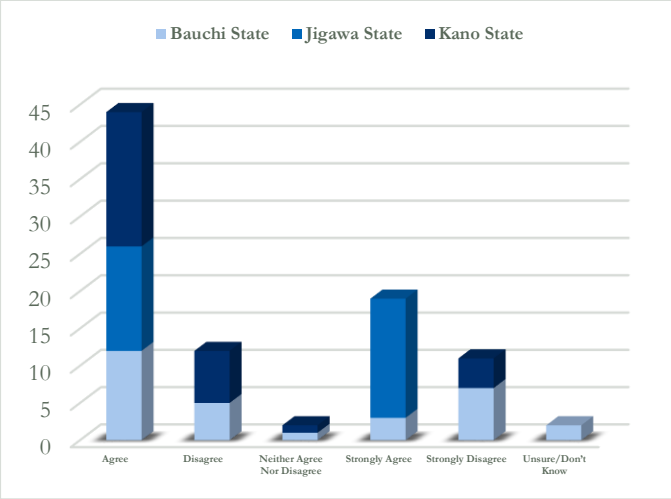


At baseline 38 participants agreed while 8 participants strongly agreed that marrying an under 18 child can serve as a means of settling disputes. However 17 & 16 participants strongly disagreed and disagreed respectively with this idea of using a child as a means to manage disputes. 8 participants were neutral and 3 unsure.

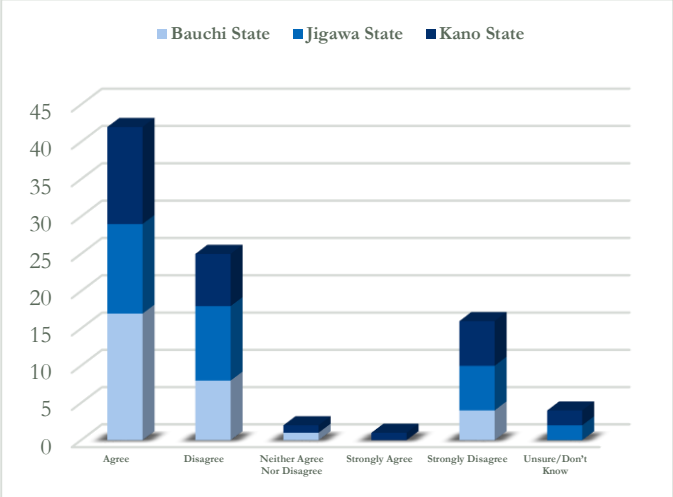
The younger and less educated the child the cheaper the bride price.

At baseline 44 participants agreed that the cost of marrying a younger, less educated child is lower than that of an educated adult across the 3 states, with 87% of the representation from Jigawa state. 19 participants also tallied this, making a total of 63 participants who held this belief.

The total number of participants who strongly disagreed or disagreed with this notion is 23, this representation came from Bauchi and Kano state only. 2 participants were neutral and 2 unsure.



Marriage before 18 secure financial status



At baseline majority of participants (42) across the 3 states were in agreement with the statement that "*Marrying off a child before she turns 18 secures her financial status*".

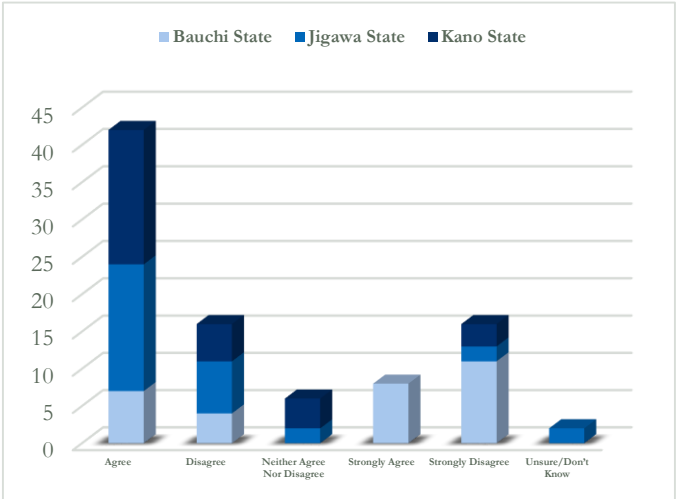
However 25 participants disagreed to this, 16 strongly disagreed, 4 were unsure, and 2 neutral i.e. neither agreed nor disagreed.

Unmarried girls over 18 are a burden to their families.

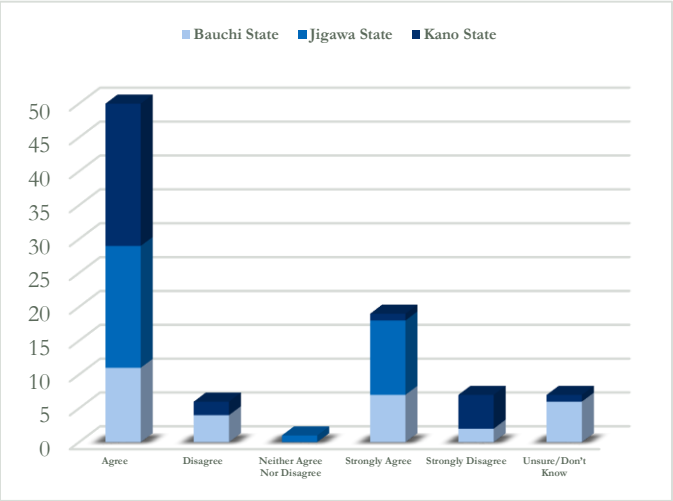
At baseline majority of participants (63) across the 3 states were in disagreement with the statement that a common belief that unmarried girls above the age of 18 area burden to their families.

This was not the case with 10 participants who believed that girls over the age of 18 are indeed a burden to their families.

15 participants were neutral or unsure if this statement holds true.



Marriage before 18 is a religious requirement



At baseline 50 participants agreed with the statement that "*marriage before 18 is a religious requirement*", this belief was tallied by 19 others across the 3 states, totaling to a representation of 69.

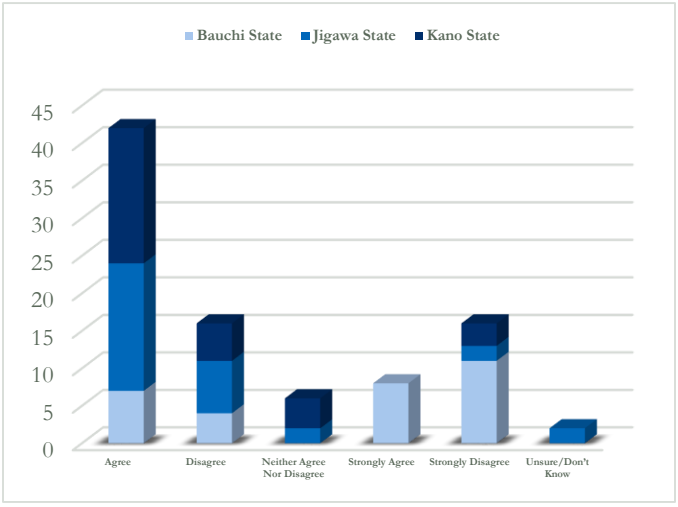
The representation for those who disagreed is 6, 7 strongly disagreed, 1 participants was neutral or neither agreed/disagreed, while 7 participants were unsure or don't know.

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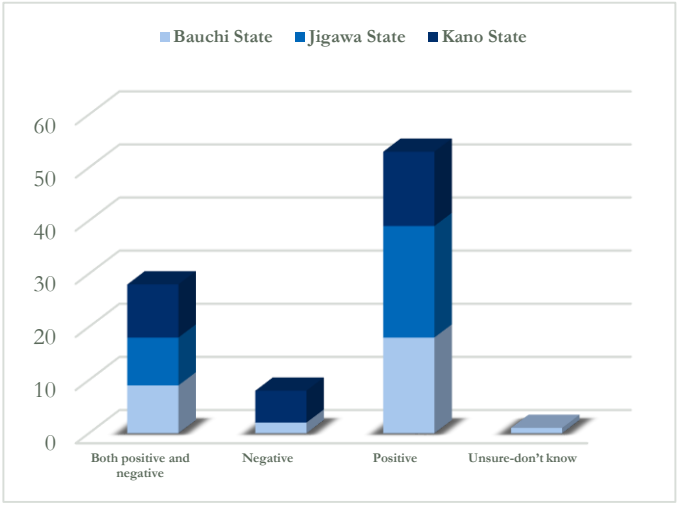
Most adolescents get married before 18

44 participants agreed that most adolescent girl get married before they turn 18, this view was shared with 8 others who strongly agreed.

17 participants disagreed with this, and were backed up by 9 others who strongly disagreed. 4 others neither agreed nor disagreed and 8 were unsure.



Does marriage before 18 have a positive or negative effect?



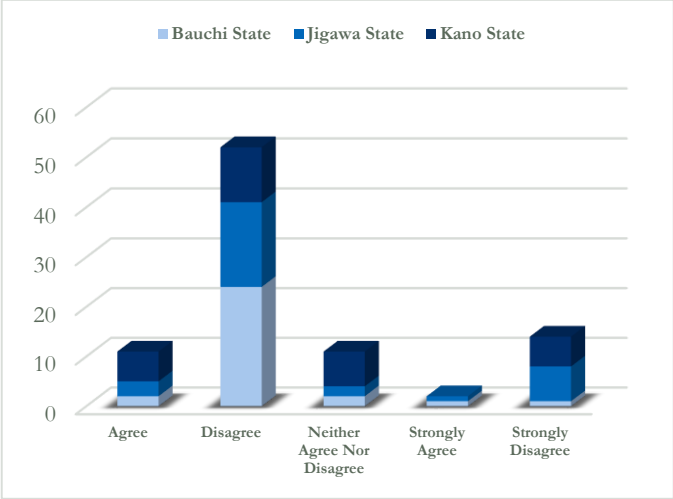
In total 28 participants at baseline held the opinion that marriage before the age of 18 has both positive and negative consequences. 53 participants believed it had a positive effect while 8 believed it had a negative effect and 1 participants was unsure of its consequences.

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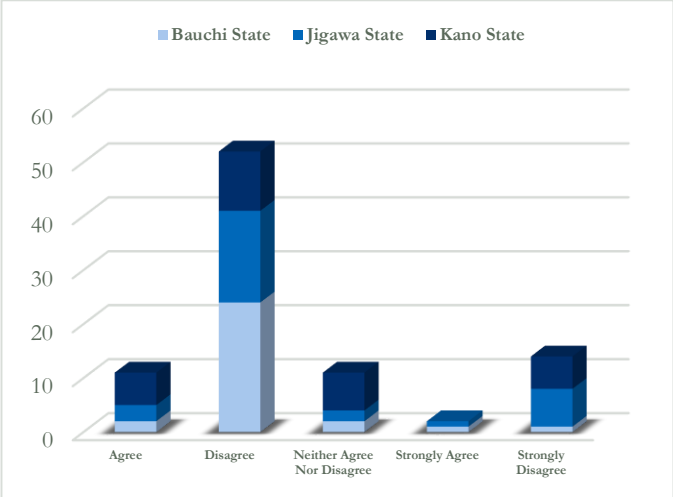
Marrying of children under 18 should be abolished in my community

With 76 representations across the 3 states majority of the participants present at baseline disagreed or strongly disagreed that marrying of children under the age of 18 be abolished in their communities.

The lowest representation is 2 by participants who strongly agreed, followed by 11 who agreed with the abolishment of under 18 marriages and 11 who neither agreed nor disagreed.



Would like to leave in a community were girls under 18 do not have to marry

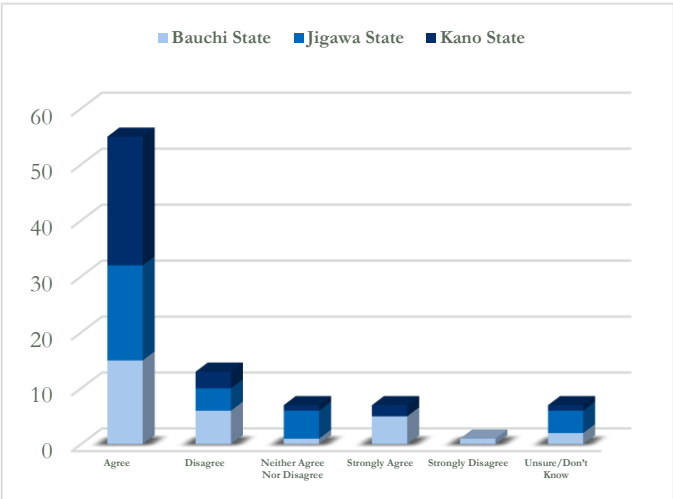


57.8% of participants at baseline disagreed to wanting to live in a community were children under 18 do not have to get married while 15.6% strongly disagreed and thus do not mind leaving in a community were children under 18 have to get married. 12. 2% of the population agreed, 12.2% were unsure if they'd like to leave in such a community.

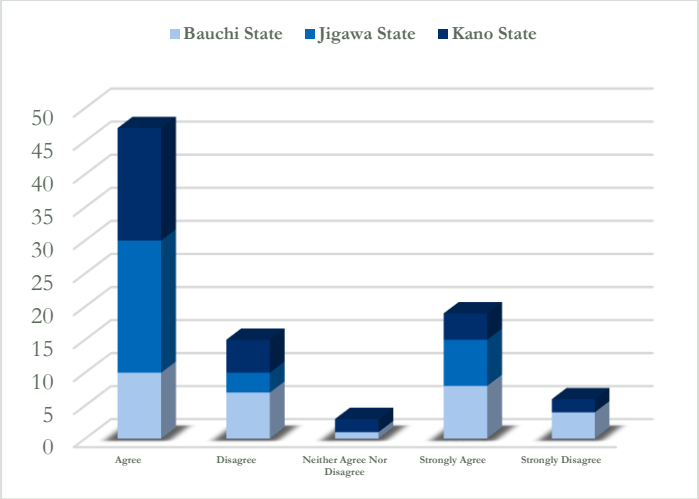
Most community members approve marrying of under 18 children

At baseline 55 participants reported that most members of their communities approve of marrying children under the age of 18. The participants disagreed had 13 representations.

Lower representations were seen with participants who strongly disagreed (1), participants who neither agreed nor disagreed (7), participants who strongly disagreed (7) or were unsure (7).



A woman's most important role is cooking, taking care of the home and children.



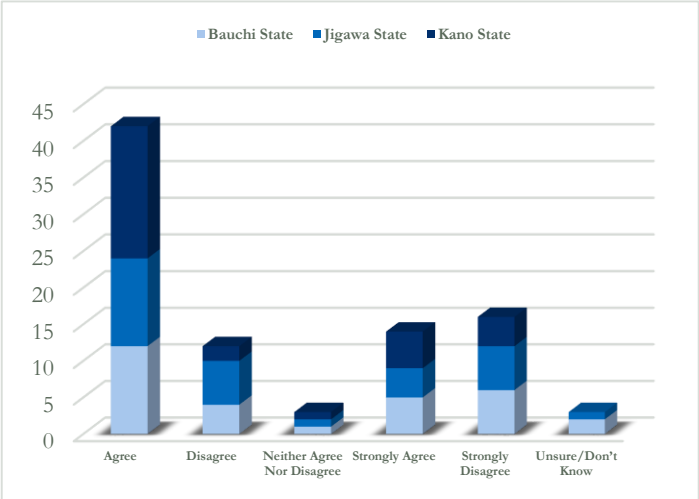
In total 47 participant across the 3 states agreed while 19 strongly agreed that a woman's most important role is taking care of the children, cooking and taking care of the home.

21 participants do not share in this opinion (disagreed & strongly disagreed) and 3 neither agreed nor disagreed.

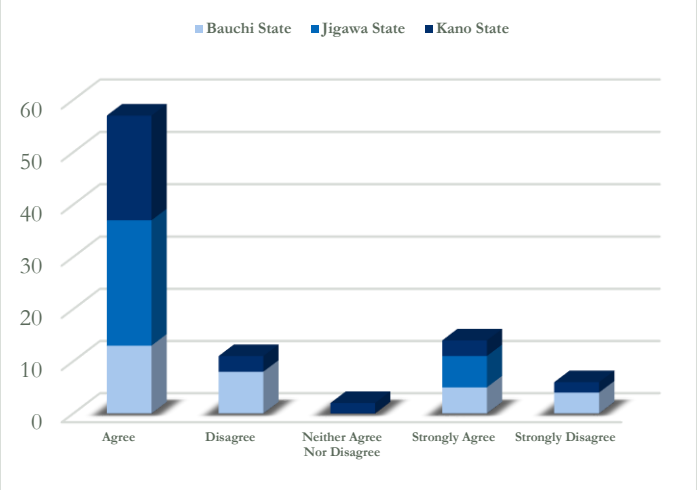
A son's education is more important than a daughter's when financial resources are scarce

Across the 3 states 42 participants agreed, 15 strongly agreed that when faced with financial scarcity a son's education is more important than a daughter's education.

This wasn't the view of 12 other participants who disagreed and 16 who strongly disagreed with this. 3 participants neither agreed nor disagreed and 3 were unsure



A woman's main role is to be a wife and mother



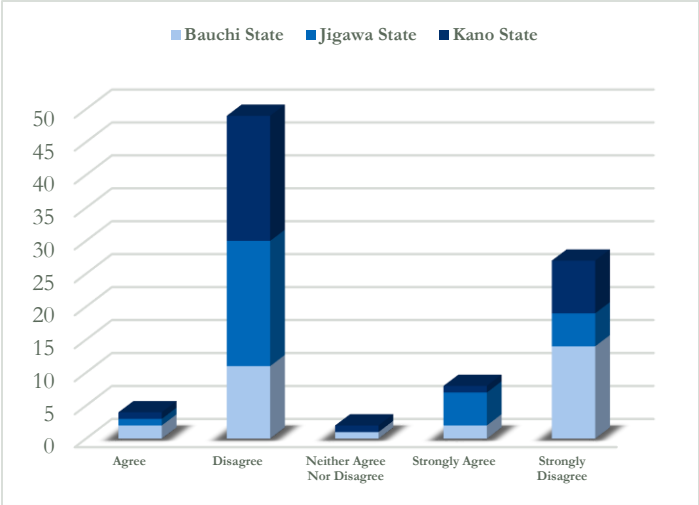
A total of 71 participants at baseline believed that a woman's main role in the society is to be a wife and mother.

This opinion was opposed by 17 participants who disagreed with this. 2 participants neither agreed nor disagree with the claim that a woman's main role in the society is to be a wife and mother.

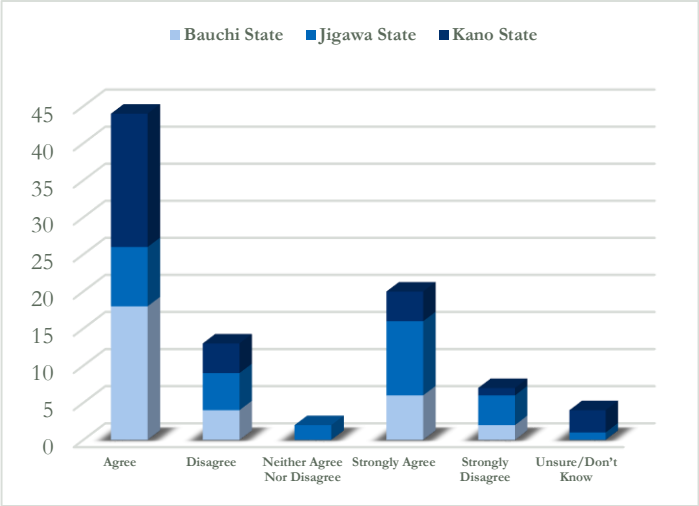
Boys and girls should have equal opportunities for education

An aggregate of 8 participants strongly agreed and 4 agreed that boys and girls should be resented with equal opportunities for education across the 3 states.

49 participants disagreed and 27 strongly disagreed, thus implying boys and girls should not be provided with equal opportunities for education. 2 participants neither agreed nor disagreed.



Physical violence is sometimes the only way to solve a disagreement.



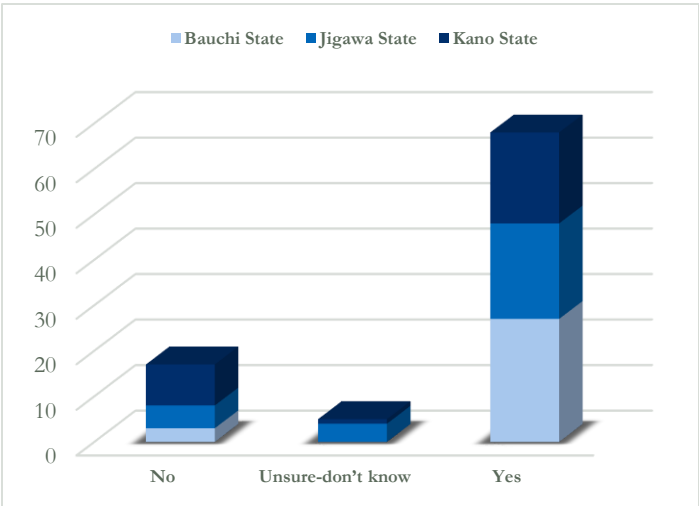
20 participants absolutely agreed with physical abuse (hitting/beating) being a means of settling disagreements or conflicts, this was supported by 7 others who strongly disagreed to this.

4 participants were unsure if physical abuse is a means to resolve disagreements in a marital home. A total of 44 participants agreed that physical abuse is a way of resolving conflicts, this was supported by 13 others who disagreed to this and 3 neither agreed nor disagreed.

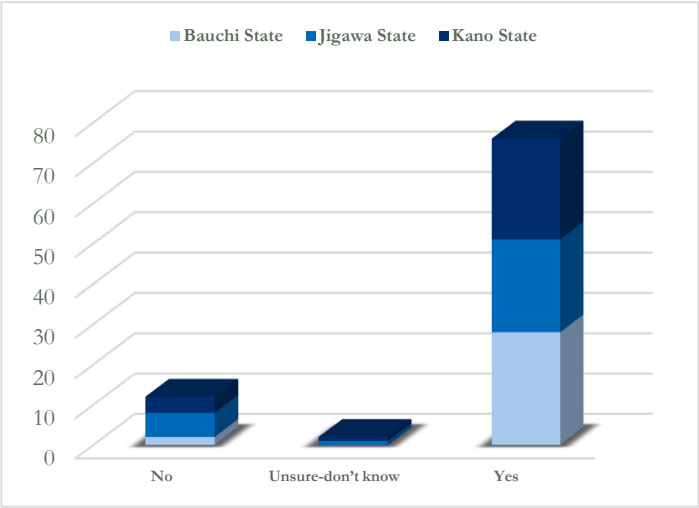
Is a husband hitting his wife justified, if she goes out without his permission?

Analysis of data indicated that 75.6% of the survey population **JUSTIFY** a husband hitting his wife is she leaves the house without his permission.

17 participants reportedly do not justify a husband hitting his wife if she goes out without his permission and 5 were unsure his actions are justified or not.



Is a husband hitting his wife justified, if she neglects the children?

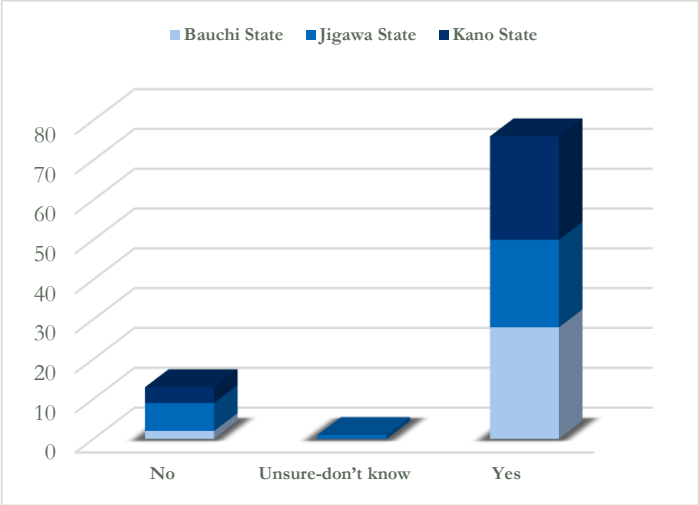


Across the 3 states, 76 participants believe that a husband physically abusing his wife is justified if she neglects the children. Only 12 participants believed this to un-justifiable while 2 were unsure.

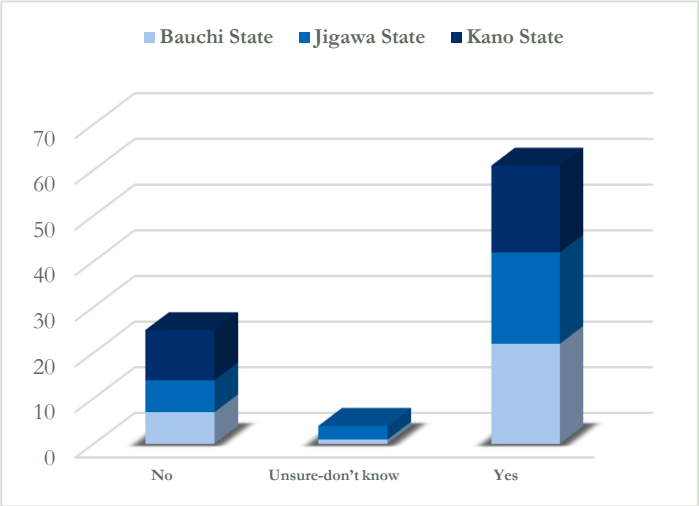
Is a husband hitting his wife justified, if she argues with him?

Majority of participants (76) hold the belief that if a wife argues with her husband, and he in turn physically abuses her, he is justified while 13 participants do not hold such belief.

This was not the case with 1 participants who were either unsure or believed this to be justified.



Is a husband hitting his wife justified, if she refuses to have sex with him?

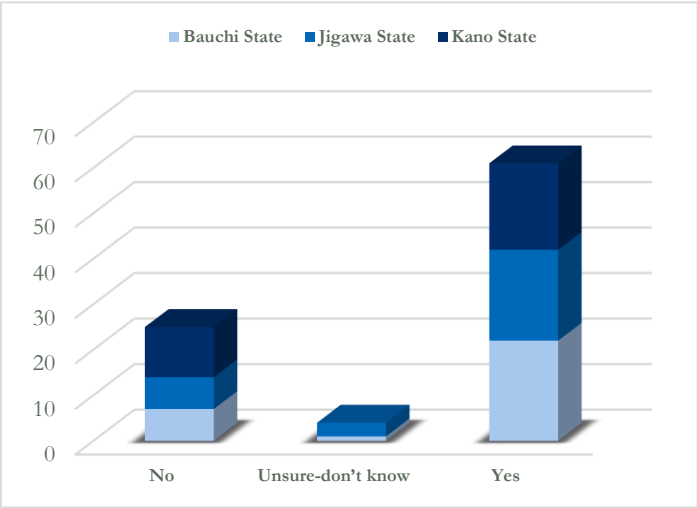


At baseline 62 participants justify a husband physically abusing his wife because she refuses to have sex with him. 25 participants do not justify a husband physically abusing his wife because she refuses to have sex with him. However, this was not the case with 3 participants were unsure if a husband physically abusing his wife is right if she refuses to have sex with him.

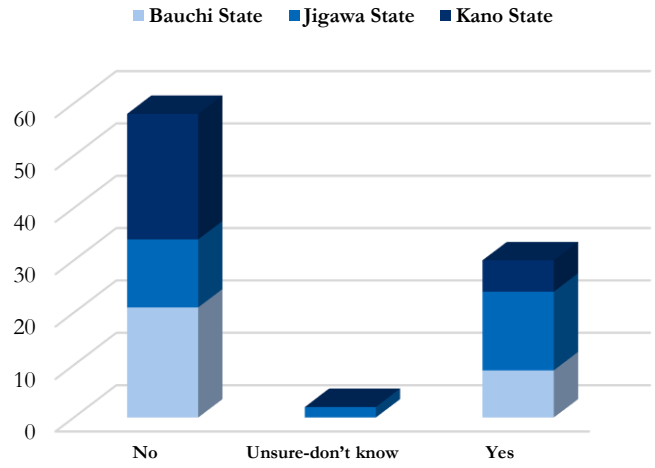
Is a husband hitting his wife justified, if she burns the food?

Majority of participants (62 representations) believe that a husband physically abusing his wife in annoyance because she burnt food justified, hence permissible.

25 participant holds this believe to be its un-justified and 4 were unsure of their take on this.



Have you ever participated in or attended activities or discussions like these listening hubs?



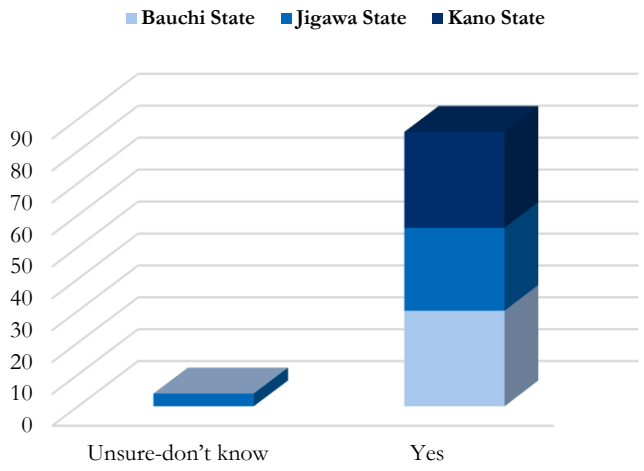
Analysis indicate that 50 attendees of the listening hubs have never attended, participated in the activities or discussion as such.

Only 30 participants have ever attended or participated in similar discussions. 2 participants are unsure.

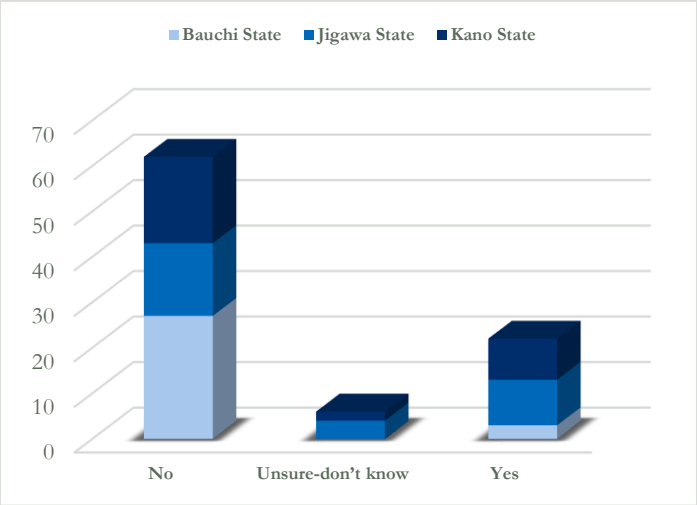
Do you intend to participate or attend in the future?

86 participants at baseline responded that they would be participate in such surveys in the near future and also be attend similar listening hubs.

Only 4 participants were unsure if they would be participating or attending in the near future.



Would you publicly support a girl who decides to not marry before 18 despite receiving a good marriage proposal?



68% of the population survey would not extend such public support and 1% out rightly responded that they would not be extending such public support.

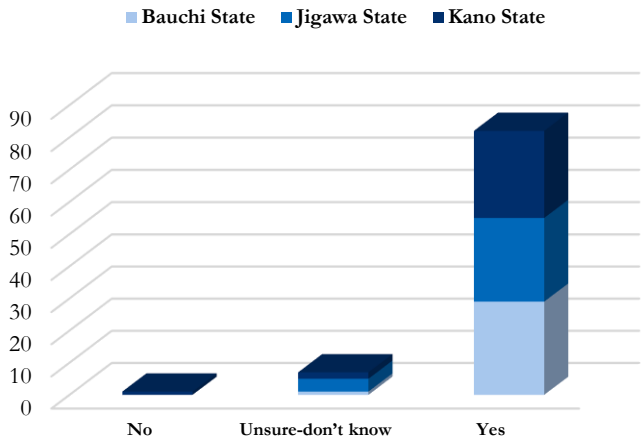
24.4% of the population survey responded that would support any girl who decides to not get married before the age of 18, despite receiving a good marriage proposal.

7.78% were unsure if they would or would not extend such public support.

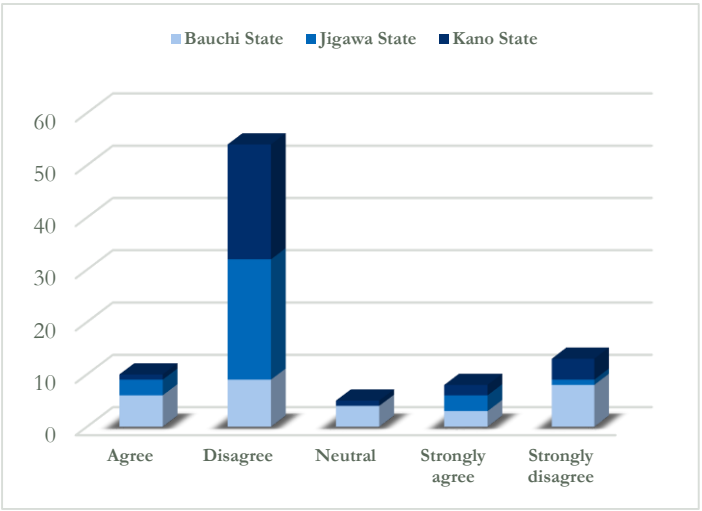
Would you support any girl if she decides to go back to school or to participate in an out-of-school life skills program or another income generating activity?

74.4% of the survey population responded that they would support any girl child if she decides to go back to school, or participate in out-of-school life skills program, or learn any income generating activity.

4.4% of the population were unsure if they would offer such support, while 21.1% responded that they would not extend such support to an girl child.



Child marriage is an important issue in communities and need to be addressed

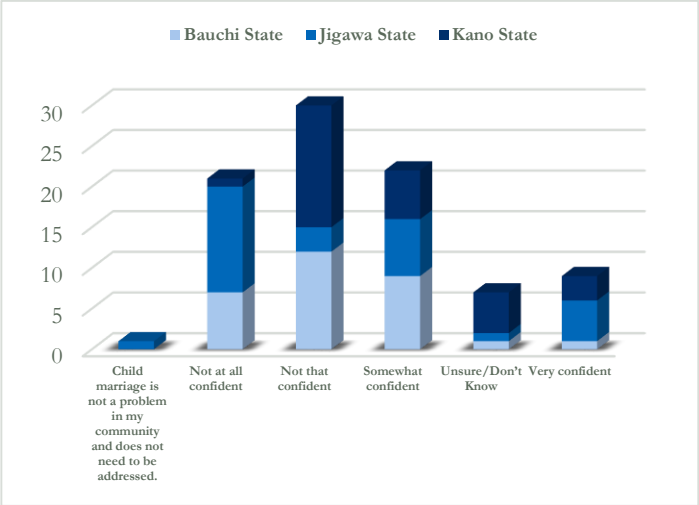


An aggregate of 18 participants agreed to child marriages being prevalent issue in their communities that need to be addressed. 5 participants were neutral to its prevalence and urgency to be tackled while 67 participants in total disagreed to its prevalence.

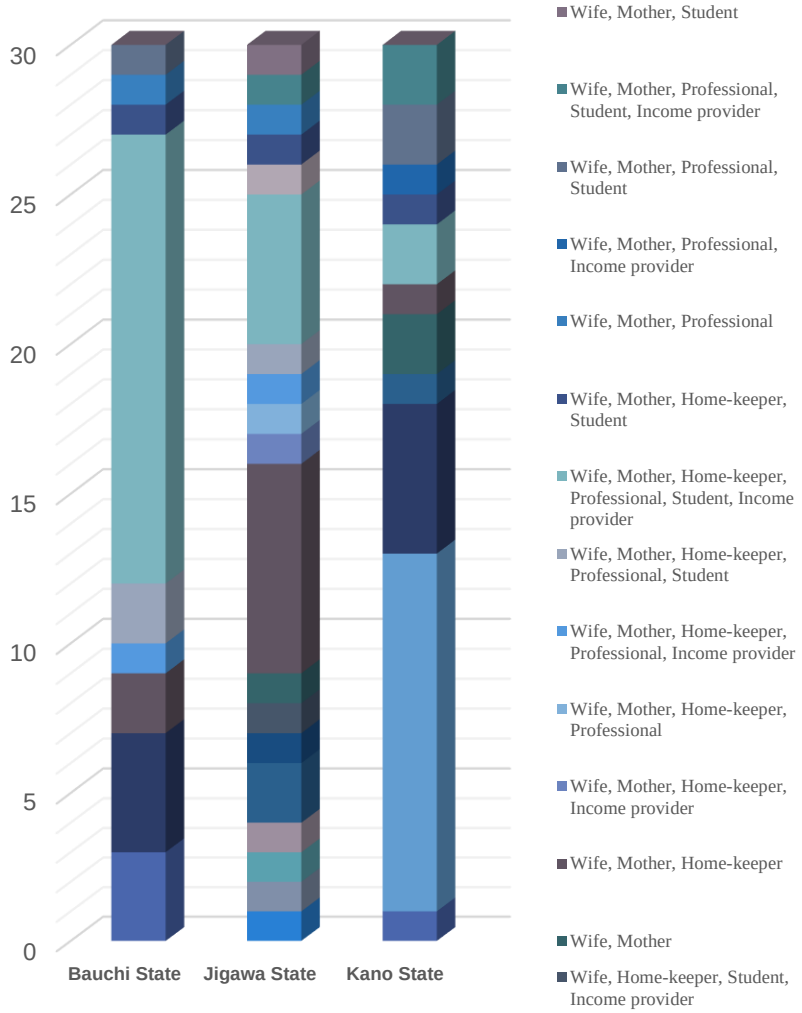
Confidence in capacity to influence broader community decisions on child marriage in communities.

At baseline 7 participants were very confident of their ability to inform and influence their broader community's decision on child marriage.

22 participants were somewhat confident, 30 not that confident, 7 were unsure and 21 not at all confident.



What roles do you think a girl or woman can have in her live in your community?



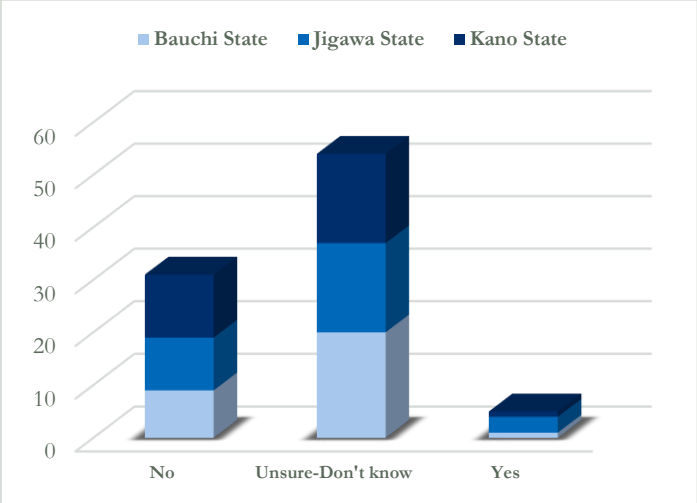
Across the 3 states participants believed girls/women have various roles they could play in their communities at once.

The role of a wife and mother were selected in every participant's response.

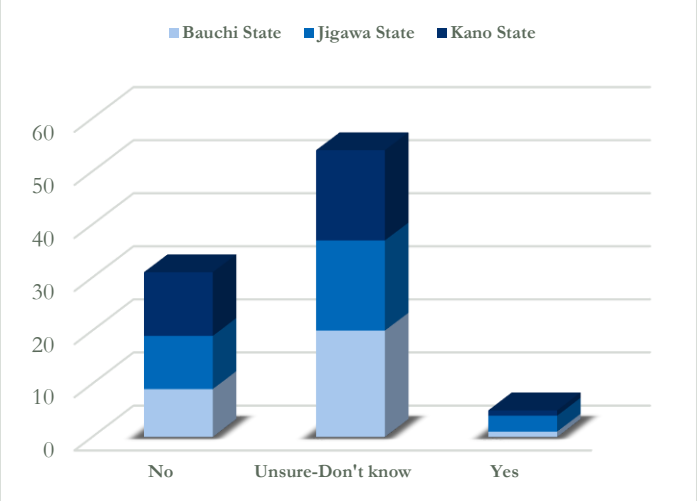
Women and girls are seen as wives, mothers, home-keepers, students, income providers, and professionals in various fields. This indicate the diversity of the girl child.

Have you heard of the Child Protection Bill?

At baseline analysis indicated that only 7 participants had prior knowledge of the Child protection bill. 77 participant reported to have never heard of the Child Protection Bill, and 6 were unsure.



Willingness to sign a petition for the domestication of the Child Protection Bill?



At baseline 5 participants responded that they'd be willing to sign a petition for the domestication of the Child protection Bill.

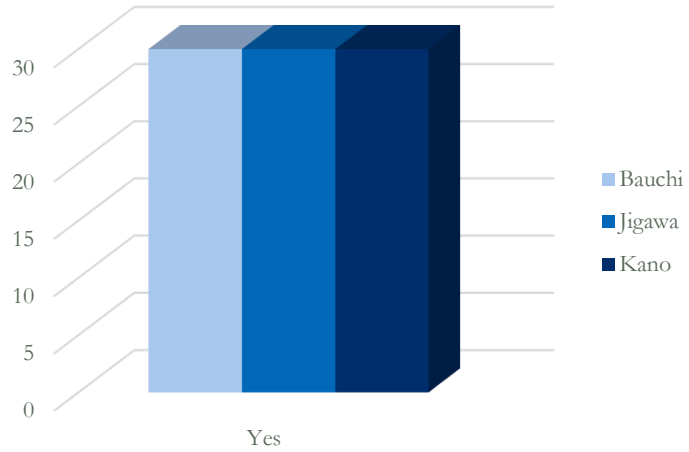
54 participants were unsure if they would want to do that or not, and 31 participant was unwilling to sign such a petition.

MIDLINE ASSESSMENT

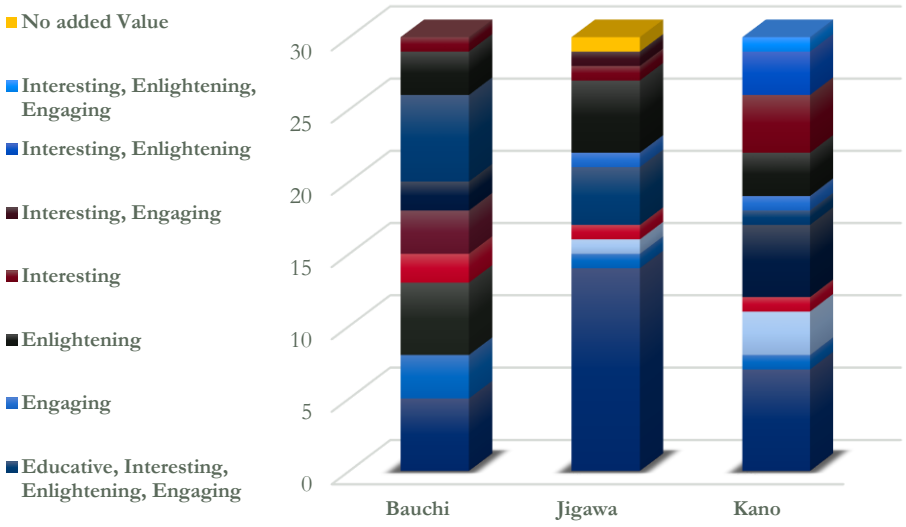
This section describes the results on analysis of data collected from a survey conducted hallway through the airing of the Nazari Mai Zurfi podcast.

Have you listened to the Nazari Mai Zurfi Podcast?

All the participants of the Midline survey had listened to the Nazari Mai Zurfi podcast at the listening hubs across the 3 states.



How has the podcast been?

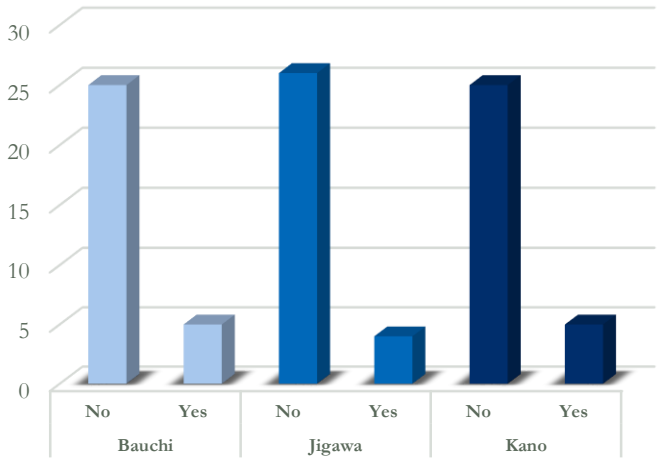


Across the 3 states, 98.9% attendees at the listening hubs found the Nazari Mai Zurfi podcast to be Enlightening, interesting, educative, and engaging.

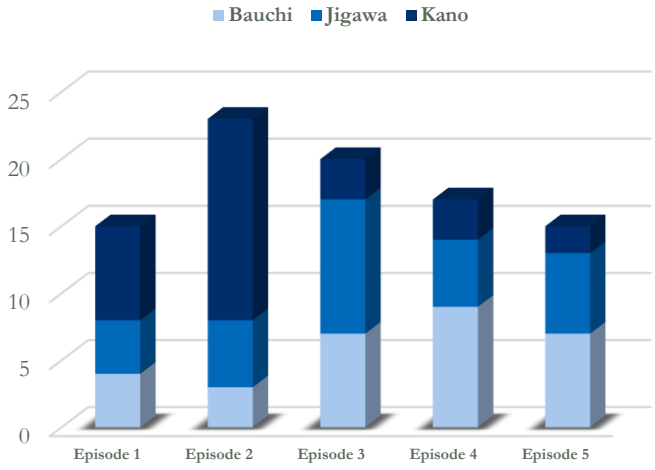
Does the content of the podcast offend your community values or norms?

Analysis indicate that 76 attendees reported that the content of the podcast DO NOT offend their community norms or values. The representation of which were 25 from Bauchi, 26 from Jigawa and 25 from Kano.

14 attendees however found the content of the podcast to be offensive to their community norms and values.



Which episode stood out for you?



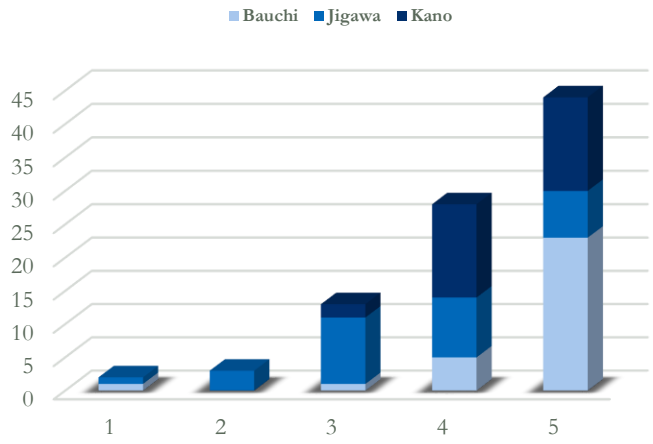
Episode 1 of the podcast stood out for 15 attendees across the 3 states. Episode 2 had the highest number of representations with 23 attendees. Episode 3 had a representation of 20, episode 4 stood out for 17 attendees, and episode 5 15 attendees.

To what extent do you think the podcast is relevant in addressing child marriage?

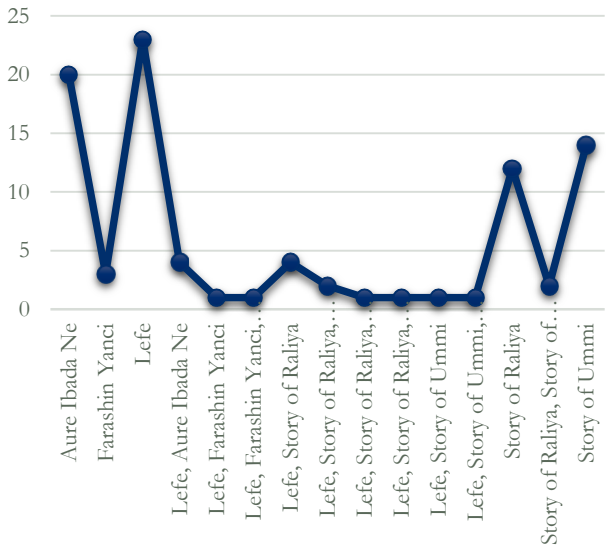
With 1 being *absolutely irrelevant* and 5 *absolutely relevant*.

44 attendees across the 3 states found the podcast to be absolutely relevant in addressing child marriage and other issues surrounding it. This opinion was matched by 28 others who also found the podcast to be relevant.

Analysis thus indicate that **94.4% of attendees at the listening hubs found the Nazari Mai Zurfi podcast relevant and beneficial.**



Based on your life experience, which of the stories do you relate with?

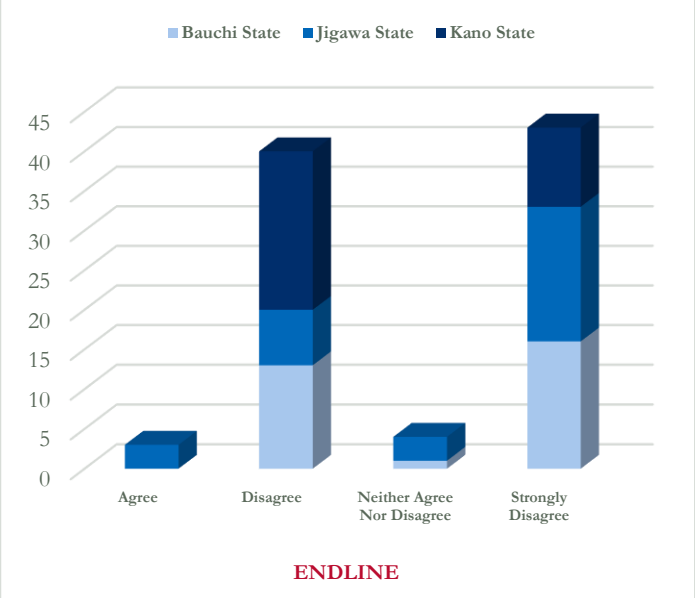


Across the states, attendees could relate more with the *story of Raliya*, the story about *lefe* and the *story of Ummi* based on individual life experiences. Other stories attendees found it easy to relate to were *Aure Ibade Ne*, and *Farashin Yanci*.

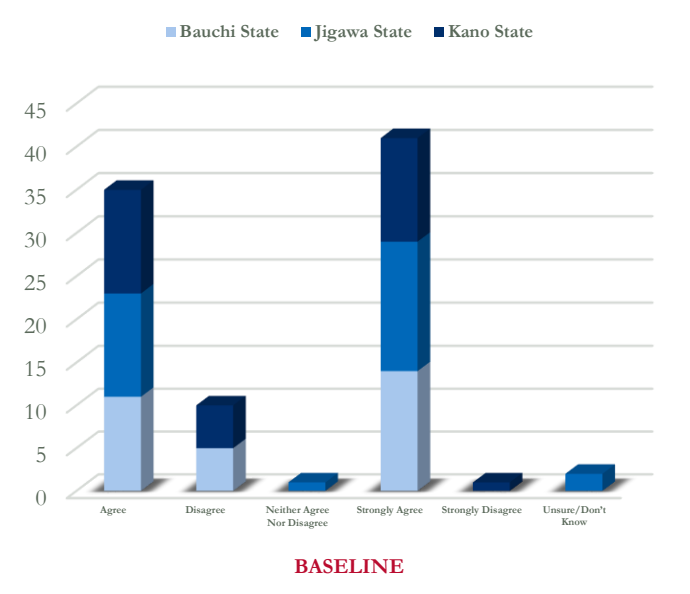
ENDLINE ASSESSMENT

This section highlights observed changes in the Knowledge, attitude and perception of the listening hub attendees after listening to the podcast's episode, as oppose to their knowledge and perception at baseline i.e. before the podcast.

Marriage provides protection to a girl



ENDLINE



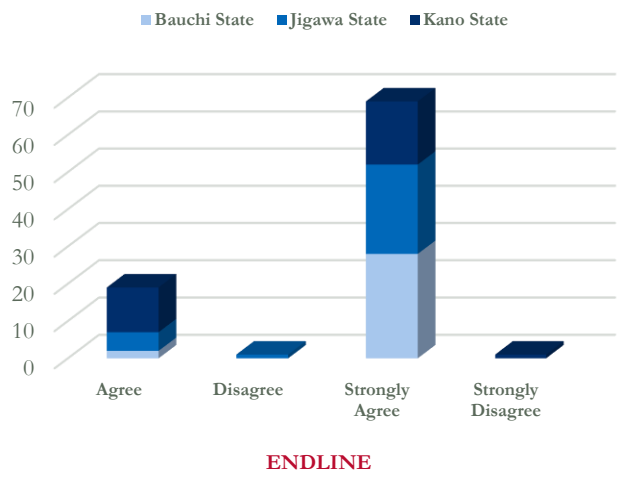
BASELINE

At baseline, 41 participants strongly agreed that *marriage is a protection for the girl child.* This was supported by 35 others who agreed that marriage is a protection for the girl child.

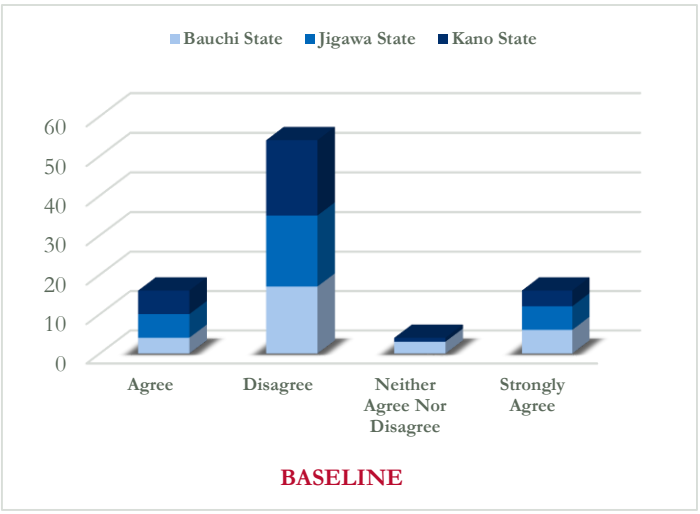
This wasn't the stance of participants at endline, after listening to Nazari Mai Zurfi podcast. The number of agreements to the above statement decreased drastically dropped to 3, and the total number of disagreements increased from 12 reps at baseline to 83 reps at endline. These changes are indicators of the knowledge impacted through the listening hubs across the 3 states.

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Education provides to a girl child



ENDLINE

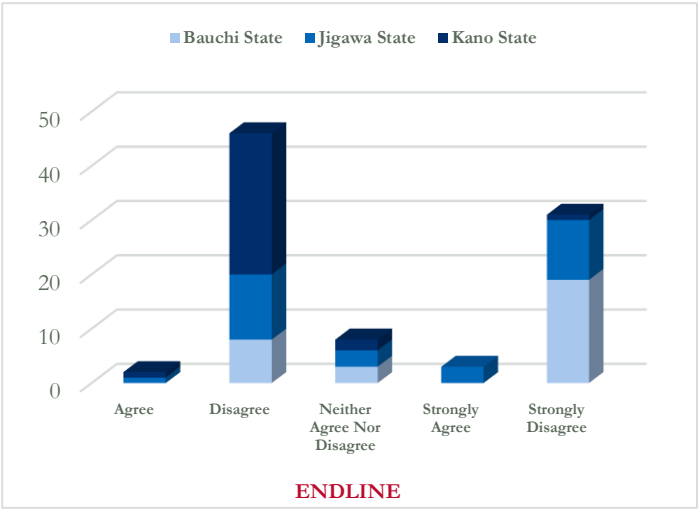


BASELINE

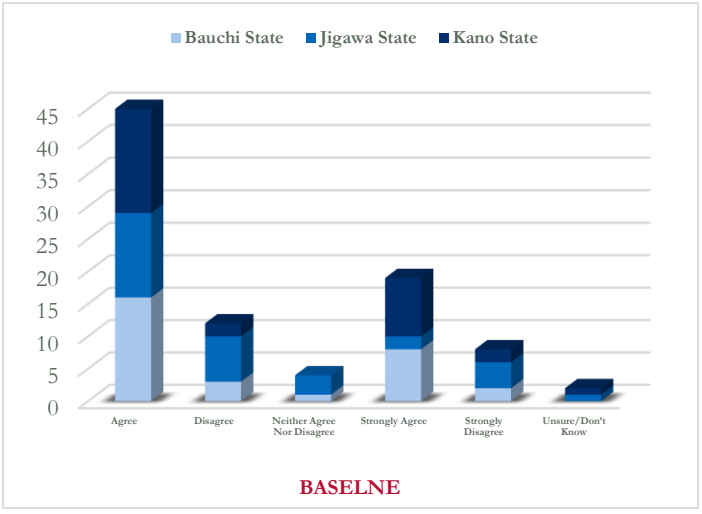
Significant change was noticed on participant's perception of "*Education providing protection to a girl child*". At baseline 5 participants could neither agree nor disagree with the statement. This wasn't the case however at endline. The participant's had more clarity about Educating a girl child after listening to the podcast.

When asked the same question, the representation of participants who agreed to education providing a protection for the girl child increased from 32 at baseline to 88 at endline.

Good marriage is more important than a child's education



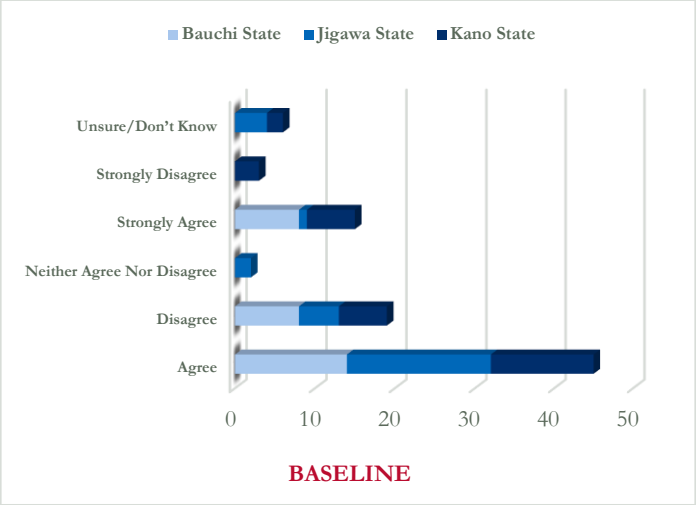
ENDLINE



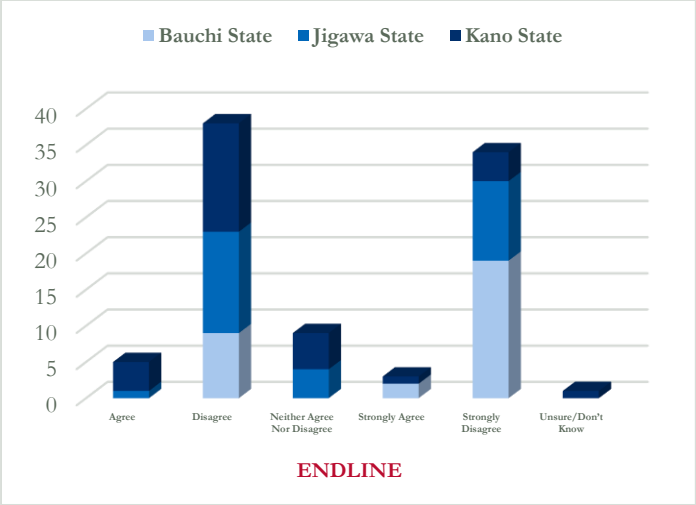
BASELNE

Based on the knowledge provided at the listening hubs, the number of representation for those who believed *seizing the opportunity for a good marriage is more important than continuing a child's education* significantly decreased from a total of 45 at baseline, to 5 at endline. The number of disagreement and strong disagreement can also be seen to have significantly increased at endline as compared to the results tallied at baseline

Physical changes in appearance is a sign that a girl is ready for marriage



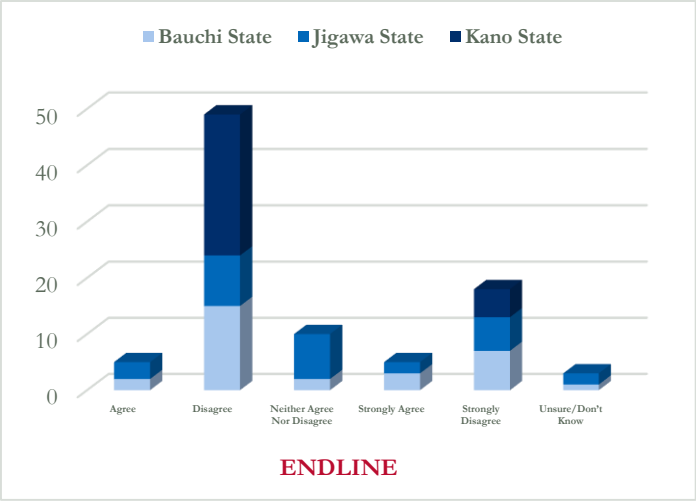
BASELINE



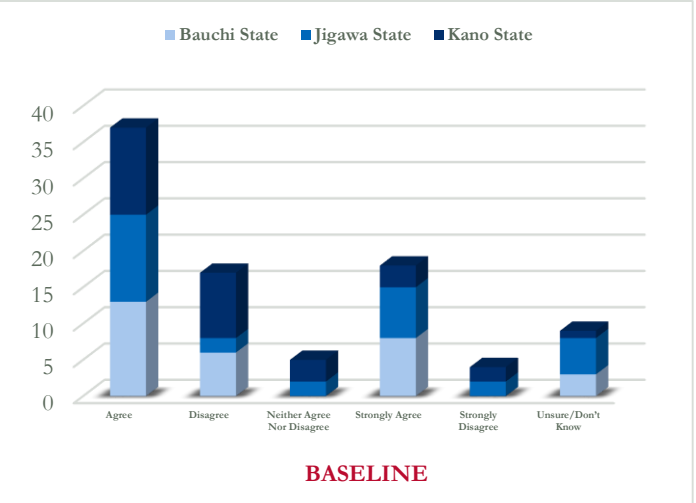
ENDLINE

At baseline a total of 45 participants believed that physical changes in a girl's body are signs that she is ready for marriage. This number dropped at endline to 8. The number of representation for disagreement increased to a total of 72 as participants understood that physical signs of puberty are not indicators of a girl's readiness for marriage.

Girls under 18 are more fertile than a girl above 18



ENDLINE

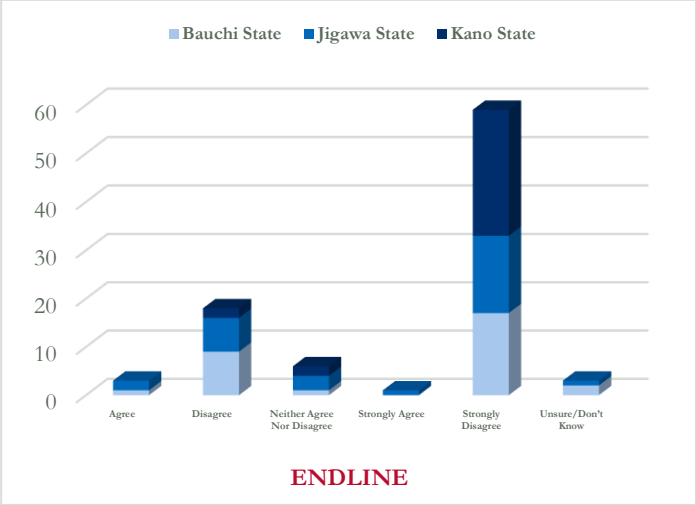


BASELINE

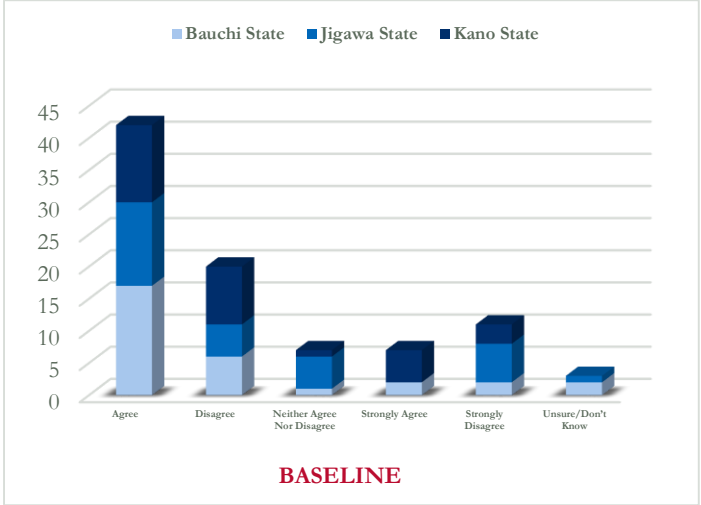
Analysis at endline shows the change in perception of participants across the 3 states, on *girls under 18 being more fertile that girls above 18*.

Previously, a total of 55 participants at baseline agreed to girls under-18 being more fertile than girls above 18. This number dropped to 10 at endline. The number of participants who disagree with this claim also increased at endline to a total of 67 reps, compared to the 26 reps from baseline.

Marrying a girl under 18 ensures purity and chastity.



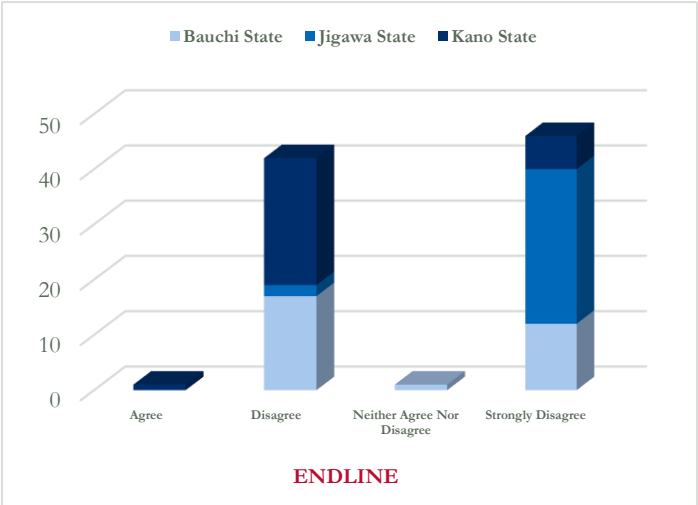
ENDLINE



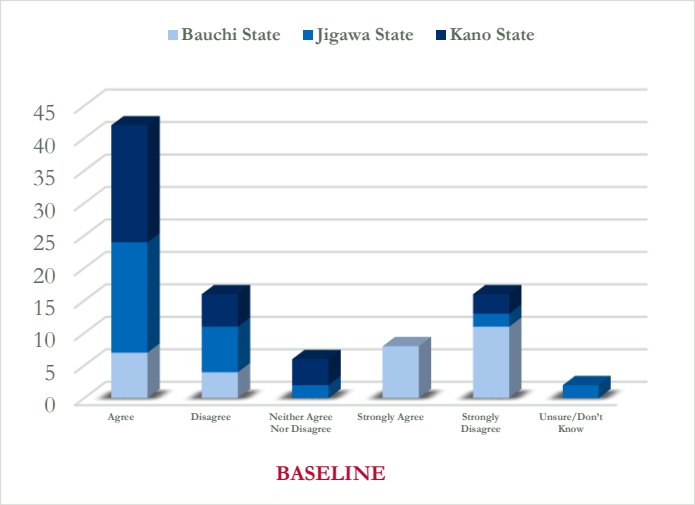
BASELINE

Analysis indicated changes with participants who previously agreed that marrying girls under 18 ensures that the bride is pure and chaste on her wedding day. The number of agreements dropped from 52 at baseline to 3 at endline. The number of disagreements changed significantly at endline with 87 representations as compared to the 26 representation at baseline.

Girls over 18 who are not married are a burden to their family.



ENDLINE

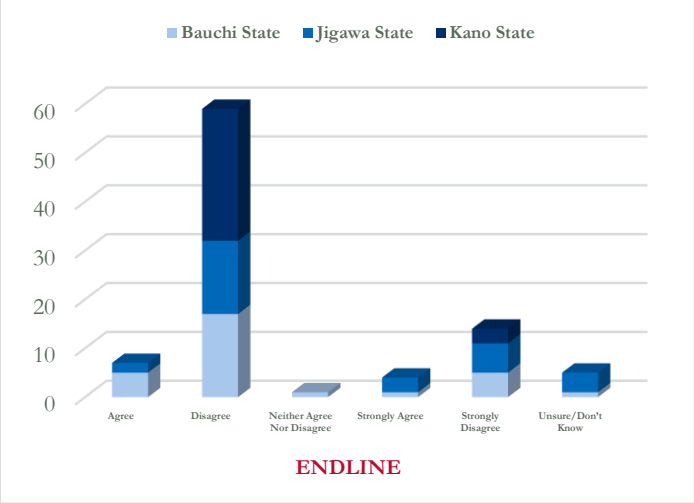


BASELINE

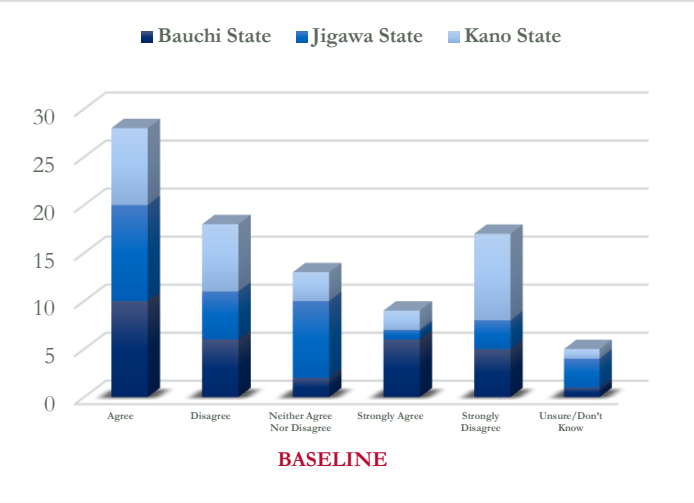
At endline there is a change in perception on if girls who were over 18 and unmarried are a burden to their families is noted with participants who disagreed and strongly disagreed with this notion. At baseline many participants across the 3 states agreed that unmarried girls over the age of 18 are a burden to their families. Due to information shared at the listening hub, participants learnt that irrespective of her age or marital status a girl child is not a burden.

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Marrying a girl under 18 can be a means to repay debts.



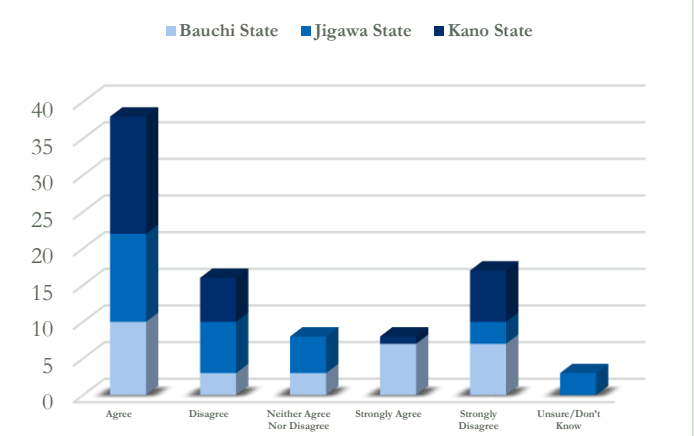
ENDLINE



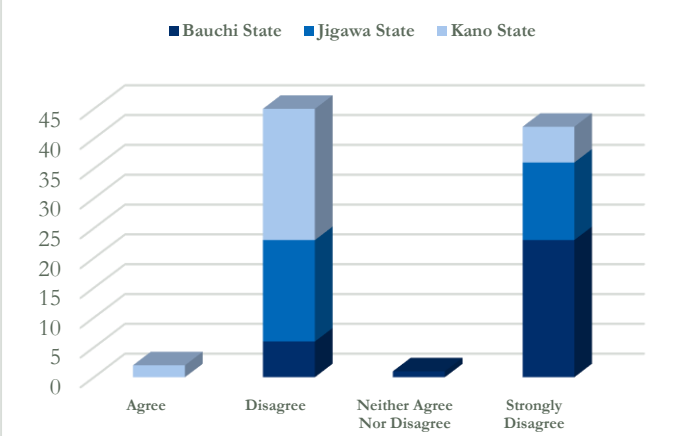
BASELINE

There is a visible difference in the charts derived from participant's data analysis at baseline and at endline. The distribution of participant's response to marrying off girls under 18 as a means to repay debts skewed towards disagree and strongly disagree at endline with a total of 73 participants absolutely disagreeing to using under 18 child to repay debt.

Marrying children under 18 as a means of managing dispute.



BASELINE

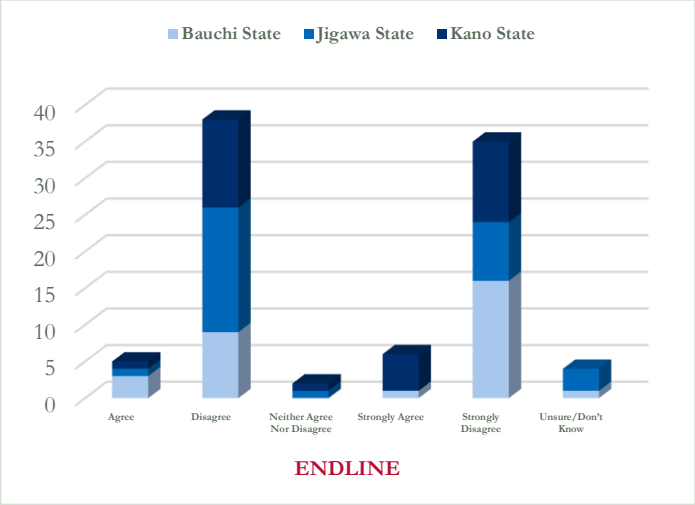


ENDLINE

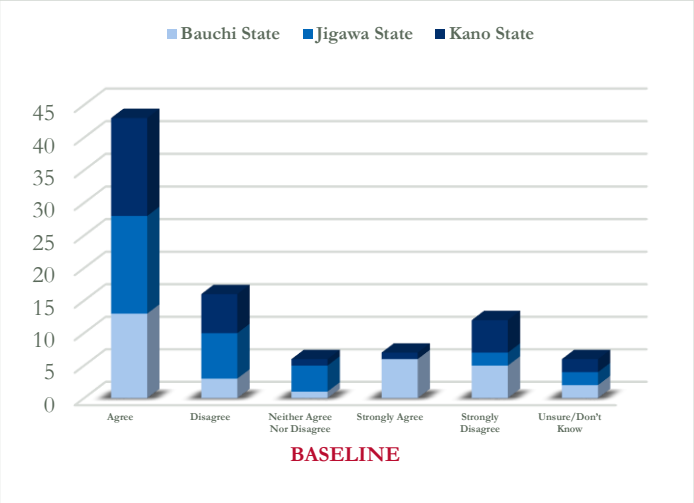
Analysis at baseline showed that a good number of participants agreed to marrying children under 18 as a means of managing dispute. Some of participants either disagree or strongly disagree and few participants were either unsure or neutral.

At endline, these participants had gained clarity on using children as a means to manage dispute. The resulted in an increase on the representation of disagreement which increased from 33 at baseline to 87 at endline. This decision was thus informed by knowledge gained at the listening hubs.

Marrying children under 18 as a means of settling alliances



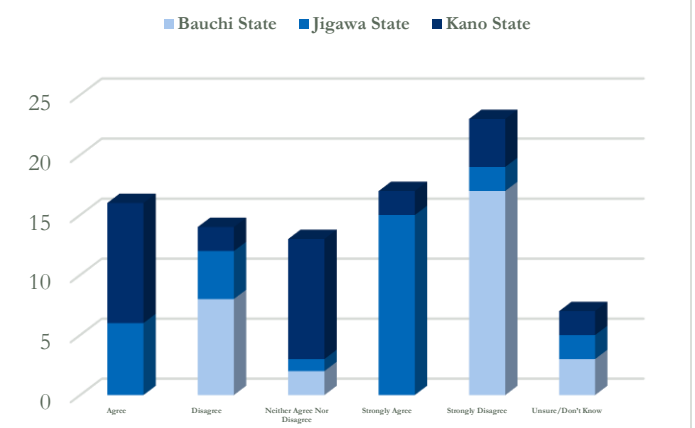
ENDLINE



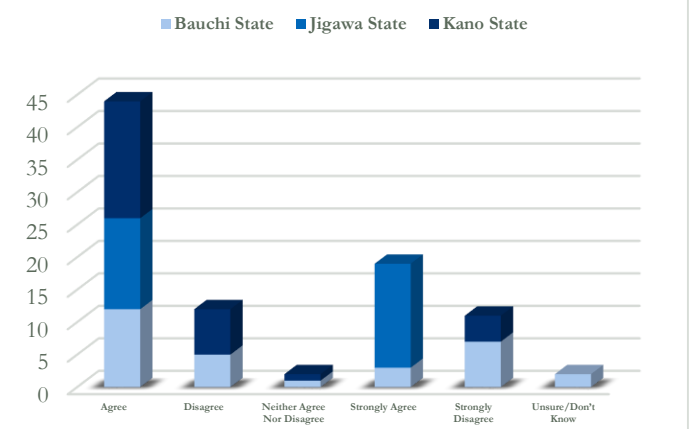
BASELINE

There is a visible difference in the charts derived from participant's data analysis at baseline and at endline. The distribution of participant's response to marrying off girls under 18 as a means of settling alliances skewed towards disagree and strongly disagree at endline with a total of 73 participants absolutely disagreeing to using under 18 child to settle alliance.

The younger and less educated the child the cheaper the bride price.



ENDLINE

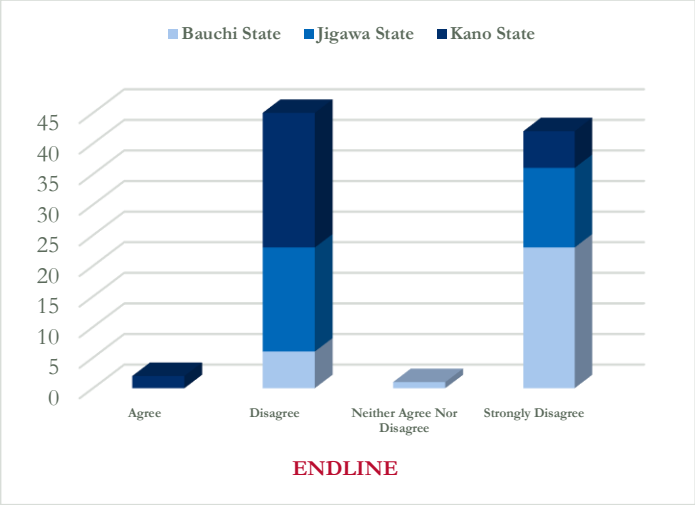


BASELINE

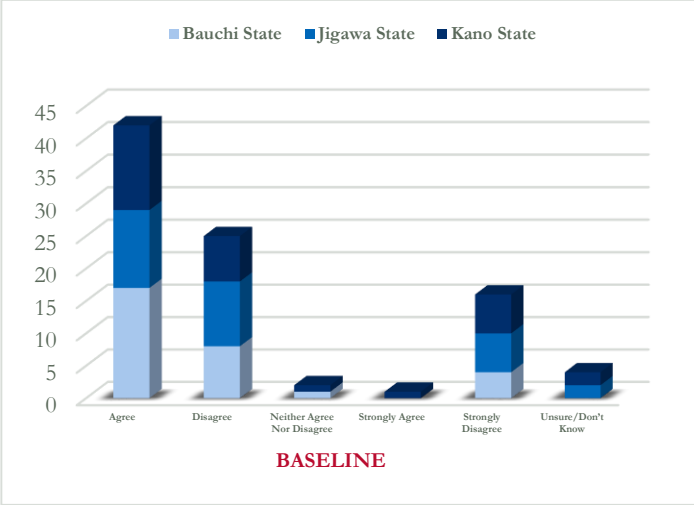
The baseline analysis shows participants' performance across all states that a good number agreed and strongly agreed at 44 and 19 totalling at 63 participants that the younger the child and less educated she is, the cheaper the bride price.

At endline these participants had varying view on a child bride price. The resulted in an increase on the representation of disagreement which increased from 23 at baseline to 40 at endline. This decision was thus informed by knowledge gained at the listening hubs.

Marriage before 18 secures financial status.



ENDLINE

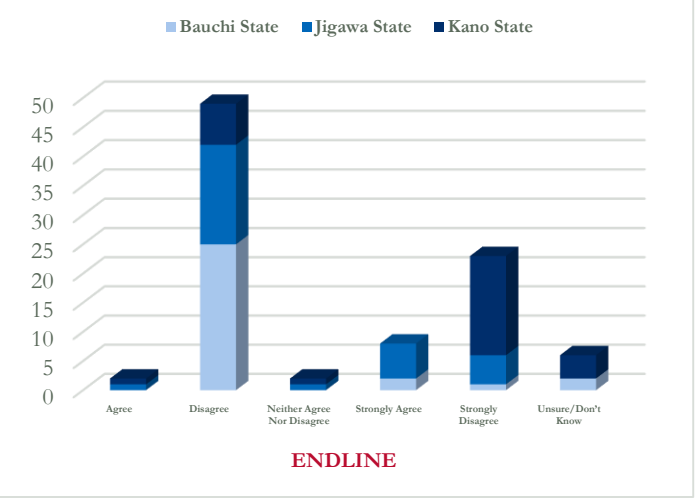


BASELINE

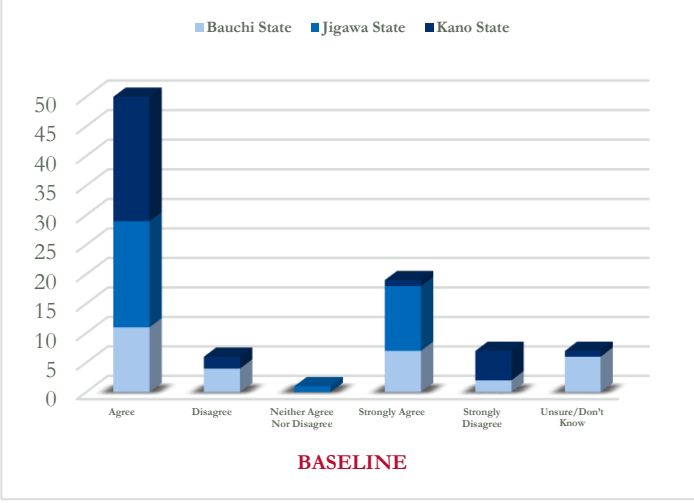
Data from analysis at baseline shows that a good number agree that marrying a girl before 18 secures her financial status. Some participants disagree and disagree.

At endline the participants gained more clarity were their responses skewed towards disagreeing and strongly disagreeing with a total of 87 participants that marrying before 18 secures her financial status.

Marriage is a religious requirement



ENDLINE

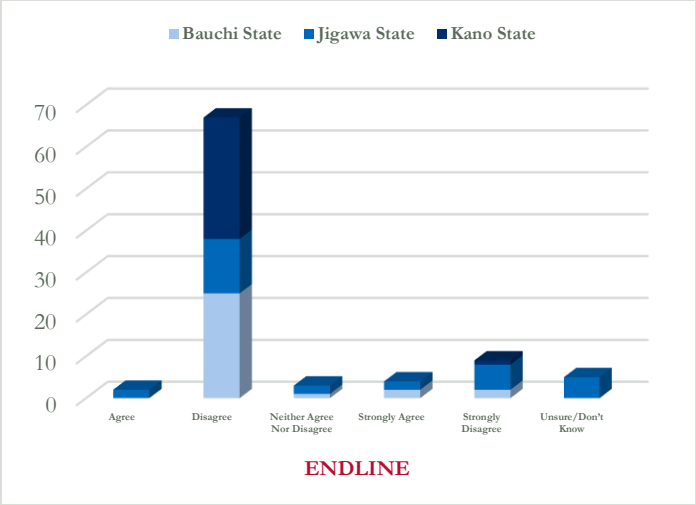


BASELINE

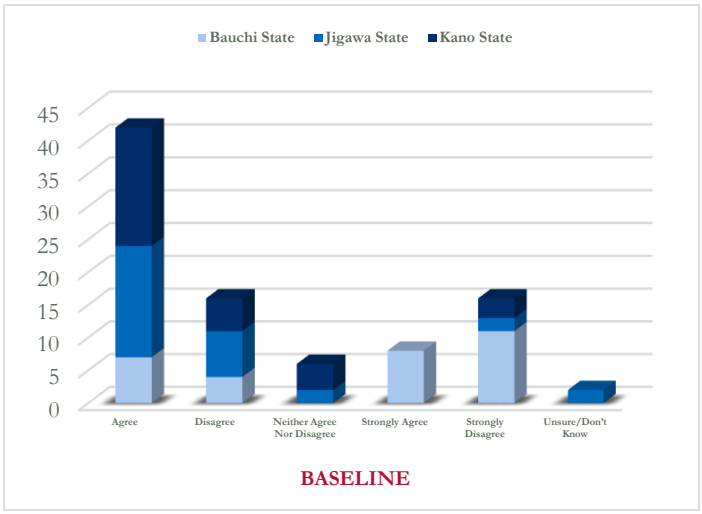
At endline there is a change in knowledge, Attitude and Perception on marriage is a religious requirement is noted with participants who disagree and strongly disagree with this notion. At baseline the number of reps for disagreement and strong disagreement were 7 and 6 respectively, while at endline the number of reps was 49 and 23 respectively, indicating that participants understood the relevancy of marriage in the community however it is not a religious requirement.

The number of participants who strongly agreed and agreed also reduced at endline with the number dropping from 8 to 2.

Most adolescents get married before 18



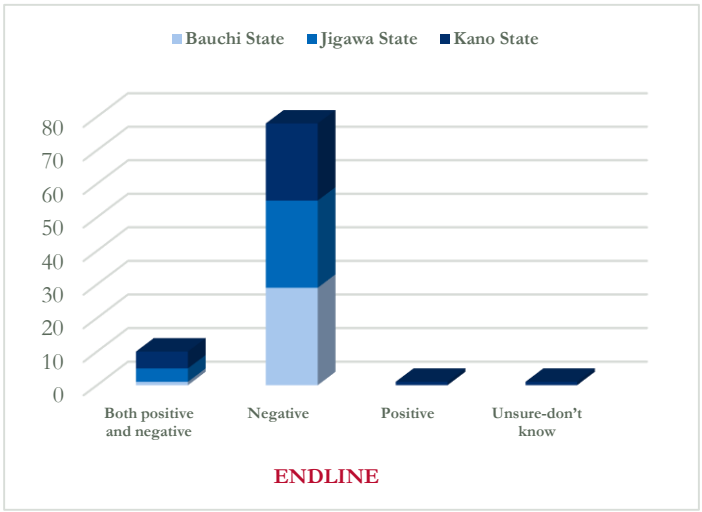
ENDLINE



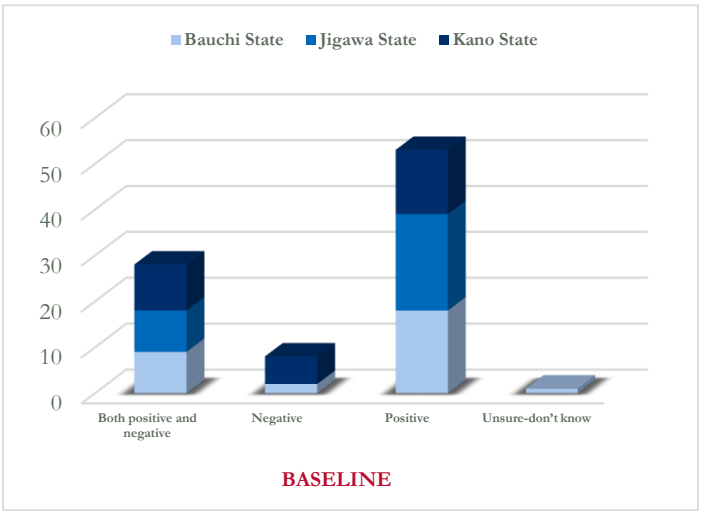
BASELINE

Based on the knowledge provided at the listening hubs, the number of representation for those who believed *Most adolescent girls prefer to marry before 18* significantly decreased from a total of 52 at baseline, to 6 at endline. The number of disagreement and strong disagreement can also be seen to have significantly increased to 76 at endline as compared to the results tallied to 26 at baseline

Does marriage before 18 have a positive or negative effect?



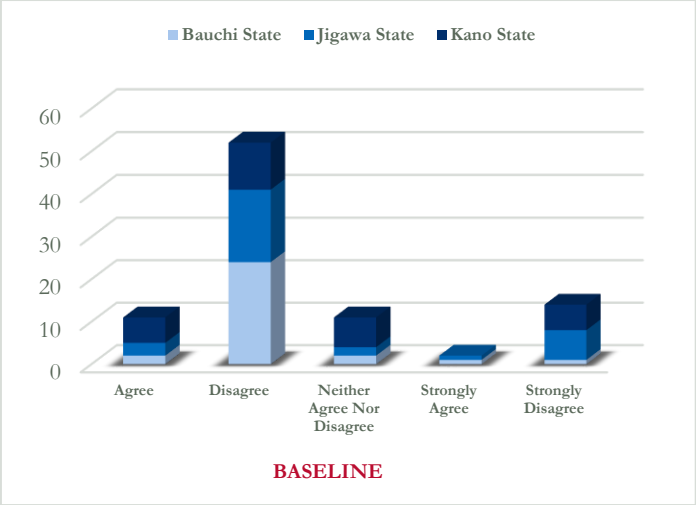
ENDLINE



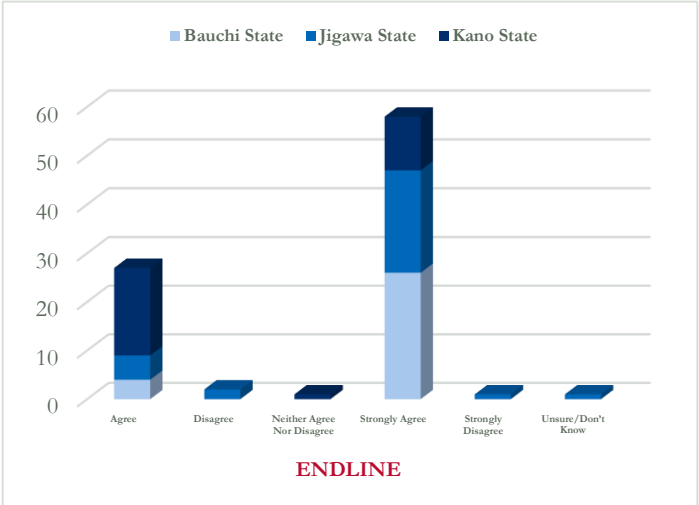
BASELINE

At Baseline majority of participants believed that marriage before 18 had positive consequences. However, at endline majority (78 representations) noted that under 18 marriages has NEGATIVE effect on the children and communities at large.

Marrying of children under 18 should be abolished in my community



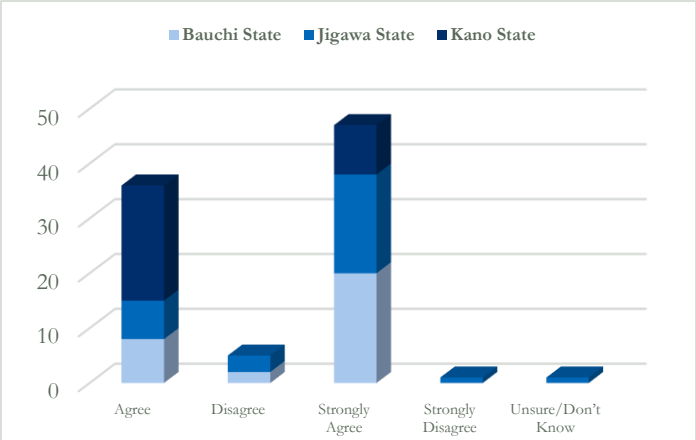
BASELINE



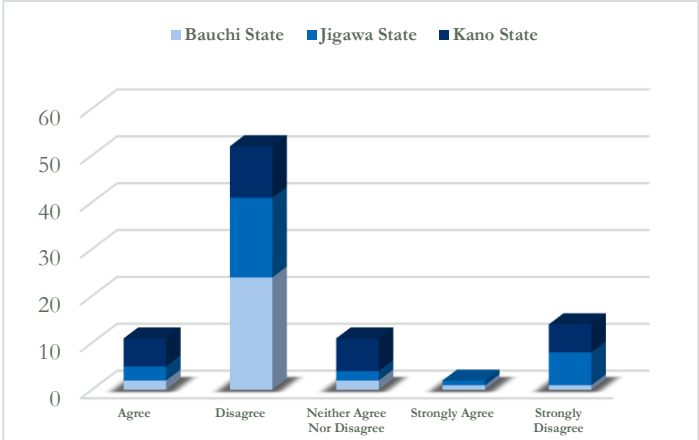
ENDLINE

The number of representation for the abolishment of child marriage in participant's various communities increased at endline as compared to their response at baseline. This resulted from understanding the various effects and consequences of child marriage to children, families, and the society at large.

Would like to leave in a community were girls under 18 do not have to marry



ENDLINE

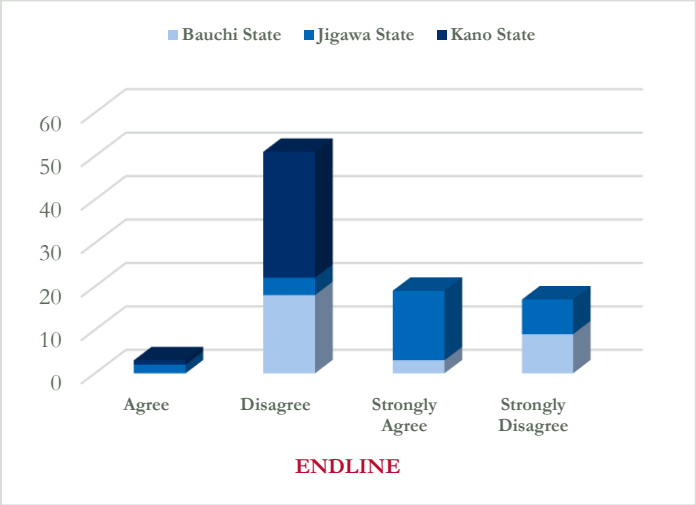


BASELINE

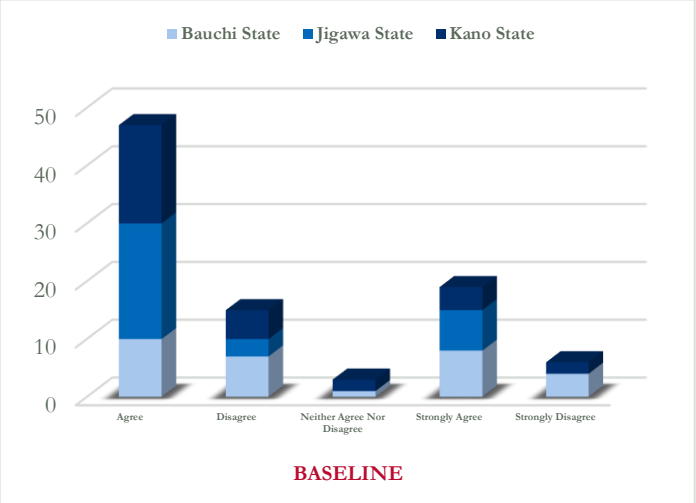
At baseline, 52 participants strongly disagreed that they would not like to live in a community where girls under the age of 18 do not to have to marry. This was supported by 14 others who disagreed that they would not like to live in a community where girls under the age of 18 do not to have to marry.

This wasn't the stance of participants at endline, after listening to Nazari Mai Zurfi podcast. The number of agreements to the above statement decreased drastically dropped to 6, and the total number of agreements increased from 6 reps at baseline to 83 reps at endline. These changes are indicators of the knowledge impacted through the listening hubs across the 3 states.

A woman's most important role is cooking, taking care of the home and children.



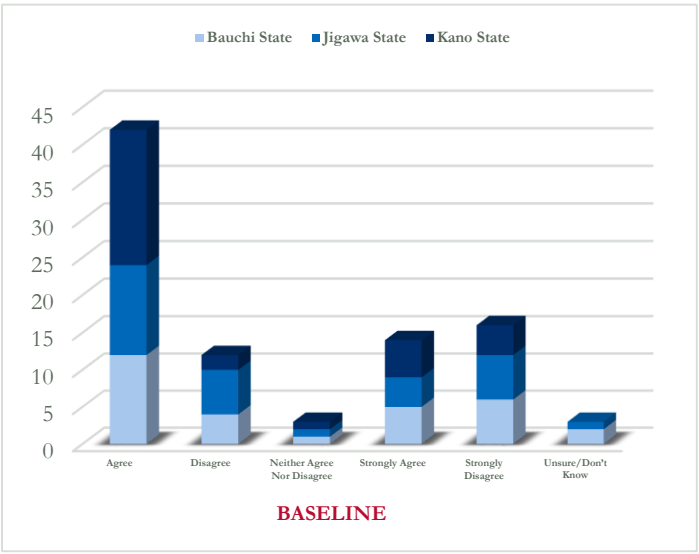
ENDLINE



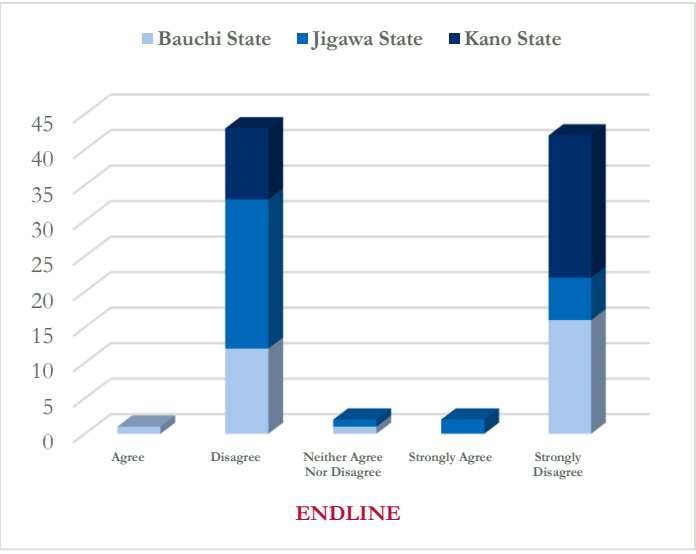
BASELINE

At Baseline most participants believed the most important role of a woman to be taking care of the children and carrying out domestic chores. At Endline, majority of those who held the previous believe denounced it. They had come to learn that there is so much to a woman and a girl child.

A son's education is more important than a daughter's when financial resources are scarce



BASELINE

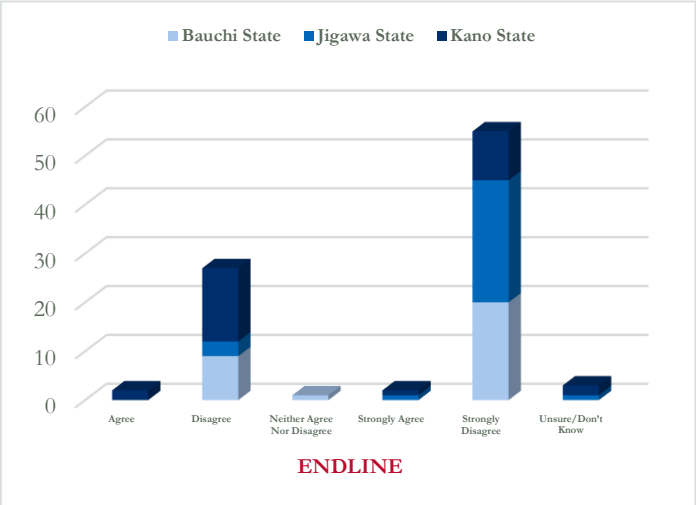


ENDLINE

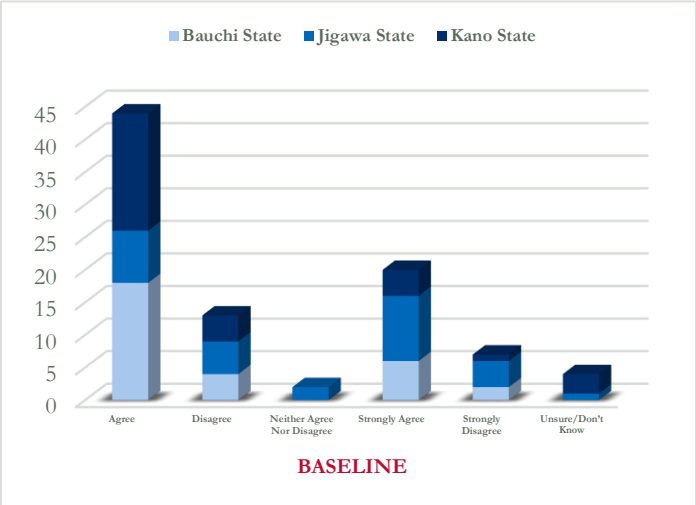
At baseline most participants were of the opinion of "*when faced with scarcity a son's education is more important than a daughter's*".

At Endline this opinion changed, as participant's learned that at any given circumstance a daughter's education is just as important as a son's. Children should be given equal opportunity to education. This further implies that the participants did paid attention to the podcast Nazari mai zurfi and were able to reflect and think for themselves while drawing such inference as seen on the endline data.

Physical violence is sometimes the only way to solve a disagreement.



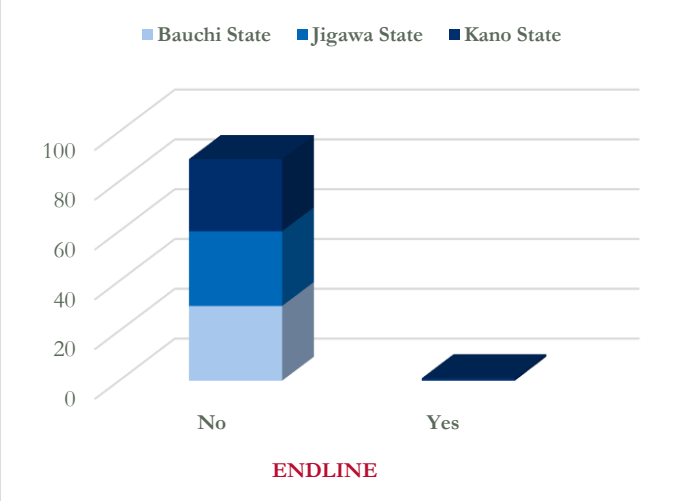
ENDLINE



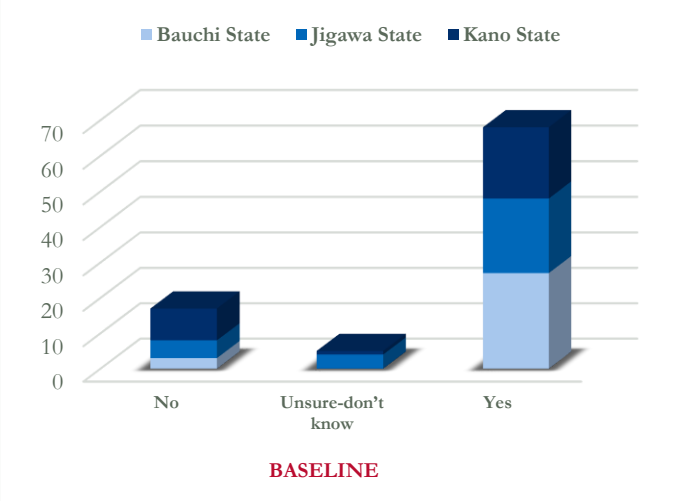
BASELINE

Comparing the response of participant's at base and endline on "*physical violence being a means of solving disagreements*", a change in perspective is noticed. The number of participant's who strongly disagreed with the physical abuse being a means to resolve conflict significantly increased at endline to a total of 82 representation from the 20 representation noted at baseline.

Is a husband hitting his wife justified, if she goes out without his permission?



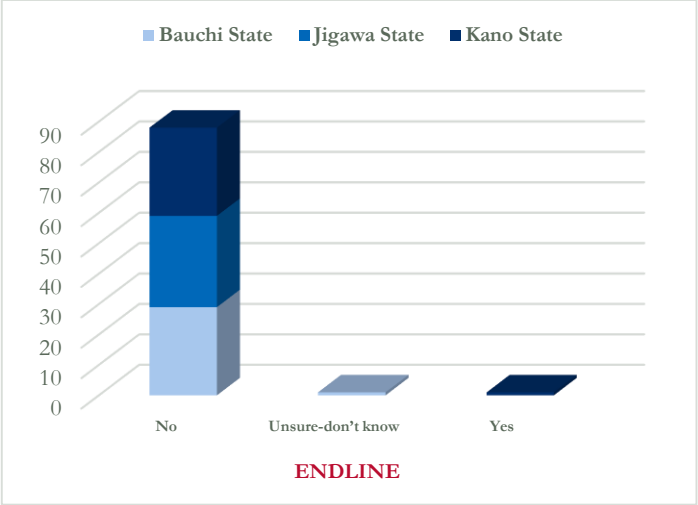
ENDLINE



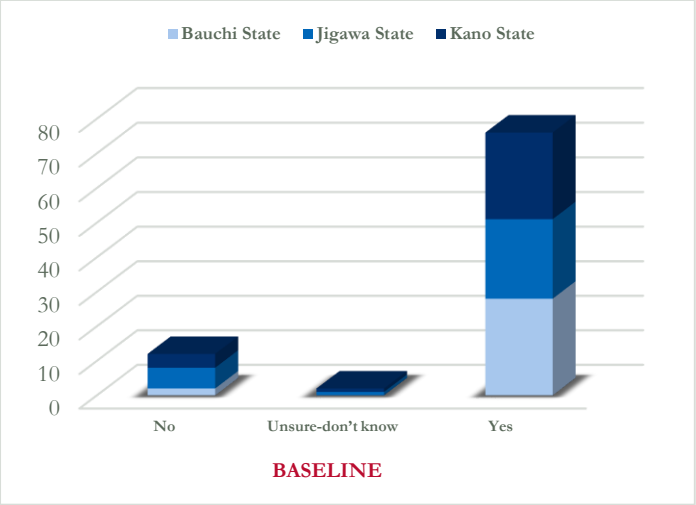
BASELINE

At baseline majority of the participants affirmed that a husband heating his wife is justified if she goes out without his permission, however at endline there is a change in their perception as majority (98.9%) were of the opinion that a husband hitting his wife if she goes out without his permission is not justifiable.

Is a husband hitting his wife justified, if she neglects the children?



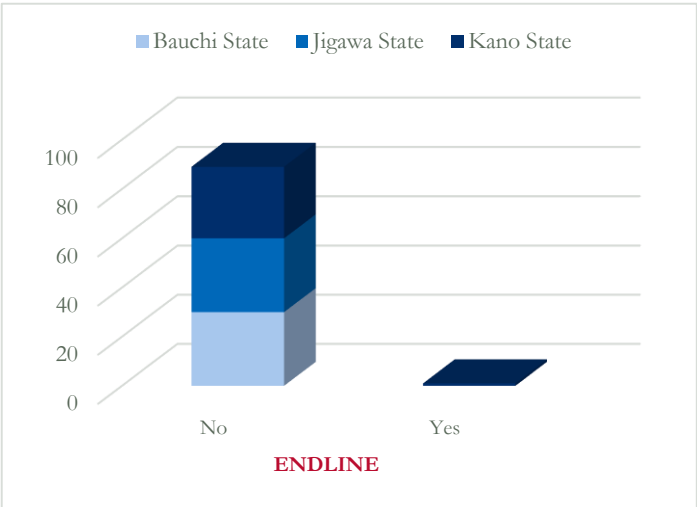
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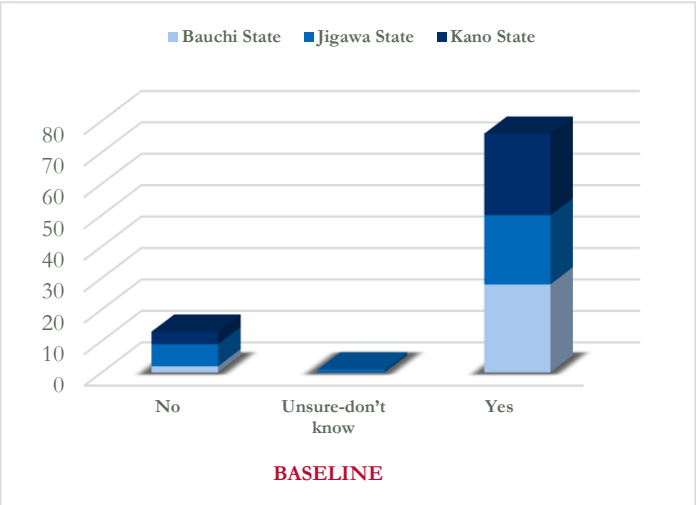
BASELINE

At endline analysis 88 participants do not hold the belief that a husband physically abusing his wife if she neglects the children is not justified as compared to the baseline date where 76 participants agreed this act is justifiable.

Is a husband hitting his wife justified, if she argues with him?



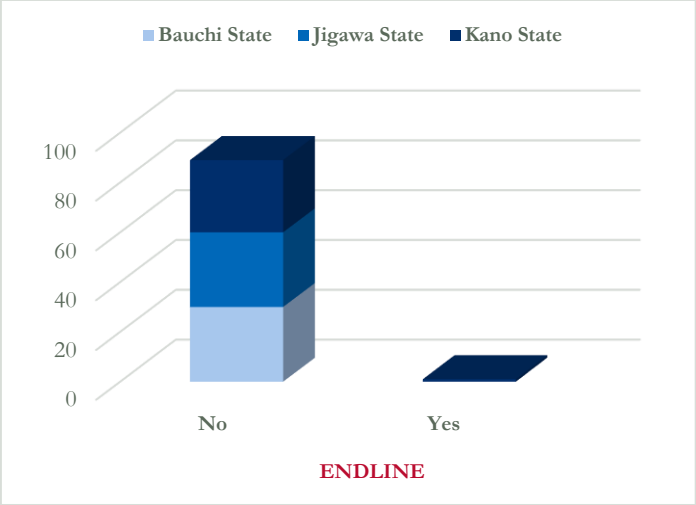
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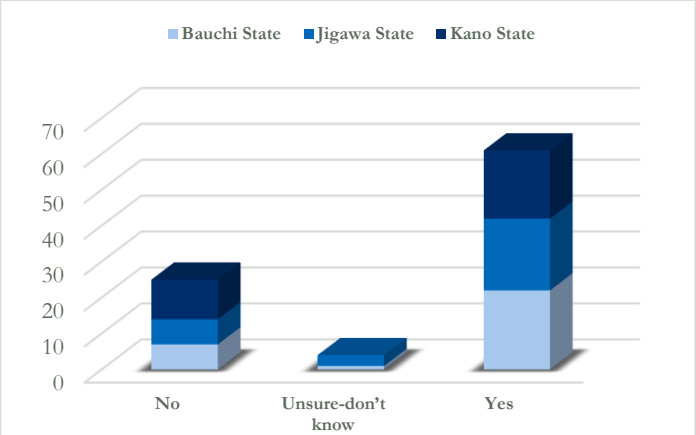
BASELINE

Comparing the baseline and endline data on a *husband hitting his wife is justified, if she argues with him* 76 participants agreed that if a wife argues with her husband, hitting her is a justifiable act. However, a change of thought process was noticed, a significant number of the participant (89) vehemently said NO this act of abuse is not justified

Is a husband hitting his wife justified, if she burns the food?



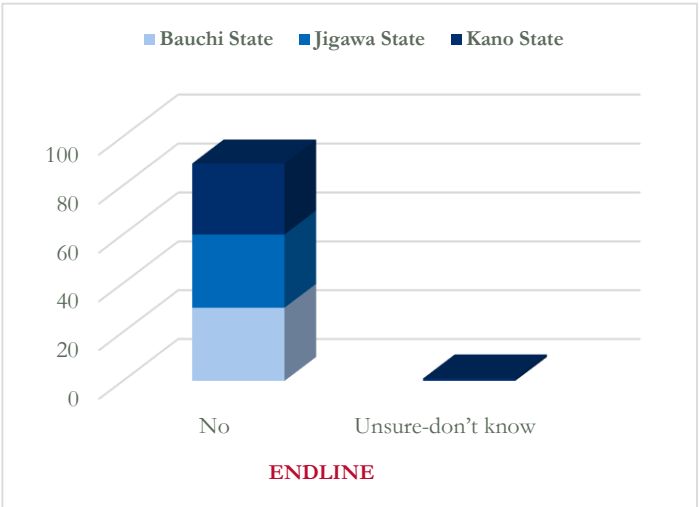
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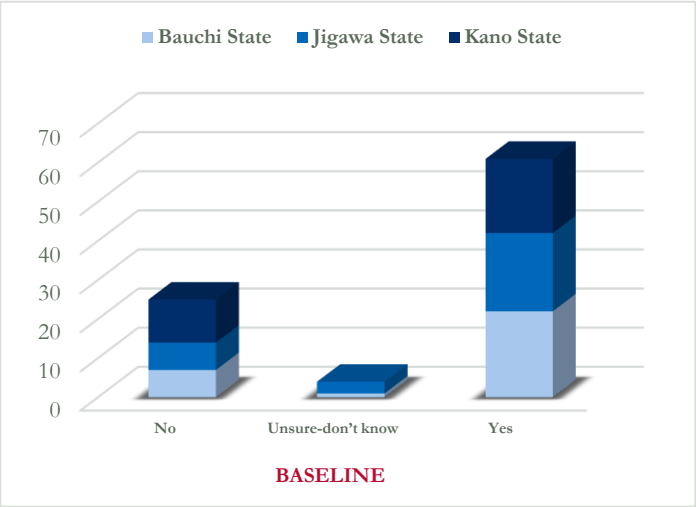
BASELINE

At Baseline most participants believed husband hitting his wife if she burns the food is justified. At Endline, majority of those who held the previous believe denounced it. They had come to learn that there are so many ways of discussing such squabbles and violence is never the answer.

Is a husband hitting his wife justified, if she refuses to have sex with him?



ENDLINE

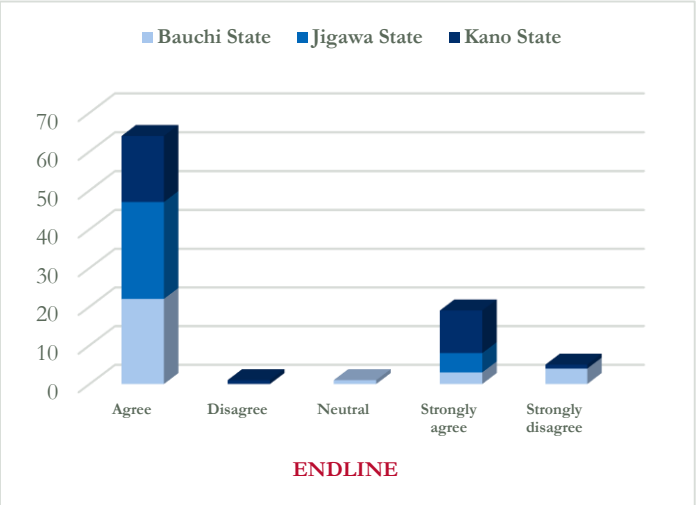


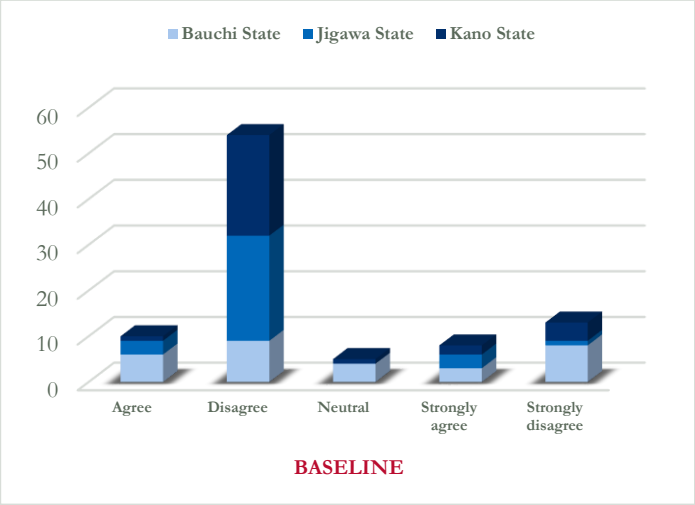
BASELINE

At baseline most participants were of the opinion of "*a husband hitting his wife is justified if she refuses to have sex with him*".

At Endline this opinion changed, as participant's agreed that a husband abusing his wife if she refuses to have sex with him is a commendable act.

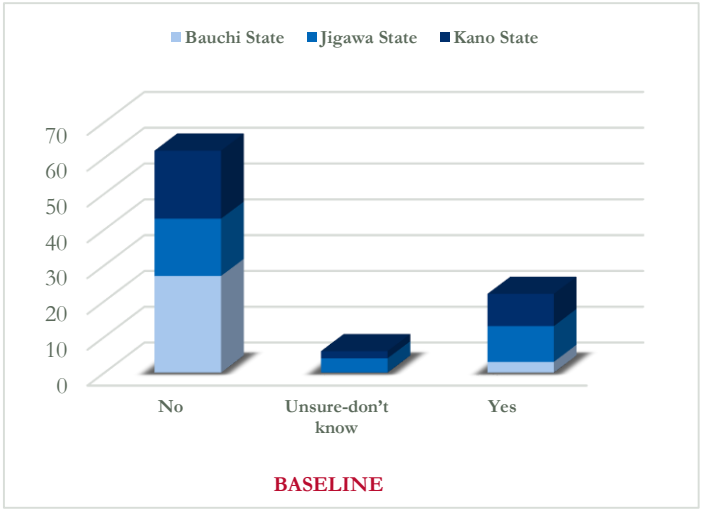
Child marriage is an important issue in communities and need to be addressed

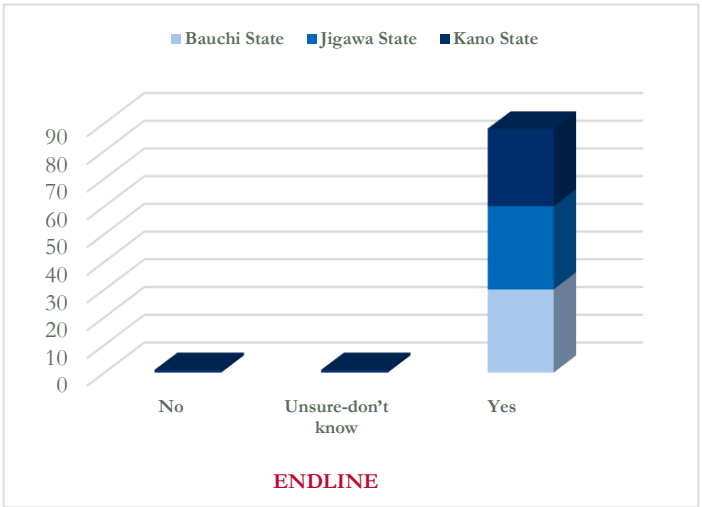




Comparing the responses at baseline and endline on "*the need to address child marriage as an important issue in the community*" there was a notable change in perspective. The number of participants who agreed and strongly agreed to addressing child marriage in their communities to a great extent increased to 64 and 19 respectively at endline from a representation of 10 and 8 respectively believing that child marriage limit their potential at baseline.

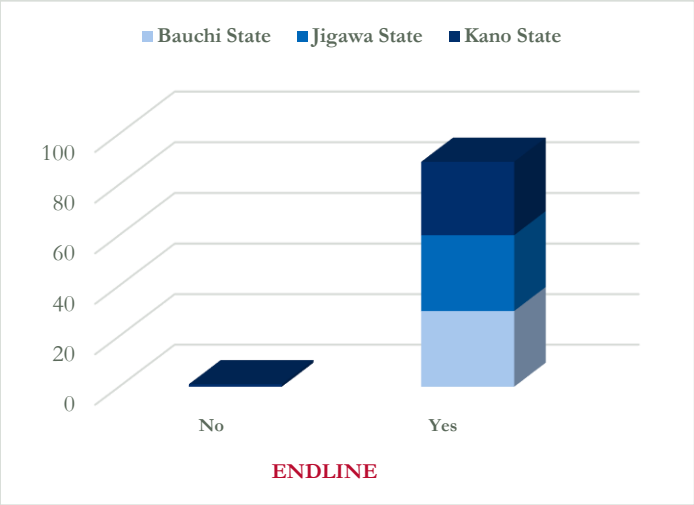
Would you publicly support a girl who decides to not marry before 18 despite receiving a good marriage proposal?



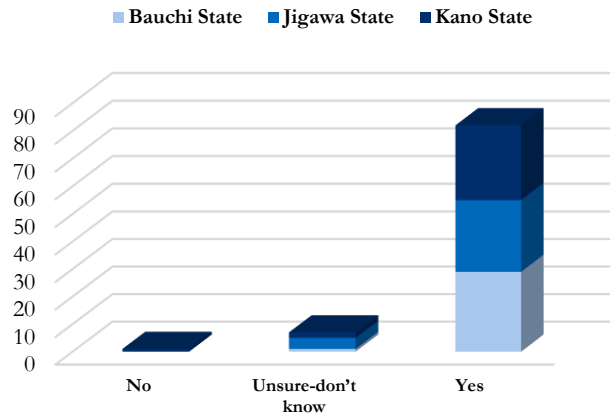


At endline 88 participants agreed that they would support a girl who decides to not marry before the age of 18 despite receiving a good marriage proposal. This is an improvement from the 22 recorded at baseline.

Would you support any girl if she decides to go back to school or to participate in an out-of-school life skills program or another income generating activity?



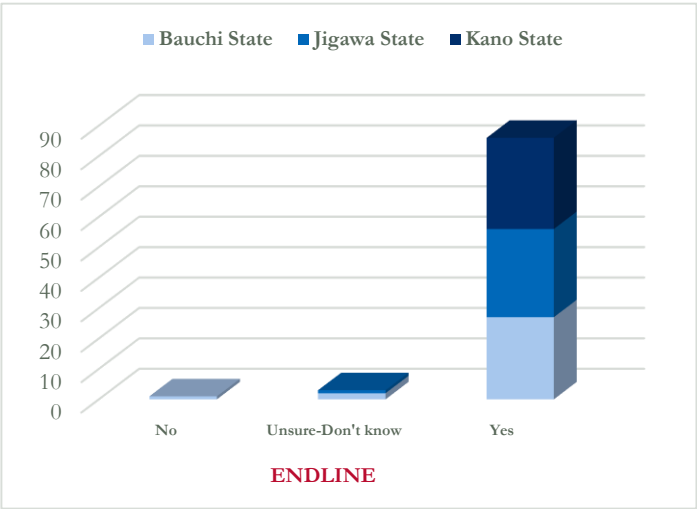
ENDLINE



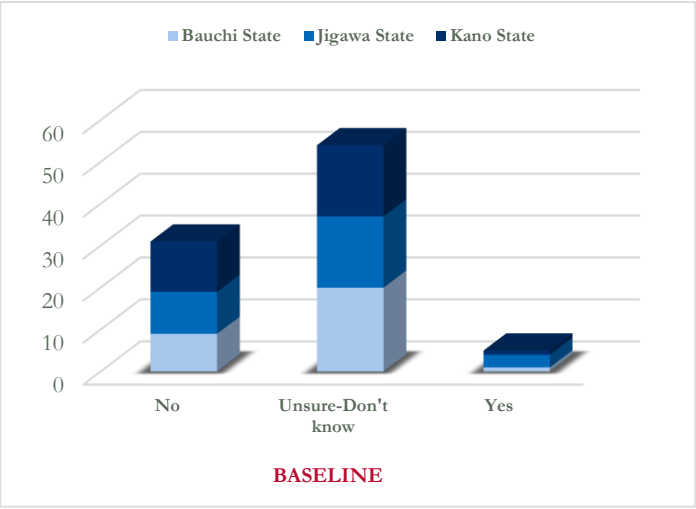
BASELINE

At endline 89 participants agreed that they would support a girl if decides to back to school or to participate in an out-of-school life skills program or another income generating. This is an improvement from the 67 recorded at baseline.

Willingness to sign a petition for the domestication of the Child Protection Bill?



ENDLINE



BASELINE

Upon completion of listening to the podcast episode, participants at endline were willing to sign the petition on the passage of the child protection bill as opposed to baseline were majority of the participants were unsure.

7.6 Qualitative Feedback

This section highlights feedbacks and comments received from listeners via social media and live call in for each episode of the podcast

EPISODE ONE: "A Beautiful Institution, Reflections on Marriage'

This episode introduced the institution of marriage, delving into various myths and beliefs surrounding marriage in the northern part of Nigeria. The episode discussed marriage through the lens of Islam, what it stands for, what it truly entails, and debunking perceptions about marriage not founded in Islam. Included in this episode was a short drama on "LEFE" to further inform listeners about the reality of marriage, versus the expectations people go into marriage with. At the end of the episode, listeners reflected and shared feedbacks on the reality of marriage, the need for education and educating the girl child in their communities. These feedbacks and comments revolved around certain themes.

Listeners found the episode to be enjoyable, and the information shared to be educative, timely, and critical as quoted below:

"I am commending the Podcast and out crying the concerns regarding the current societal happenings of getting under aged children married and how it jeopardizes their education and future" – Hafsa Isyaku, Kano State

"We enjoyed the program, it came in handy when our society should be enlighten on such societal issues" – Maryam Isa, Jigawa State

"wishing you all the best, thank you for bringing such educative program to our domain."

Listeners also shared that most people get married for the wrong reasons, some of which include fulfilment of sexual desires, competition amongst mates, and for other material gains such as **lefe.** For these reasons and other circumstances, most marriages fail or do not have *happy endings* and couples do not get to *live happily ever after* as shown below.

"People get married because: i. Because of sexual desire ii. Because of competition between mates." – Laure Sadisu, Bauchi State

"Regardless of whatever, all couples want their marriage to end happily ever after but circumstances make some not to end happily after" – Nnene, Bauchi State

Listeners shared their sentiments on **the expectations and reality of marriage** with most noting that they are most often **NOT** in alignment.

"Young people see marriage as a bed of roses, but when you get into the institution of marriage, you realize that marriage is more about responsibilities and commitment towards such responsibilities"

Another sentiment shared among listeners is the importance of education and the pivotal role it places. They lamented on how child marriages jeopardizes the future of a girl child, and how marriage sometimes deprives a girl of her education as some husbands do not let their wives continuing with their education as quoted below:

"I am commending the Podcast and out crying the concerns regarding the current societal happenings of getting under aged children married and how it jeopardizes their education and future" – Aminu Garba, Jigawa State

"Education is crucial and pivotal to development and we must be intentional as a people in investing in the education of our girls and women. Marriage is important but not reason enough to jeopardize the education of young girls and shatter aspirations of a better future". – Lawan Danlami,Kano State

"Early marriage is depriving young girls their right to education. Girls should be allowed to get married or continue with their studies" – Alhasan Umar, Bauchi State

Over all listeners across the 3 states found the episode to be beneficial, necessary and commended the organization on a job well done.

EPISODE TWO: "Family Values"

This episode questioned the origins of family values, values created by a family member, cascaded to other members of the family, and extended to the society. Because families are the building blocks of every society. In this episode the stories of Raliya and Binta were shared, highlighting the consequences of marriage based on unfounded family values. The stories shared encouraged listeners to speak up against harmful family values and to fight for other victims.

The episode challenged listeners to ponder on what happens when values held by one person in a family harms others. At the end of the episode, listeners were asked to share their thoughts on the stories shared. Quoted below are some of their feedbacks and comments on the episode.

"Women shouldn't be giving right to choose spouse, most women now see marital life as a trading means" – Aisha Bala, Bauchi State

"From the story narrated today, the grandma is right, the girl should continue schooling in her husband house to prevent curse" – Saidu Bala, Jigawa State

Participant's agreed that the blind following of biased family values should be stopped as it impedes on children's right to education especially the girl child.

"I am enjoying the program. May God bless you. I have heard this kind of story, grandparents who have those kinds of attitudes toward preventing the girl's right to attain a university education should stop and this happens most frequently" – Abdulmalik Sani, Bauchi State

Listeners also shared their thoughts around the stories shared, and also their perceptions on family values. Some of which are:

"On Binta's story her father is the reason she's through all what's she is experiencing now. And it's very selfish of her father to marry her off because he wants to maintain an alliance" - Habiba Nana, Kano State

"Family values are cultural and traditional beliefs that relate to family structure which if harmful should be reshuffled as in case of early marriage"

Listeners unanimously agreed that Binta's father is the cause of all her predicaments. They stated that she was deprived of her right as a daughter. No child should be used to settle alliances or pay debts. These values are not only the bane of marriages, they ruin futures and cripple the society.

EPISODE THREE: "Across generations. What is our legacy?"

This episode discusses intergenerational legacies, what they mean, how they influence parent's decisions and effect(s) these decisions have on their children's life. Life legacies are informed by core beliefs and values. Legacies out live us and their effects either positive or negative also live on for generations. The episode shed light on superstitious belief(s), highlighting how it affects parent's decision making, and it's adverse effect on children.

Listeners found the information shared about superstitious beliefs to be enlightening. Indicating that superstitions are mostly founded on false beliefs, and poses a challenge for everyone.

"This program has enlightened, preached, and entertained us. What I benefited most from this Program is the enlightenment on superstition. Superstitious belief has no advantage because it is not always true. When you are with something and you are attaching a belief that seems not true can be a challenge to everyone." – Maryam Habib, Bauchi State

Listeners shared certain sentiments around the decisions parents take for their children, especially around marriage and education, due to the false beliefs they uphold. A common superstition held in the northern part of Nigeria is "*educating a girl has no relevance, as it leads to her being wayward, and hinders her chances of getting married*". This led to parents taking unfair decision to not educate the girl child as they believed it served no benefit.

Listeners were of the opinion that every child has a right to education, and equal opportunity for education should be presented to children irrespective of their gender as shown below.

"Like every other child girls have right to education. Every girl should be given opportunity to have access to education in order to protect them from early marriage"

Listeners also noted that child marriages and restriction on education for the girl child are traditional practices adopted by parents. It is the role of a parent to end this practice, stand by their children and fight for their right to education.

"Harmful traditional practices in their community includes early marriage. Roles of parent to break the harmful practice is by standing for their daughters and ensure that they are educated"

"Parents should try their best to see that their daughters are educated and should not married them off at early age"

Listeners also highlighted that a girl should be allowed to take the reins of her life, and should be allowed to choose to either get married or go to school.

"Girls should be allow to make decision of whether to get married or continue with their education"

The sentiment shared across the 3 states by listeners is **the decisions parents make has the potential to either make or break a child's future**. They also agreed that girls should be allowed to go to school, or acquire technical and professional skills needed to go through life.

EPISODE FOUR: "We are Culture"

This episode focuses on what culture is, who shapes it, and how the traditional cultures/beliefs are used to justify child marriages. As previously mentioned, the beliefs we hold inform our everyday decisions, these decisions become our legacies, and these legacies shape our society. Cultural biases are what inform us that a woman's place is in the kitchen, her main role is to be a wife and mother. These cultural biases are used to deny women of their rights to education, to a career, and so much more.

Listeners were asked to share some of the cultural practices surrounding marriage in their various communities, some of which include: Tambaya (seeking permission), lefe and kayan aure as quoted below.

"Cultural practice surrounding marriage in their community include: Seeking permission (Tambaya/Izini), Na gani inaso, Amshi/Lefe, Walima, Kayan aure/akwati" – Abdullahi Adamu, Bauchi State

Other practices include marrying a girl off before she turns 18, arranged marriages, and sending girls out to hawk at very young ages. After listening to the episode listeners were of the opinion that girls should at least be allowed to reach the age of 18 before getting married, and should be allowed to give their consents to marriage, as opposed to being forced or coaxed into it.

"Girls should be allowed to reach 18 years before they're married off." – Maman Nana, Kano State

"Girls and women should be allow to be physically and mentally grown/fit before they'll be married off" – Ahmad Sadik, Jigawa State

Girls should be allowed to consent to who they'll get married to and not going for an arrange marriage" – Aisha Kano State

Listeners noted that the burden of financial responsibilities falls on the shoulder of parents, and as such children should not be sent out to haw

"Parents shall know that the responsibility of catering for the family lies on their shoulders, therefore they sell stop sending out girls for hawking"

It is important to question traditional/ societal norms and stay away from belief that are detrimental to the society and the future of the younger generations.

EPISODE FIVE: "One Religion, Many Faces"

This episode sheds light on the religious stance on views and practices related to marriage, and how Muslims around in Nigeria and around the world think differently about child marriage and gender equality. The episode highlighted the rights of a daughter in Islam, the rights of a wife and the religious obligation one needs to fulfill before getting married.

Listeners, noted that many ladies are suffering as a result of child marriages because they were not aware of their rights as wives, daughters or mothers.

"Truly, a lot of problem exists around this, i personally know of a lady married off at 14 and she really suffered a lot and lost a baby". Aisha Balarabe, Toro Bauchi State

Listeners believed that just like boys, girls should be given equal rights to education so that grow, improve and be the best versions of themselves in whatever role they choose to play in the society.

"Give girls equal right like of boys in terms of education and whatsoever aspect give the girls an opportunity to be better mother, personalities and give their best to community were understood and fully supported" – Usman Garba, Bauchi State

Other listener commented that there is a need for an institution that councils and educates people about the institution of marriage, to inform people about the rights of their spouses over them and to serve as a mediator during marital conflicts.

*"I am really enjoying this program this is really educative and important , **the authorities need to establish an institution that is in charge of orientation of people intending to get married** for at least 3 months through traditional institutions. On the day of the marriage, the certificates must be provided by the institution after screening on genotype and other issues. We will not make progress if this rules are not set up. Anyone who has a problem with their partner should be ordered by a judge to register at the schools to find out their marital rights. Just the way God says Know me before worshipping me. Some spouses marry without knowing their marital rights, Thank you" – Fatima Abdullahi, Kano State*

Overall, it was established that culture and not religion influences early/child marriages, and there is a need to sensitize individuals about the adverse effects of these cultural biases.

EPISODE SIX: "Health"

In this episode professional health workers shared their individual experiences providing reproductive health care to adolescents, supporting young girls through childbirth, and how child marriages affects the health of girls and any children they have. The episode provided informed listeners that physical changes in the body of a girl are not signs that she is ready for marriage.

Early marriages are one of the causes of *maternal mortality*. Early childbearing also cause *obstetric fistulas, perforation of the bladder or bowel* and *cervical cancer*. Child marriages lead to delivery of babies preterm, or babies who are under weighed. The sentiment shared by listeners around child marriages and health is "**without a doubt, early marriages have negative health effects on the girl child**". These health complications are not usually seen in men or boys. Puberty is not an indicator of readiness for marriage. Psychological health complications have also being associated to child marriages.

EPISODE SEVEN: "Are we created Equal? The Roles of Women and Girls in Society"

This episode examined the state of gender equality and norms in northern Nigeria. The episode discussed the roles of women and girls in the society. Sharing stories of women who made great contributions to the society without necessarily being mothers or wives. Analysis of participant's feedbacks revolved around certain sentiments:

Some listeners are of the opinion that men and women are not created equal, and as such play different roles in a marriage with each party's strengths and weaknesses perfectly supplementing each other as quoted below.

"The role of cooking is specially designated to the wife but the husband is supposed to help her, and the husband is supposed to put on the generator but i have taught my wife in case of eventualities" – Talatu Musa, Jigawa State

Some Listeners believed that genders are all equal but each plays a unique role in the society. Women are mostly viewed as nurtures, and caregivers. While men play the role of providers and protectors. A group of listeners believed that men and women have interchangeable roles in a marriage.

Listeners reported to have understood that a woman's main responsibility isn't domestic work, there are other roles she plays outside the home. A woman can be a lawyer, teacher, student, entrepreneur, doctor, nurse and so much more. A girl's role in the society isn't limited to wife and mother only.

EPISODE EIGHT: "How Family poverty affects a Nation"

The episode delved deep into the economics of child marriage and how poverty is both a driver and consequence of this practice.

Listeners noted that *poor families tend to see a girl as a financial burden, and seek to shed the burden by marrying her off*. Girls are married out young in an attempt to acquire money and gain some level of financial security. Child marriage is not a solution to poverty. Listeners highlighted that the most effective solution to poverty is the education and empowerment of the girl child. Women play vital roles in the nurturing of children, when educated and empowered they in turn raise children who are learned and independent. Listeners reported that educating a girl child, is educating an entire nation as quoted below:

"To educate a woman is to educate a nation"

Listeners reported that, the girl child is not a burden neither is she a liability to her family. She is just as important and useful as the boy child. The perception of *educating a boy child being more important than educating a girl* needs to be shunned. Gender bias is not a way out of poverty, giving boys and girls equal opportunities paves way for a better and richer society

EPISODE NINE: "Continuum of Violence. Assent, Betrothal, and Domestic Abuse"

This episode discussed gender-based violence and domestic violence common in most homes in the northern part of Nigeria. The episode shared the experience of the wives of Malam Dauda, who were victims of domestic/ gender based various, highlighting the tragedy of marrying a husband that treat wife violentlyListeners commented that *married girls are more susceptible to gender-based violence.* Listeners also highlighted that most victims of domestic violence are girls who were married off before the age of 18. Listeners urged the government **to pass into law the child protection bill**, so as to reduce the alarming number of domestic violence in northern Nigeria.

EPISODE TEN: "Our Future: The Sound of Silence"

The final episode of the podcast discussed solutions to advance gender equality and end child marriages including promoting the passage of the Child Protection Bill.

At the end of the 10 episode podcasts, listeners reported **to have understood why they need to shun and speak up against harmful societal practices and beliefs**.

"Cultural and traditional beliefs that relate to family structure which are harmful should be reshuffled as in case of early marriage" – Tanko Abdul from Alkaleri, Bauchi State

"Honestly, this program was very enlightening and educative, because initially I promised my boyfriend to drop out of school so we would get married unknown to my family. But after listening to the program I am going back to school and ensure I complete my education" – Maryam from Kano State

Listeners across the 3 states were excited about the project. It's generally unique topic of discussion, and the idea of the listening hub was seen as educative and enlightening. They all demonstrated enthusiasm at the project and more listeners had wanted to be part of the hub had there been a room for more.

Listeners were receptive of the points made on the podcast especially that heard it from Scholars, Ruler and individuals who had firsthand experience of the effects of Child marriage.

8.0 Lessons Learned and Continuing Activities

8.1 Lessons Learnt from the Report

An activity with this scope requires more than six months to complete. Additional time would have permitted more thorough recruitment and evaluation of production staff with requisite skills and/or training existing BCAI staff in audio production; greater engagement with other USAID-supported projects in the region; and more robust planning for dissemination and community engagement after production was complete. While the activity was ultimately completed as planned, thanks to USAID's flexibility in extending the dissemination timeline, the compressed period of performance created significant strain and required extensive additional hours from the BCAI and PACE team members.

8.2 Continuing Activities

BCAI will continue to mobilize new supporters who sign up to support BCAI's advocacy efforts with the petition after listening to *Nazari Mai Zurfi* to take action with relevant policymakers. We will monitor outcomes and report back to PACE on any results achieved.

After September, if resources allow, BCAI plans to produce an English-language version of *Nazari Mai Zurfi* for an international audience. This series would include translated versions of the interviews conducted for the original version with added insights from BCAI staff on how the show was received in northern Nigeria and the challenges faced finding people to participate and talk publicly about sensitive topics like reproductive health, gender roles, and marriage.

ANNEX

BASELINE ASSESSMENT

https://docs.google.com/forms/d/17rzKeTAYdJjzDboecgAa0DvAQ-w2ur5Ifu-v68ZWj8s/edit

MIDLINE ASSESSMENT

https://docs.google.com/forms/d/1-_0T34h8LPwjqOUKg9NrhTFNw9xqR_cP0VDnhSMSOYk/edit

ENDLINE ASSESSMENT

https://docs.google.com/forms/d/1wH-k_emNBuz5qpxZ-VatqZXw1d6G_Ael1MSCawc4hLw/edit