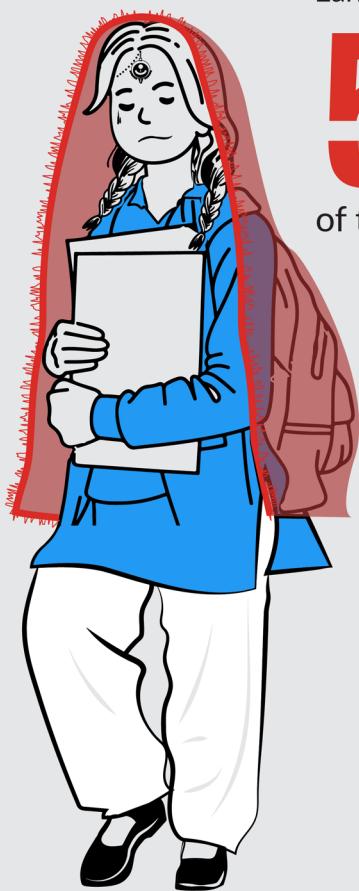




Early marriage is prevalent where overall,

59.2%

of the respondents married before

18 years

→ **57.2%** Sindh
→ **61.2%** Balochistan

Baseline Assessment
**GRASSROOTS ACTION TO
END CHILD, EARLY AND
FORCED MARRIAGE (CEFM)**



Save the Children

About the Baseline Report

This baseline assessment report is submitted by GLOW Consultants Private Limited for Save the Children - baseline assessment of Project titled: Grassroots Action to End Child Early and Forced Marriage (GAC) in Pakistan funded by the US Department of State.

Acknowledgement

The research team acknowledges and appreciates the inputs provided by communities, local NGOs, authorities, Strengthening Participatory Organization and Save the Children International (SCI) Pakistan and other relevant stakeholders during the course of this baseline study.

Disclaimer

The views expressed in this document are entirely those of the author and do not necessarily represent Save the Children International (Pakistan) own views or policies. Comments and discussion items related to content and opinion should be addressed to the consultant via email.



TABLE OF CONTENTS

Introduction:	11
Methodology:	11
Challenges:	11
Key findings:	12
National and Provincial Child Protection Laws and Policies:	12
Child Protection Mechanisms:	12
Complementarities for similar nature projects/interventions:	13
Knowledge, Attitude and Practices related to CEFM:	13
Prevalence of CEFM:	13
Knowledge:	14
Attitude:	14
Practice:	14
Baseline Values:	15
Recommendations:	15
Individual Level	15
Household Level	15
Community Level	16
Policy Level	16
1. Introduction	17
2. Purpose of the Baseline Assessment	19
3. Methodology	20
3.1 Literature review	20
3.2 Household Survey	20
3.3 Focus Group Discussions	21
3.4 Key Informants Interviews	22
3.5 Ethical Considerations	22
3.6 Assessment Challenges	22
3.7 Generalization	23
3.8 Limitations	24
3.9 Rational of the assessment	24

4. Findings	25
4.1 National and Provincial Child Protection laws and Policies	25
4.2 Child Protection Mechanisms	34
4.3 Complementarities for similar nature projects/interventions	41
4.4 Knowledge, Attitude and Practices related to CEFM	43
4.5 Baseline Values	70
5. Conclusion	72
5.1 National and Provincial Child Protection Laws and Policies	72
5.2 Child Protection Mechanisms	72
5.3 Complementarities for similar nature projects/interventions	72
5.4 Knowledge, Attitude and Practices related to CEFM	73
5.5 Baseline Values	73
6. Recommendations	74
6.1 Individual Level	74
6.2 Household Level	74
6.3 Community Level	75
6.4 Policy Level	75
Annex - I	76
Annex - II	78

List of Figures

Figure 1: Baseline Assessment Districts.....	17
Figure 3: Percentage of married respondents in the survey	43
Figure 4: Percentage of households having agriculture as main source of income	44
Figure 5: Percentage of respondents 'agree' CEFM is a problem in the community.....	47
Figure 6: Percentage of respondents 'Agree' the boy himself should be considered the most responsible person in deciding when and how he gets married	48
Figure 7: Percentage of respondents 'Agree' the girl herself should be considered the most responsible person in deciding when and how he gets married	48
Figure 8: Percentage of respondents 'Agree' CEFM leads to Mental and Physical Health Challenges.....	50
Figure 9: Percentage of respondents 'Agree' Child marriage is a form of exploitation or violence	50
Figure 10: Percentage of boys/girls 'Agree' CEFM impacts the Girls' Health	52
Figure 11: Respondents aware of the Law prohibiting marriage of children under 18	52
Figure 12: Percentage of boys/girls who know of a law regarding CEFM that exists in his/her province	53
Figure 13: Percentage of Respondents who know where and how to file a complaint of child marriage	53
Figure 14: Percentage of boys/girls 'agree' it is fair to marry a child before the age of 18	56
Figure 15: Percentage of boys/girls 'Agree' children say yes to CEFM only to obey their parents	57
Figure 16: Percentage of boys/girls 'Agree' boys/girls should have a say in who and when they will marry	58
Figure 17: Percentage of boys/girls 'Agree' education can play an important role in ending CEFM	58
Figure 18: The Existing Government Laws are effective in preventing CEFM.....	60
Figure 19: Percentage of Respondents mentioned marriages documented or registered with the UC Secretary / Nikkah Registrar.....	60
Figure 20: Percentage of boys/girls 'agree' marrying before the age of 18 is common in the community	63
Figure 21: Percentage of respondents 'Agree' the bride is consulted during Nikkah or Kanyadan process to confirm her acceptance of the marriage or groom	65
Figure 21: Percentage of respondents 'Agree' the bride is consulted during Nikkah or Kanyadan process to confirm her acceptance of the marriage or groom	67
Figure 23: Percentage of boys/girls 'Agree' his/her friend or sibling married before s/he reached 18.....	68
Figure 24: Percentage of Respondents mentioned about a CEFM case reported by the community	68
Figure 25: Percentage of Respondents would register a complaint if s/he suspected a CEFM in the community	69

List of Tables

Table 1: Household Sample Size Details	21
Table 2: FGDs Details.....	21
Table 3: KIIs Details	22
Table 4: Different challenges and mitigation measures	22
Table 5: The National, Provincial Specific Child Protection Laws & Policies	25
Table 6: Available Child Protection Mechanisms operated by Government and others.....	34
Table 7: KAP Survey – Knowledge	46
Table 8: Marrying before the age of 18 affects boy/girl education/schooling.	49
Table 10: KAP Survey – Attitude	54
Table 11: Do you think Child Early and Forced Marriage should be stopped?	55
Table 12: Community appreciates those (NGOs, community leaders, teachers, or religious people, community members, and others) who discourage child early and forced marriage, what do you think of this statement?....	56
Table 13: Marrying before the age of 18 provides safety to a girl.....	59
Table 14: Do you think strict actions should be taken to prevent the early child and forced marriages under 18 in your community?	61
Table 15: KAP Survey – Practice	62
Table 16: Can you please tell us, at the time of marriage have you been consulted?	64
Table 17: Is it common in your family to consult girls regarding their decision to marry?	66
Table 18: Have your friend or family member ever observed a child early and forced marriage?	67
Table 19: Outcome and Output Indicators with Targets and Benchmarks.....	70
Respondent Educational Level	78
What is the main source of income for your household?	79
Have you ever been married?	80
Do you think Child Early and Forced Marriage is a problem in your community?	80
People in the community hardly report incidents of child marriages to the authorities, what do you think of this statement?	81
Do you think the boy himself should be considered the most responsible person in deciding when and how he gets married?	82
Do you think the girl herself should be considered the most responsible person in deciding when and how she gets married?	82
During Nikkah or Kanyadan process, is the bride consulted to confirm her acceptance of the marriage or groom?	83
Do you think Child Early and Forced Marriage leads to mental and physical health challenges, especially for girls?	83
Do you know where and how to file a complaint of child marriage?.....	84
Do you know any of them have reported it?	84
Would you register a complaint if you suspected a CEFM in your community?	85

Do people in the community register the child birth with the civil authorities?	85
In your community, are marriages documented or registered with the UC secretary / Nikkah registrar?	86
Who do you think would be the most responsible person in deciding when and how he gets married?	87
Who do you think would be the most responsible person in deciding when and how she gets married?	88
Is it common in your family to consult boys regarding their decision to marry?	89
KAP Survey - Knowledge.....	89

ACRONYMS

CEFM	Child Early and Forced Marriage
CSO	Civil Society Organization
DoS	Department of State
FGD	Focus Group Discussion
GAC	Grassroots Action to End Child Early and Forced Marriage
GBV	Gender-based Violence
IP	Implementing Partner
KII	Key Informant Interview
MFLO	The Muslim Family Laws Ordinance
NGO	Non-Government Organization
NIPS	National Institute of Population Studies
PDHS	Pakistan Demographic and Health Survey
PKR	Pakistani Rupee
PTSD	Post-Traumatic Stress Disorder
PWD	People with Disabilities
SCI - Pakistan	Save the Children International – Pakistan
SPO	Strengthening Participatory Organization
UNICEF	United Nations Children’s Fund



EXECUTIVE SUMMARY

Introduction:

Save the Children International (Pakistan) project aimed at addressing the prevalent issue of Child, Early, and Forced Marriage (CEFM) in Pakistan, particularly in Balochistan and Sindh provinces. Supported by the US Department of State, the initiative seeks to empower grassroots Civil Society Organizations (CSOs) to implement gender-transformative programs and advocacy efforts. The project targets various stakeholders, including community members, children, teachers, and government officials, with the goal of reducing the prevalence of CEFM and providing support to vulnerable women and girls. Through enhanced coordination among CSOs and government authorities, the project aims to tackle the root causes of CEFM, mobilize communities against the practice, and ensure survivors access quality services. A baseline assessment was conducted to evaluate existing child protection laws, mechanisms, and community awareness regarding CEFM, providing valuable insights for the project's implementation.

The baseline assessment revolves around the following five objectives. One, identifying the national, provincial specific child protection laws & policies, their implementation in project's intervention districts along with evaluating existing available protective and responsive mechanisms/services to address CEFM issue at gross root level. Two, investigate about the available Child Protection Mechanisms operated by Government/ CSO/NGOs/INGOs within the province and intervention districts and their role in preventing early child marriages along with identifying drivers that contributing towards prevalence of CEFM and awareness raising of community and children who are on/at risk of CEFM or CEFM survivors. Three, assess complementarities at field for similar nature projects/interventions led by Govt, CSO, NGO and INGO and other donors. Four, assess the knowledge, attitude, and practice of children (girls and boys), parents/ caregivers (women and men), teachers (women, men), community influencers (women, men). PWDs and Transgenders from targeted community needs to be preferred to include into the survey. Five, suggest existing baseline value(s) of LFA relevant indicators and propose suggestion/recommendations for project implementation approach.

Methodology:

The assessment employed a mixed-method approach, combining both quantitative and qualitative data collection techniques. Quantitative data was gathered through household surveys conducted in the targeted districts, while qualitative data was obtained via Focus Group Discussions (FGDs) and Key Informant Interviews (KIIs). A literature review was conducted to understand the relevant laws, policies, and protective mechanisms related to child protection and gender-based violence (GBV) in the intervention areas. The household survey sampled 900 respondents evenly distributed across four districts in Sindh and Balochistan, ensuring representation of men, women, transpersons, and minorities. Moreover, 20 FGDs and 28 KIIs were conducted with various stakeholders, including government officials, NGO representatives, and community leaders, to gather comprehensive insights. Ethical considerations and safeguarding principles were adhered to, with consent and assent obtained from all respondents.

Challenges:

There were no significant limitations; however, a few field level challenges were mitigated through specific measures. To address challenges during data collection in extremely hot weather, field researchers received training on heatwave mitigation strategies. The team adopted flexible schedules, adjusting visits to cooler times to ensure community presence. To overcome language barriers, local researchers were hired and provided with translated tools in Urdu for their understanding; however, they noted the responses in

English data collection tools.

Key findings:

The key findings from this baseline assessment provide information about the project's targeted provinces. These findings will serve as benchmarks for the intervention to achieve desired outcomes and outputs:

National and Provincial Child Protection Laws and Policies:

The baseline assessment reveals a complex legal landscape influenced by international treaties and domestic legislation. At the international level, Pakistan is bound by several key conventions such as the Universal Declaration of Human Rights, the Convention on the Rights of the Child, and the Convention on the Elimination of All Forms of Discrimination against Women, all of which emphasize the prohibition of CEFM and the protection of children's rights. Nationally, the Constitution of Pakistan provides a foundational framework safeguarding fundamental rights, complemented by laws like the Muslim Family Laws Ordinance and the Pakistan Penal Code, which address marriage regulations and penalties for CEFM-related offenses. At the provincial level, laws such as the Sindh Child Marriage Restraint Act and the Balochistan Child Protection Act aim to curb CEFM through age restrictions and punitive measures.

Despite these legislative efforts, the implementation of protective mechanisms across intervention districts—Khairpur and Jacobabad in Sindh, and Naseerabad and Jaffarabad in Balochistan—faces significant challenges. Enforcement varies due to cultural resistance, inadequate resources, and insufficient coordination among stakeholders. Protective services like child protection units and helplines exist but are often underfunded and poorly integrated, limiting their effectiveness. Similarly, responsive mechanisms such as shelters and counseling services are lacking, leaving affected children vulnerable to continued exploitation. To address these gaps, comprehensive reforms are recommended, including increased funding for protective services, enhanced training for law enforcement and social welfare personnel, and strengthened community engagement through awareness campaigns and grassroots initiatives. By bolstering these efforts, Pakistan can improve its capacity to end CEFM, ensuring the rights and well-being of all children across the country.

Child Protection Mechanisms:

The baseline assessment reveals a varied implementation status of child protection laws and policies related to CEFM in Khairpur and Jacobabad (Sindh) and Naseerabad and Jaffarabad (Balochistan). While the Sindh Child Marriage Restraint Act, 2013 sets a minimum marriage age of 18 for both genders and includes stringent penalties, enforcement in these districts remains inconsistent. Challenges such as cultural resistance and resource limitations hinder effective implementation, despite efforts to raise awareness and strengthen enforcement mechanisms. In Balochistan, the Pakistan Child Marriage Restraint Act of 1929 governs, setting marriage ages at 18 for males and 16 for females. Implementation challenges persist in Naseerabad and Jaffarabad, where cultural norms and limited awareness impede law enforcement efforts. Both provinces lack sufficient mechanisms for reporting and addressing child marriages, resulting in underreporting and inadequate action. Various governmental and non-governmental entities play critical roles in protective and responsive services. The Sindh Child Protection Authority, Social Welfare Department, and Sindh Police are pivotal in enforcing child protection laws, yet face operational limitations such as resource shortages and inadequate community engagement. Collaboration with NGOs like SAHIL, SPARC, and international bodies like UNICEF and the International Rescue Committee enhances awareness and support services, though their reach is constrained by geographic and logistical challenges.



Drivers contributing to CEFM prevalence include poverty, cultural norms, limited education, weak law enforcement, gender inequality, and social pressure. Effective awareness strategies targeting these drivers through community programs, engagement of religious leaders, support services for at-risk children, educational initiatives, and economic empowerment programs are recommended to mitigate CEFM risks. Overall, addressing these findings requires strengthened enforcement, enhanced community engagement, and improved service accessibility to safeguard children from early and forced marriages in these vulnerable districts.

Complementarities for similar nature projects/interventions:

The baseline assessment highlights the critical issue of CEFM in Khairpur, Jacobabad, Naseerabad, and Jaffarabad districts, highlighting the imperative for collaborative efforts among stakeholders. Government bodies, CSOs, NGOs, INGOs, and donor agencies play pivotal roles in ending CEFM. By identifying synergies and addressing gaps, stakeholders can harmonize their efforts to achieve more effective and sustainable outcomes. Key findings reveal complementarities among various stakeholders. The Sindh Child Protection Authority (SCPA) and Social Welfare Department are central in formulating and implementing policies, supported by CSOs and NGOs in grassroots implementation and community engagement. Collaboration with Sindh Police is crucial for law enforcement, necessitating capacity-building initiatives by NGOs and INGOs. Organizations like SAHIL and SPARC provide essential support through counseling, legal aid, and advocacy, complementing government efforts. International organizations such as the International Rescue Committee (IRC) and UNICEF enhance local capacities through Child Friendly Spaces, awareness campaigns, and technical support, bridging resource gaps and integrating international best practices into local strategies. Collaborative awareness campaigns and educational programs involving all stakeholders are vital in ending CEFM and ensuring effective implementation of child protection laws. Despite resource constraints, sustained funding from donors and capacity-building initiatives can boost enforcement and sustainability of interventions. Local ownership and community-driven initiatives are essential for long-term impact and protection of children's rights against CEFM in these districts.

Knowledge, Attitude and Practices related to CEFM:

The KAP survey reveals that 47.8% of respondents are male and similar percentage is of female respondents while trans persons constitute 4.4% of the respondents. Most respondents are Muslim, comprising 96.2%, with 93.3% in Sindh and 99.4% in Balochistan. The majority of respondents, 85.4%, are married, consistent across both provinces. Educational attainment is low, with 77.5% lacking formal education, higher among females (85.4%) and trans persons (91.7%) compared to males (67.9%). The baseline assessment reveals that 87.3% of households are headed by men, while women lead 8.3% of households. Children under 18 head a negligible fraction, each gender at 0.1%. Trans persons lead 4.2% of households, as reported by trans respondents. Agriculture is the primary income source for 61.4% of households, higher in Balochistan (80.9%) than Sindh (42.9%). Livestock is more significant in Sindh (16.3%) compared to Balochistan (2.6%), while daily wage labor is prevalent in Sindh (32.9%) but less so in Balochistan (9.5%). Average monthly household income is PKR 20,009 in Sindh and PKR 22,896 in Balochistan, with an overall average of PKR 21,415.

Prevalence of CEFM:

CEFM remains a significant issue in Sindh and Balochistan. The prevalence is notably higher in Sindh, where 37.8% of respondents have observed CEFM, compared to 23.9% in Balochistan. The issue is further highlighted by children, with 39.1% acknowledging that marrying before 18 is prevalent in their communities. Half of the children reported that a friend or sibling married early, indicating normalization of the practice. Reporting of CEFM cases is low, with only 28.7% of respondents aware of reported cases

and a mere 22.4% willing to register complaints.

Knowledge:

The baseline data reveals that In Sindh, 39.0% of respondents are knowledgeable about CEFM, with males showing higher awareness at 57.8% compared to females at 22.3%. This disparity reflects deep-rooted cultural practices and socio-economic pressures, where community elders often cite tradition and family honor as reasons for early marriages. In contrast, knowledge in Balochistan is lower at 25.2%, with males at 34.8% and females at 12.8%, influenced by varying regional cultural practices and the impact of government and NGO interventions. The higher awareness in districts like Khairpur (64.0%) compared to Naseerabad (30.9%), Jaffarabad (19.8%), and Jacobabad (14.5%) highlights grass root level efforts and educational needs. Despite these efforts, 41.4% of respondents overall do not perceive CEFM as a concern, with regional differences, particularly in Balochistan (52.5%), indicating ongoing challenges in awareness and advocacy. Efforts to address these disparities must consider gender-specific educational strategies and community engagement to effectively end CEFM and promote child rights across both provinces.

Attitude:

The findings highlight significant gender disparities and regional variations in attitudes towards ending or restricting CEFM in Sindh and Balochistan. Overall, 27.1% of respondents express a positive attitude towards ending CEFM, with males showing higher support at 34.8% compared to females at 20.0%. Notably, Khairpur in Sindh exhibits a stronger inclination towards ending CEFM with 49.6%, contrasting sharply with districts like Naseerabad (27.8%), Jaffarabad (20.7%), and Jacobabad (10.9%). Key informants stress the entrenched nature of early marriage as a mindset opposing education rights, emphasizing the urgent need for cultural shift. Community elders are divided, balancing tradition with concern for children's futures, reflecting complexities in cultural norms. Children, especially girls, prioritize education over early marriage, recognizing its transformative potential. These insights highlight the necessity for targeted interventions addressing cultural norms, gender dynamics, and educational opportunities to effectively end CEFM across diverse community contexts in Sindh and Balochistan.

Practice:

The KAP survey highlights crucial insights into practices related to addressing CEFM in Sindh and Balochistan. Overall, 18.1% of respondents have taken steps to restrict or end CEFM, with slightly higher involvement among males (19.2%) compared to females (17.2%). In Sindh, efforts to end CEFM are reported at 21.6%, contrasting with Balochistan where it stands at 14.4%. Community involvement, particularly in areas like Khairpur, highlights the role of education in empowering individuals to resist early marriages. Limited practices in ending CEFM are attributed to inadequate legal protections and enforcement, indicating the need for sustained advocacy and policy enforcement. Despite consultation practices where 78.6% of respondents were consulted regarding their marriages, decision-making authority often remains with elders, revealing a gap between consultation and actual autonomy, especially for females. The practice of early marriages, with 39.1% of children acknowledging its existence, highlights entrenched social norms that perpetuate the practice despite its adverse effects on education and personal development. Addressing these challenges requires targeted interventions that address regional dynamics and gender disparities, aiming to empower communities and promote the rights and autonomy of individuals, particularly girls, in marriage decisions. baseline data reveals that 47.8% of respondents are male and similar percentage is of female respondents while trans persons constitute 4.4% of the Population



Baseline Values:

This baseline assessment provides crucial benchmarks and targets for SCI-Pakistan project addressing CEFM in Sindh and Balochistan provinces. Key findings indicate that a significant portion of the population (8.8%) views child marriage as unfair with male (12.5%) and females (3.9%), highlighting the need for targeted interventions. Recommendations include enhancing community engagement through awareness campaigns, strengthening partnerships with local NGOs for grassroots implementation, and building the capacity of law enforcement and judicial bodies. Direct support services for at-risk children and survivors are also proposed, alongside continuous monitoring and evaluation to ensure effectiveness and adaptability of interventions. By adopting these strategies, SCI-Pakistan can establish a comprehensive approach to end CEFM, fostering environments where children can grow and thrive free from the risks of CEFM.

Recommendations:

The key recommendations from the baseline assessment are divided into the four key dimensions of socio-ecological model focusing as individual, household, community and policy follows:

Individual Level

Targeted Awareness Campaigns: Initiate focused campaigns aimed at raising awareness among individuals about the adverse effects of CEFM. Given the low awareness levels in regions like Balochistan, these campaigns should use tailored messaging to highlight the health, educational, and social consequences of early marriages. Collaborating with influential community figures will ensure effective dissemination of information. These campaigns should emphasize the importance of ending CEFM to both young girls and boys, promoting the message that education and personal development should take precedence over early marriage.

Gender-Sensitive Interventions: Develop gender-sensitive interventions that empower girls to assert their autonomy and challenge the gender norms contributing to CEFM. These interventions should provide girls with the knowledge and tools needed to advocate for their rights. In districts with high practice of early marriages, such as Jaffarabad, focus on educating girls about their legal rights and the health and economic benefits of delaying marriage. Creating safe spaces and support networks for girls will help them navigate resistance from their families and communities.

Advocating for Girls' Autonomy in Marriage Decisions: Empower girls to make informed decisions about their marriages by conducting tailored educational campaigns. These campaigns should challenge traditional norms and highlight the benefits of girls' involvement in decision-making processes. In areas like Jacobabad, where support for girls' autonomy is low, targeted interventions should aim to shift practices and encourage communities to recognize the importance of girls' rights and their role in societal development.

Household Level

Empowering Mothers in Decision-Making: Strengthen the role of mothers in decision-making related to their daughters' marriages. Initiatives should empower mothers to assert their influence in family discussions, promoting joint decision-making that prioritizes the well-being of girls. These initiatives should also engage fathers through awareness campaigns, educational programs, and community dialogues, emphasizing the importance of gender equality and supporting their daughters' aspirations.

Integrated Approach for CEFM and Education: Implement comprehensive programs that integrate efforts

to end CEFM with educational initiatives. Highlight the detrimental effects of CEFM on educational attainment and child labor. Collaboration with the education department, community leaders, and CSOs can help ensure that families understand the long-term benefits of keeping their daughters in school. Promoting education as a means to secure a better future will help shift household priorities away from early marriage.

Community Level

Strengthening Reporting Mechanisms: Enhance community-level reporting mechanisms to ensure that cases of CEFM are promptly identified and addressed. The CPU should be strengthened to receive complaints, conduct investigations, and provide assistance. Engaging local authorities, NGOs, CSOs, media outlets, and community leaders in awareness campaigns will empower the community to report cases without fear of backlash. Improving reporting rates, especially in regions like Balochistan, through targeted awareness campaigns and supportive measures is crucial.

Enhancing Awareness and Education on Legal Frameworks: Increase community awareness of the legal frameworks prohibiting CEFM. Comprehensive educational campaigns should not only disseminate information about the existence of these laws but also clarify their definitions, consequences, and reporting mechanisms. Educating the community about the role of Child Protection Units and the Social Welfare Department in addressing CEFM is essential. NGOs, CSOs, school teachers, and media should be engaged to ensure widespread dissemination of information, particularly in areas with low awareness like Jaffarabad.

Policy Level

Enhancing Funding and Support for Grassroots CSOs: Increase funding and support for grassroots CSOs to enable impactful, community-based programming aimed at ending CEFM. This includes providing financial resources, organizational capacity building, and recognition by government, INGOs/NGOs, and other key stakeholders. Strengthening these organizations will enhance their ability to implement localized interventions and provide direct support to at-risk children and their families.

Strengthening Reporting Mechanisms and Referral Pathways: Enhance the capacity of CPUs and local authorities to receive and respond to reports of child marriages effectively. Provide training to CPU staff, community leaders, and relevant stakeholders on identifying and reporting child marriage cases. Ensuring that they are equipped to handle sensitive cases and provide appropriate legal and financial support to victims is crucial. Advocacy for clear referral pathways from community-level responders (such as teachers, health workers, and community leaders) to CPUs and relevant support services will ensure that cases are promptly reported and victims and whistleblowers receive necessary protection and assistance.

1. Introduction

Early and forced marriages are pervasive issues in Pakistan, particularly in the provinces of Sindh and Balochistan, deeply rooted in socio-cultural norms and are exacerbated by poverty, lack of education, and gender inequality. According to the Pakistan Demographic and Health Survey (PDHS) 2017-18, approximately 21% of girls in Pakistan are married before the age of 18, with higher prevalence rates observed in rural areas and among poorer households¹. In Sindh, the prevalence of child marriages is alarmingly high, with reports indicating that nearly 72% of girls in some districts are married before the age of 18². In Balochistan, similar patterns are observed, compounded by limited access to education and healthcare services. The PDHS 2017-18 highlights that Balochistan has a child marriage rate of 29% for girls under 18³. These statistics highlight the persistent nature of this issue despite legislative measures aimed at increasing the legal age of marriage.

This Baseline Assessment is conducted under the project which is part of the Grassroots Action to End CEFM, funded by the US Department of State (DoS). Scheduled from October 2023 to September 2025, the project spans 24 months and targets Naseerabad and Jaffarabad Districts in Balochistan, as well as Jacobabad and Khairpur Districts in Sindh. The targeted locations are illustrated in the figure 1 below. The agreement was signed between SCI Pakistan and SPO (IP) in December 2023; however, the project launch event was held on 19th February 2024 which was the first activity carried out under the project. Another key activity was the workshop at the field level that took place on 26th March 2024.

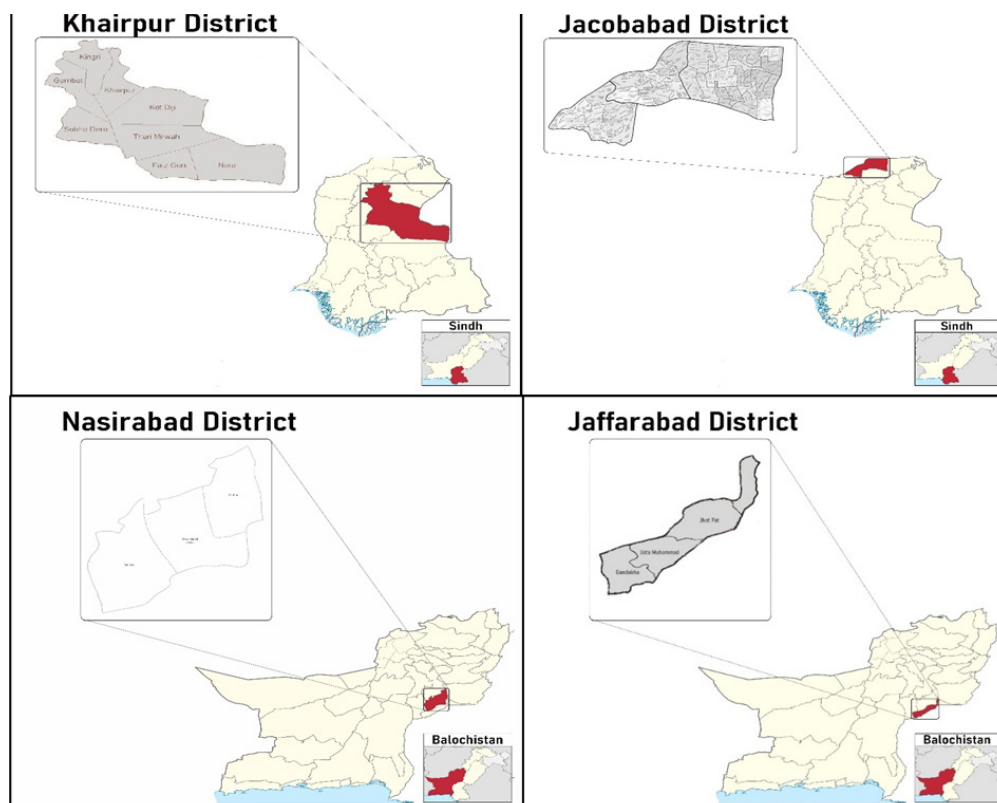


Figure 1: Baseline Assessment Districts

¹National Institute of Population Studies (NIPS) [Pakistan] and ICF. (2019). Pakistan Demographic and Health Survey 2017-18. Islamabad, Pakistan, and Rockville, Maryland, USA: NIPS and ICF.

²Siddiqui, R. (2018). Child marriage in Pakistan: A review of legislative measures. Pakistan Journal of Social Issues.

³National Institute of Population Studies (NIPS) [Pakistan] and ICF. (2019). Pakistan Demographic and Health Survey 2017-18. Islamabad, Pakistan, and Rockville, Maryland, USA: NIPS and ICF.

Focusing on Child Protection, specifically addressing CEFM, the project aims to empower grassroots CSOs to implement gender-transformative programming and advocacy. Beneficiaries include community members (both male and female), children (boys and girls), teachers (both male and female), and government stakeholders from the education department, social welfare department, and child protection units. The overarching objective is to reduce the prevalence of CEFM and enhance support for women and girls vulnerable to or experiencing CEFM.

This project will strengthen CSOs' ability to address context-specific drivers of CEFM, mobilize communities against the practice, influence key stakeholders to improve CEFM prevention and response including multisectoral services, and link survivors to quality services. It also promotes local leadership and ownership of the project's goal, objectives, and activities, ensuring sustainability and increased action to address CEFM. The objectives will be achieved focusing on supporting, mobilizing and coordinating with local CSOs to respond to CEFM with gender-transformative and community-based approaches. On the other hand, increasing coordination among CSOs, Government authorities and other key stakeholders to implement effective policies and advocacy to prevent CEFM.

Box 1: Goals and Objectives

Project Goal:	Grassroots CSOs are supported to engage in and implement high-quality, gender-transformative programming and advocacy that contribute to a reduction in the prevalence of CEFM and increased support for women and girls who experience or are at risk of CEFM.
Objective 1:	Mobilize, support, and coordinate grassroots CSOs to prevent and respond to CEFM with synchronized and gender-transformative, community-based approaches.
Objective 2:	Increase coordination among CSOs, relevant government authorities, and other key stakeholders to strengthen local leadership and implementation of gender-transformative and effective policies, programs, and advocacy to prevent and respond to CEFM.

2. Purpose of the Baseline Assessment

The baseline assessment assessed the situation at project intervention at four districts against specific objectives mentioned below.

Box 2: Specific Objectives	
Objective 1:	Identifying the national, provincial specific child protection laws & policies, their implementation in project's intervention districts along with evaluating existing available protective and responsive mechanisms/services to address CEFM issue at gross root level.
Objective 2:	Investigate about the available Child Protection Mechanisms operated by Government/ CSO/NGOs/INGOs within the province and intervention districts and their role in preventing early child marriages along with identifying drivers that contributing towards prevalence of CEFM and awareness raising of community and children who are on/at risk of CEFM or CEFM survivors.
Objective 3:	Assess complementarities at field for similar nature projects/interventions led by Govt, CSO, NGO and INGO and other donors.
Objective 4:	Assess the knowledge, attitude, and practices of children (girls and boys), parents/ caregivers (women and men), teachers (women, men), community influencers (women, men). PWDs and Transgenders from targeted community needs to be preferred to include into the survey.
Objective 5:	Suggest existing baseline value(s) of LFA relevant indicators and propose suggestion/ recommendations for project implementation approach.

In addition to above, knowledge, attitude, and practice of the community (adults and children in between the age of 11-18 years) including women, girls, boys experiencing intersecting forms of social inequality regarding CEFM was gauged. This assessment assessed the community (women, girls, boys and men) existing awareness about prevalence of CEFM and available support within the community for women and girls who experience or are at risk of CEFM. This baseline assessment proposed the baseline values of the indicator percentage of people considering child marriage un-fair in the benchmark table.

3. Methodology

The assessment team followed a mixed-method approach. Using this approach, both quantitative and qualitative methods of data collection were utilized to collect primary and secondary data. The quantitative methods involved conducting household surveys with the targeted audience, while qualitative methods gathered descriptive data through FGDS and KIIs, complementing quantitative findings. Desk review were conducted to identify the national, provincial specific child protection and GBV related laws & policies, their implementation in project's intervention districts along with evaluating existing available protective and responsive mechanisms/services to address CEFM issue at gross root level.

3.1 Literature review

The assessment team reviewed the background and secondary available documents in public domain for relevant thematic areas. SCI-Pakistan also provided documents regarding CEFM. Some key documents reviewed during the project were Detailed Implementation Plan, US Sustainability Index, Terms of Reference, Logic Model, Gender and Inclusion Analysis, Laws related to CEFM and child protection and others.

The literature review continued during the project as it is an ongoing process (initiated at the inception stage, and continued during the exercise) which helped in identifying ideas to relate, cross-examined in the field, and establish arguments with robust analysis, conclusions, and recommendations.

3.2 Household Survey

The estimated population¹ for Sindh's targeted districts, Jacobabad (1,115,505) and Khairpur (2,763,261) combined, is 3,878,766. For Balochistan, Naseerabad (614,783) and Jaffarabad (605,272) combined, it is 1,220,055. This provides a sample size of 384 for each province with a 95% confidence level and a 5% margin of error. The minimum sample size was boosted to 450 in each province to account for dropouts, no response, and missing entries. A total of 900 household surveys were conducted, which were evenly distributed across Sindh and Balochistan, with 450 household surveys each. Within each province, the sample was evenly distributed among the districts, resulting in 225 household surveys each for Jacobabad, Khairpur, Naseerabad, and Jaffarabad. The sample was divided equally between women and men.

A purposive sampling technique was used to include persons with disabilities, transpersons, and minorities. (see computation formula for sample calculation in the *figure 2* given below)

$$n = \frac{z^2 NP (1 - P)}{e^2 (N - 1) + z^2 P (1 - P)}$$

Where

n = Sample size
 N = Population
 P = Population Proportion
 e = Margin of Error
 Z = Confidence Level

Figure 2: Computation Formula for Household Survey Sample

1

<https://www.pbs.gov.pk/index.php/content/population-census>



In summary, the total sample size of 900 covered 225 respondents from each project district – refer to the below-given *table 1* for detail.

Table 1: Household Sample Size Details

Province	District	Men		Women		Transpersons		Total	
		Count	Percentage	Count	Percentage	Count	Percentage	Count	Percentage
Sindh	Jacobabad	103	11.4%	104	11.6%	18	2.0%	225	25.0%
	Khairpur	106	11.8%	106	11.8%	13	1.4%	225	25.0%
Balochistan	Naseerabad	113	12.6%	112	12.4%	0	0.0%	225	25.0%
	Jaffarabad	108	12.0%	108	12.0%	9	1.0%	225	25.0%
Total		430	47.8%	430	47.8%	40	4.4%	900	100.0%

3.3 Focus Group Discussions

The Focus Group Discussions (FGDs) were conducted with the participants across the four project districts in Sindh and Balochistan i.e., Jacobabad, Khairpur, Naseerabad and Jaffarabad. FGDs in this assessment aimed to collect data against the identified aspects for the baseline and include into the data analysis. FGDs were conducted in the local language to help ensure maximum contribution and participation from all the FGD participants. The participants were informed that they could seek guidance if they encountered any difficulties, as outlined in the consent forms and also during the FGDs. To respect cultural norms, separate FGDs were held for men, women, trans persons, boys and girls ensuring that each group's perspectives were accurately represented. The average number of participants in the adult FGDs was nine, with each discussion typically lasting 45-60 minutes. Further, to ensure children's participation aged 13-17 years in the FGDs, a participatory approach was utilized. Furthermore, ethical considerations were prioritized throughout the facilitation of FGDs with children. Prior to the FGD sessions, written consent was obtained from the parents or caregivers of the participating boys and girls, alongside obtaining assent from the children themselves. During the assessment, techniques such as Agree/Disagree/Maybe tool was used in the FGD with children (Boys and Girls). To gather the perspectives of both boys and girls, separate FGDs were conducted, with an average of eight participants in each session lasting approximately 45-60 minutes. The following *table 2* have the details of the number of FGDs conducted in the baseline assessment:

Table 2: FGDs Details

Province	District	Gender Disaggregated Sample					Total
		Men	Women	Transperson	Boys	Girls	
Sindh	Jacobabad	1 (9 Participants)	1 (8 Participants)	1 (7 Participants)	1 (8 Participants)	1 (8 Participants)	5 (40 Participants)
	Khairpur	1 (10 Participants)	1 (9 Participants)	1 (9 Participants)	1 (8 Participants)	1 (8 Participants)	5 (44 Participants)
Balochistan	Naseerabad	1 (8 Participants)	1 (9 Participants)	1 (8 Participants)	1 (8 Participants)	1 (8 Participants)	5 (41 Participants)
	Jaffarabad	1 (8 Participants)	1 (8 Participants)	1 (9 Participants)	1 (8 Participants)	1 (8 Participants)	5 (41 Participants)
Total		4 (35 Participants)	4 (34 Participants)	4 (33 Participants)	4 (32 Participants)	4 (32 Participants)	20 (166 Participants)

3.4 Key Informants Interviews

Key Informant Interviews (KIIs) took place with different stakeholders including health department officials, social welfare department, police department, community influencers, and NGOs/CSOs staff in the project intervention districts to get their valuable inputs for this baseline assessment and enrich the findings. Following table 3 have the details of the KIIs conducted in this baseline assessment:

S. No.	Stakeholders	Description	Number of Inter-views
1	Government Officials	Health Department Police Department Social Welfare Department Education Department	12
2	INGOs/NGOs/CSOs	Save the Children SPO IRC SHIFA SAFWCO	8
3	Community	Leaders/Influencers Transpersons	8
Total			28

3.5 Ethical Considerations

For this assessment, the research ethics were guided by and in compliance with the international standardized strategic guidance note on institutionalizing ethical practice for client research. The consent and assent forms were an integral part of this baseline assessment. Before engaging the respondents in any questions or activities, the assessment team obtained prior consent and/or assent from the participants. The consent form was formally signed by the respondent or respondent's caregiver; however, a verbal assent was obtained from the children.

3.6 Assessment Challenges

During the baseline, GLOW faced some challenges during the field data collection which was mitigated through various measures described in the *table 4*.

S. No.	Challenges	Mitigation Measure
1	Extreme weather during field data collection	To ensure smooth data collection during the extreme hot weather, the field researchers were provided with a session on mitigation measures regarding heatwaves during the field training sessions. Moreover, the field team adopted a flexible timing approach to ensure community presence as well as adjusting the visits to cooler times of the day.
2	Language barrier	GLOW engaged local field researchers to overcome the language barrier. Furthermore, these field researchers were supplied with translated (Urdu) versions of the tools for their understanding. Nevertheless, the data collection process utilized tools in English language tools.



3.7 Generalization

The findings from CEFM study conducted in the four districts of Sindh (Khairpur and Jacobabad) and Balochistan (Naseerabad and Jaffarabad) provide crucial insights into the prevalence, drivers, and impacts of CEFM. Given the similar socio-cultural, economic, and legal contexts across Sindh, Balochistan, and other parts of Pakistan, these findings can be generalized to inform broader interventions and policies. This section outlines the steps and considerations taken by GLOW Consultants to ensure that the statistical findings from this study can be generalized to the wider populations of Sindh, Balochistan, and beyond.

Random Sampling: To ensure that our sample is representative of the populations in the four districts, we employed a random sampling method. This approach minimizes bias and ensures that every individual within the target population had an equal chance of being included in the study. By randomly selecting participants, we can confidently extend our findings to the broader population, enhancing the reliability and validity of our conclusions.

Representativeness: Our sampling strategy involved proportionally dividing the sample by gender and population group. This method ensures that the sample accurately reflects the demographic composition of the districts studied. By achieving a balanced representation, we can make more precise generalizations about the prevalence and drivers of CEFM across different groups within the population. This approach also allows us to capture gender-specific and group-specific nuances that are critical for developing targeted interventions.

Sample Size: We determined the optimal sample size based on statistical significance requirements, informed by similar studies. This careful consideration ensures that our sample size is large enough to capture the diversity of the population while maintaining statistical reliability. A robust sample size allows us to detect meaningful patterns and relationships within the data, increasing the confidence in our findings and their applicability to a broader context.

Avoiding Selection Bias: To prevent selection bias, GLOW took deliberate steps to ensure that the sample accurately represents the population. Selection bias can distort results and limit their applicability to the general population. By employing rigorous sampling techniques and continuously monitoring for potential biases, we ensured that our findings are reflective of the broader population, not just a specific subset.

Statistical Significance vs. Practical Significance: While achieving statistical significance is important, we also emphasized practical significance in our analysis. Statistical significance indicates that our findings are unlikely to be due to chance, but practical significance assesses the real-world impact of these findings. For instance, understanding the meaningful differences in how CEFM affects mothers and children in different communities allows us to design interventions that have tangible benefits.

Contextual Understanding: A deep understanding of the local context is crucial for interpreting our findings accurately. Factors such as access to women participants, cultural norms, and the availability of qualified staff influence our results. By acknowledging these specific conditions, we avoid making overly broad claims and ensure that our conclusions are grounded in the realities of the study environment. This contextual awareness enhances the relevance and applicability of our findings to other regions with similar conditions.

Sensitivity Analysis: We conducted sensitivity analysis using various statistical tests to examine the robustness of our findings under different assumptions and conditions. This approach helps us assess the stability of our results and identify any potential vulnerabilities in our analysis. By testing our findings against multiple scenarios, we increase the reliability and generalizability of our conclusions, ensuring they hold true across different contexts.

Meta-Analysis: To further strengthen the generalization of our findings, we considered incorporating results from multiple studies through meta-analysis. This method allows us to combine data from various sources, providing a more comprehensive view of CEFM across different regions. Meta-analysis enhances the statistical power of our study and supports more confident generalizations about the prevalence and drivers of CEFM in Sindh, Balochistan, and other parts of Pakistan.

By employing rigorous sampling methods, ensuring representativeness, avoiding selection bias, and conducting sensitivity analysis, we have taken significant steps to generalize the findings from our CEFM study in the four districts to the broader populations of Sindh, Balochistan, and other regions of Pakistan. Our approach balances statistical significance with practical relevance, grounded in a deep understanding of the local context. These findings provide a valuable foundation for designing and implementing effective interventions to combat CEFM across Pakistan, promoting the well-being and rights of children and communities nationwide.

3.8 Limitations

As such there was no methodological limitation that could affect the findings of the baseline study. One operational limitation / challenges was the extreme heat conditions that affected both the researchers as well as the participating communities. However, in this baseline study for Save the Children Early and Child Marriages project, it is noteworthy that despite the heat creating some operational issues, these were effectively mitigated through climate-informed planning and logistical arrangements by using early or late hours of the day as well as using open spaces for data collection or areas with sufficient ventilation as well as consuming liquids and taking other precautionary measures. Consequently, there were no significant limitations that impacted the study's outcomes or the integrity of the data collected.

3.9 Rational of the assessment

The rationale for conducting this baseline study in the four districts of Sindh and Balochistan is grounded in the pressing need to address the high prevalence of early and forced marriages among children in these regions. These districts have been identified through preliminary data by Save the Children as hotspots for early marriage practices, which pose significant risks to the health, education, and overall well-being of young girls and boys. By focusing on these specific areas, the study aims to gain a deeper understanding of the underlying factors contributing to the persistence of early marriages, evaluate the impact on the affected populations, and develop targeted interventions to combat this harmful practice. The insights gained from this study will be crucial in informing policy decisions and crafting effective programs tailored to the unique socio-cultural context of Sindh and Balochistan.

4. Findings

The key findings from this baseline assessment are grouped under relevant headings for better readability in this section of the report:

4.1 National and Provincial Child Protection laws and Policies

This sub section responds to the following baseline assessment question:

“Identifying the national, provincial specific child protection laws & policies, their implementation in project’s intervention districts along with evaluating existing available protective and responsive mechanisms/services to address CEFM issue at gross root level.”

Below table 5 provides a summary of international, national and provincial child protection laws and policies:

Table 5: The National, Provincial Specific Child Protection Laws & Policies

International Level	• The Universal Declaration of Human Rights, 1948 • Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices, 1956 • The Convention on the Rights of the Child (CRC), 1989 • The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), 1979 • The Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages, 1964 • International Convention on Civil and Political Rights (ICCPR), 1966 • International Convention on Economic Social and Cultural Rights (ICESCR), 1976 • Goal 5 of Sustainable Development Goals • South Asian Initiative to End Violence Against Children (SAIEVAC)
National Level	• Constitution of Islamic Republic of Pakistan, 1973 • Muslim Family Laws Ordinance (MFLO), 1961 • Pakistan Family Courts Act, 1964 • Pakistan Penal Code, 1860 • The Christian Marriage Act, 1872 (The Christian Marriage (Amendment) Act, 2024)
Provincial Level	• Child Marriage Restraint Act, 1929 • Balochistan Child Protection Act, 2016 • The Balochistan Child Marriage Prohibition Act 2021 (A Draft Bill) • The Sindh Child Marriage Restraint Act, 2013

4.1.1 International Laws and Policies Ratified by Pakistan

There are several international child protection laws and policies guiding the development of national and provincial laws and policies. As part of the baseline assessment, the study team has analyzed these international, national and sub national laws. These laws and regulations collectively provide a robust framework for protecting children from early and forced marriages. By ratifying and implementing these treaties, Pakistan commits to upholding the rights of children, ensuring that marriages are entered into freely and with full consent, and taking measures to prevent and eliminate child, early, and forced marriages. SCI-Pakistan efforts in Pakistan can built upon these international standards to which State of Pakistan has also committed, thus providing a solid grounding basis for advocating for legal reforms, awareness campaigns, and protective measures to uphold the rights and well-being of children. Some of the key legal instruments are elaborated below:

The Universal Declaration of Human Rights (UDHR), 1948: The Universal Declaration of Human Rights is a foundational document that sets forth fundamental human rights to be universally protected. Article 16(2) of the UDHR states that marriage shall be entered into only with the free and full consent of the intending spouses. This provision highlights the importance of consent and the right to choose one's partner, implicitly opposing child, early, and forced marriages where such consent cannot be genuinely given.

Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices, 1956: This convention builds on earlier efforts to abolish slavery and addresses practices that can amount to slavery-like conditions, including forced marriages. Article 1(c) explicitly mentions practices whereby a woman, without the right to refuse, is promised or given in marriage on payment of a consideration in money or in kind to her parents, guardian, family, or any other person or group. This practice is closely associated with child and forced marriages, emphasizing the need to eradicate such practices.

The Convention on the Rights of the Child (CRC), 1989: The CRC is a comprehensive treaty that recognizes the rights of children and establishes standards for their protection and well-being. Article 24(3) specifically obligates States Parties to take all effective and appropriate measures with a view to abolishing traditional practices prejudicial to the health of children. General Comment No. 4 (2003) on adolescent health and development and General Comment No. 13 (2011) on the right of the child to freedom from all forms of violence explicitly address child marriage as harmful and a form of violence against children.

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), 1979: CEDAW is a key international treaty focused on women's rights and gender equality. Article 16(2) mandates that the betrothal and marriage of a child shall have no legal effect and that all necessary action, including legislation, shall be taken to specify a minimum age for marriage. This reinforces the international commitment to ending child marriages and ensuring women's right to freely choose their spouse and enter into marriage with full consent.

The Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages, 1964: This convention specifically addresses issues related to marriage. It requires that States ensure marriages are entered into only with the full and free consent of both parties (Article 1) and that a minimum age for marriage is established by law (Article 2). Additionally, it mandates the registration of marriages to ensure legal recognition and protection (Article 3). These provisions are crucial for preventing child, early, and forced marriages.

International Covenant on Civil and Political Rights (ICCPR), 1976: The ICCPR protects civil and



political rights, including the right to marry. Article 23(3) states that no marriage shall be entered into without the free and full consent of the intending spouses. This reaffirms the right to marry based on mutual consent and the importance of individual autonomy in marriage decisions, opposing forced and child marriages.

International Covenant on Economic, Social and Cultural Rights (ICESCR), 1976: The ICESCR protects economic, social, and cultural rights. While it does not directly address marriage, Article 10(1) emphasizes that the family is the natural and fundamental group unit of society and is entitled to protection by society and the State. General Comment No. 14 (2000) on the right to the highest attainable standard of health and General Comment No. 20 (2009) on non-discrimination in economic, social, and cultural rights highlight the adverse impact of child and forced marriages on health and development, advocating for measures to prevent these practices.

Goal 5 of the Sustainable Development Goals (SDGs): Goal 5 aims to achieve gender equality and empower all women and girls. Target 5.3 specifically seeks to eliminate all harmful practices, such as child, early, and forced marriage, and female genital mutilation. This global goal recognizes the need to address and eliminate these practices to ensure the well-being and rights of women and girls, aligning with broader international efforts to end child and forced marriages.

South Asian Initiative to End Violence Against Children (SAIEVAC): A regional intergovernmental body focused on ending violence against children, including child marriages. Pakistan is a member, and SAIEVAC's Regional Action Plan to End Child Marriage influences national policies and strategies.

4.1.2 National Laws Related to Child Early and Forced Marriages in Pakistan

Different national laws collectively provide a robust framework for addressing the issue of CEFM in Pakistan. The Constitution ensures fundamental rights and protection, while specific laws like the MFLO, Family Courts Act, and the Penal Code provide mechanisms for enforcement and legal recourse. The recent amendments to the Christian Marriage Act further strengthen the protections for religious minorities, ensuring comprehensive coverage across different communities in Pakistan. Implementing and enforcing these laws effectively can significantly reduce the incidence of child marriages and protect the rights of children across the country.

Constitution of the Islamic Republic of Pakistan, 1973: The Constitution of Pakistan, 1973, is the supreme law of the country. It provides the fundamental legal framework for the protection of human rights, including children's rights. Specific provisions relevant to CEFM include:

- Article 25: Ensures equality of all citizens before the law and prohibits discrimination on the basis of sex, race, or religion. This article is crucial in addressing gender discrimination, which often underpins child marriage practices.
- Article 35: Mandates the state to protect the marriage, the family, the mother, and the child, which can be interpreted to mean protecting children from early and forced marriages.
- Article 37(e): Directs the state to ensure just and humane conditions of work, ensuring that children and women are not employed in vocations unsuited to their age or sex. This can be extended to protect children from marriage, which affects their development and future employment prospects.

Muslim Family Laws Ordinance (MFLO), 1961: The MFLO, 1961, regulates marriage and divorce among Muslims in Pakistan. Key aspects related to CEFM include:

- Section 4: This section requires the registration of all marriages. Registration is a crucial step

in monitoring and preventing child marriages, as it provides a legal document that can be scrutinized.

- Section 5: Specifies the requirements for the registration of marriages, including the age of the parties involved. While it does not explicitly set a minimum age for marriage, it emphasizes the need for registration which indirectly helps in monitoring child marriages.

Pakistan Family Courts Act, 1964: The Pakistan Family Courts Act, 1964, establishes family courts to handle cases related to marriage, divorce, and other family matters. Relevant points include:

- Jurisdiction and Procedures: Family courts have the authority to adjudicate cases of child marriages, providing a legal avenue for challenging such marriages.
- Protection Orders: The courts can issue protection orders to safeguard individuals from forced marriages.

Pakistan Penal Code, 1860: The Pakistan Penal Code (PPC), 1860, includes provisions that can be used to end CEFM:

- Section 366-A: Penalizes anyone who induces a minor girl (under 18) to go from any place or to do any act with the intent that she may be forced or seduced to illicit intercourse. This section directly addresses the issue of forcing young girls into marriages.
- Section 375: Defines rape and sets the age of consent at 16. This can be used to argue that any marriage involving sexual relations with a girl under 16 is illegal.
- Section 493-A: Addresses deceitful marriages, providing legal recourse for those forced into marriages through fraud or coercion.

The Christian Marriage Act, 1872 (The Christian Marriage (Amendment) Act, 2024): The Christian Marriage Act, 1872, governs marriages among Christians in Pakistan. Recent amendments in 2024 have further reinforced protections against child marriages:

- Minimum Age Requirement: The amendment sets the minimum age for marriage at 18 for both males and females, aligning with international standards and providing a clear legal framework to prevent child marriages among the Christian community.
- Registration of Marriages: The act requires the compulsory registration of marriages, similar to the MFLO, which helps in monitoring and preventing child marriages.
- Consent and Coercion: The amendment includes provisions that invalidate marriages where consent was obtained through coercion, force, or fraud, providing protection for individuals forced into marriage against their will.

4.1.3 Provincial Laws and Policies

As reflected in the table above, there are different provincial laws related to CEFM in Sindh and Balochistan. These laws and bills collectively represent significant efforts to end CEFM in Sindh and Balochistan. While there have been improvements, especially with the enactment of the Sindh Child Marriage Restraint Act, 2013, challenges remain in terms of enforcement and changing deeply entrenched cultural practices. The proposed Balochistan Child Marriage Prohibition Act, 2021, if passed, could further strengthen the legal framework and provide a more robust deterrent against child marriages in the province. Continuous efforts in public awareness, legal enforcement, and support mechanisms are essential to make meaningful progress in eradicating child marriages in these regions. These different laws are elaborated below:



1. Child Marriage Restraint Act, 1929: The Child Marriage Restraint Act, 1929, is a significant legislative effort aimed at curbing the practice of child marriages in British India, which continues to be enforced in Pakistan. This act was one of the earliest efforts to regulate child marriages by setting a minimum age for marriage.

- **Minimum Age:** The act sets the minimum age of marriage for girls at 16 and for boys at 18.
- **Penalties:** It prescribes penalties for those involved in conducting or abetting child marriages, including parents, guardians, and marriage officiants.
- **Jurisdiction:** The act empowers courts to take cognizance of offenses and impose penalties.

2. Balochistan Child Protection Act, 2016: The Balochistan Child Protection Act, 2016, provides a comprehensive legal framework for the protection and welfare of children in the province. It addresses various forms of child abuse, exploitation, and neglect, including child marriages. Some key features are as follow:

- **Child Protection Units:** Establishes child protection units at district levels to implement the law.
- **Prohibition of Child Marriages:** Includes provisions specifically aimed at prohibiting child marriages and protecting children from such practices.
- **Support Mechanisms:** Provides for the rehabilitation and reintegration of child victims of abuse, including those affected by child marriages.
- **Legal Actions:** Empowers authorities to take legal actions against perpetrators of child abuse, including child marriages.

3. The Balochistan Child Marriage Prohibition Act, 2021 (A Draft Bill): The Balochistan Child Marriage Prohibition Act, 2021, is a draft bill specifically focused on addressing child marriages in the province. This proposed legislation aims to enhance the legal framework established by previous laws and provide more stringent measures to prevent child marriages. Key features relevant to SCI-Pakistan are as follow:

- **Minimum Age:** Proposes raising the minimum age of marriage to 18 for both boys and girls.
- **Stricter Penalties:** Suggests harsher penalties for those involved in child marriages, including longer imprisonment and higher fines.
- **Nullification of Child Marriages:** Allows for the annulment of child marriages and provides legal recourse for victims.
- **Public Awareness:** Includes measures to increase public awareness and education about the harmful effects of child marriages.

4. The Sindh Child Marriage Restraint Act, 2013: The Sindh Child Marriage Restraint Act, 2013, is a provincial law that specifically addresses child marriages in Sindh. It replaces the Child Marriage Restraint Act, 1929, within the province and sets a higher standard for protecting children from early and forced marriages. Different features related to the project are as follow:

- **Minimum Age:** Sets the minimum age of marriage at 18 for both boys and girls, making it stricter than the 1929 act.
- **Penalties:** Imposes severe penalties, including imprisonment and fines, for those who conduct, facilitate, or participate in child marriages.
- **Reporting Mechanisms:** Establishes mechanisms for reporting and addressing violations, including involving local authorities and child protection units.
- **Public Awareness:** Mandates public awareness campaigns to educate communities about the

negative impacts of child marriages and the legal consequences.

- Implementation and Impact

4.1.4 Implementation Status of Laws related to Child Early and Forced Marriages

The implementation status of child protection laws and policies related to early and forced marriages in the intervention districts of Khairpur and Jacobabad (Sindh) and Naseerabad and Jaffarabad (Balochistan) varies, reflecting both regional and provincial challenges. The Sindh Child Marriage Restraint Act, 2013, sets the minimum age for marriage at 18 for both boys and girls and includes stringent penalties for violations. However, the implementation in these districts has seen mixed results. The Sindh Child Marriage Restraint Act, 2013, has introduced several significant measures and steps to curb the practice of child marriages in the province. This landmark legislation sets the minimum legal age for marriage at 18 years for both males and females, aiming to protect children from early and forced marriages. Under this Act, marrying a child or facilitating such a marriage is considered a punishable offense, with stringent penalties including imprisonment and fines. The Act mandates the registration of all marriages, which is a crucial step in monitoring and preventing child marriages. To ensure effective implementation, the government has taken steps to raise public awareness about the legal age for marriage and the consequences of violating the law. This includes conducting educational campaigns, community outreach programs, and workshops to inform parents, community leaders, and the general public about the adverse effects of child marriage on health, education, and overall well-being of children. Additionally, the government has strengthened the role of law enforcement agencies and judicial bodies to promptly address cases of child marriage. Special units and designated officials have been appointed to handle such cases, ensuring swift and fair trials. The establishment of a robust reporting mechanism allows concerned citizens to report potential child marriages, leading to timely interventions by the authorities. Furthermore, the government collaborates with non-governmental organizations and international agencies to enhance the effectiveness of the Act. These partnerships focus on providing support services to affected children, including counseling, education, and rehabilitation. Overall, the implementation of the Sindh Child Marriage Restraint Act, 2013, reflects a comprehensive approach involving legal enforcement, public awareness, and collaborative efforts to eradicate child marriage in the province. Despite efforts by local NGOs and government agencies to raise awareness about the law, enforcement remains weak due to cultural resistance and lack of resources. Local administrations and law enforcement often struggle with effectively monitoring and intervening in child marriage cases, resulting in sporadic enforcement. Authorities frequently face resistance from communities that adhere to traditional practices, which further complicates the implementation of the law. The Balochistan where Pakistan Child Marriage Restraint Act of 1929 is the legislative measure aimed at curbing the practice of child marriages. Under this act, several steps and measures have been taken to protect children from early and forced marriages. The Act sets the legal age of marriage at 18 for males and 16 for females, with penalties for those who contravene these age limits. It mandates that any marriage involving minors is void and imposes fines and imprisonment for adults involved in facilitating such marriages, including parents and guardians. The Act also empowers the courts to issue injunctions to prevent child marriages. Furthermore, it has provisions for punitive actions against those who perform, conduct, or direct such marriages. Awareness campaigns and educational programs have been launched to inform communities about the adverse effects of child marriage and the legal repercussions under the Act. Law enforcement agencies and local authorities are also tasked with ensuring compliance and taking prompt action against violations, thus fostering a protective environment for children in Balochistan and throughout Pakistan. The implementation in Naseerabad and Jaffarabad has been particularly challenging. Cultural norms and the rural setting make it difficult for authorities to enforce the law effectively, and there is also a significant lack of awareness



about the law among the local population. These districts have seen limited enforcement of the law, with many cases of child marriage going unreported.

Overall, in all four districts, there are inadequate mechanisms for reporting and addressing cases of child marriage, leading to underreporting and lack of action in many instances. The combination of cultural resistance, lack of resources, and inadequate enforcement mechanisms results in the inconsistent application of child protection laws and policies, leaving many children vulnerable to early and forced marriages.

4.1.5 Evaluating Existing available Protective and Responsive Mechanisms / Services

Below are different entities providing different versions related to protective and response mechanism/ services.

Sindh Child Protection Authority (SCPA): The Sindh Child Protection Authority is tasked with ensuring the protection and well-being of children across Sindh, Pakistan, with a particular focus on addressing CEFM. Its comprehensive mandate includes formulating, implementing, and monitoring policies and laws related to child protection. Despite its efforts, the implementation at the grassroots level is weak. The SCPA operates a helpline (1121) to address child protection violations, including CEFM, and engages in child protection monitoring, case management, and referrals. The SCPA has also established Child Protection Units across province. However, the reach and effectiveness of these services are limited due to inadequate resources and community engagement. To end CEFM more effectively, the SCPA requires additional support to strengthen local child protection committees, enhance awareness initiatives, and ensure swift response mechanisms are in place.

Social Welfare Department: The Social Welfare Department in Sindh is responsible for the welfare of marginalized segments of society, including children, under laws such as the Child Marriage Restraint Act. However, in districts like Khairpur and Jacobabad, the enforcement of these laws and related child protection services is either weak or non-existent. The department oversees NGOs, implements grant-in-aid policies, and coordinates welfare programs but struggles with inadequate monitoring and supervision. Addressing CEFM effectively will require revamping these mechanisms, improving NGO collaboration, and increasing capacity-building initiatives to ensure comprehensive child protection services are accessible at the community level.

Sindh Police: The Sindh Police play a crucial role in upholding law and order, including preventing and investigating crimes against children such as CEFM. While they handle cases involving child abuse and operate a helpline (Madadgar 15), the effectiveness of these measures in rural areas like Khairpur and Jacobabad is limited. The police force faces challenges like understaffing, lack of training, and insufficient resources. To improve their role in ending CEFM, the Sindh Police need targeted training on child protection laws, enhanced coordination with child protection authorities, and better resource allocation to ensure timely and effective intervention.

Sindh Prisons & Corrections Service (SPCS): The Sindh Prisons and Corrections Service operates 24 prisons and is responsible for the custody and welfare of prisoners, including juvenile offenders. In the context of CEFM, the SPCS plays a role in rehabilitating juveniles affected by early and forced marriages. However, the current rehabilitation programs are inadequate and poorly integrated with community support systems. To address CEFM effectively, the SPCS needs to expand its rehabilitative services, improve juvenile detention conditions, and strengthen reintegration programs to support affected children and prevent future occurrences.

Labour and Human Resource Department: The Labour and Human Resource Department of Sindh

addresses issues such as child labour, which are often intertwined with CEFM. Despite its mandate to safeguard labour welfare, the department's efforts to end child labour and CEFM are insufficient at the grassroots level. The existing mechanisms lack proper enforcement and community outreach. Enhancing these efforts will require a stronger focus on monitoring child labour practices, increasing awareness campaigns about the risks of CEFM, and providing vocational training and support services to vulnerable children.

Human Rights Department: The Human Rights Department of Sindh is tasked with safeguarding and promoting human rights, including the rights of children. However, its initiatives to address CEFM are often limited by inadequate resources and coordination. To strengthen its role, the department needs to intensify its efforts in investigating CEFM cases, advocating for stronger enforcement of child protection laws, and collaborating with other agencies to provide comprehensive support services to affected children.

Local Government Department: The Local Government Department in Sindh is responsible for administering local governance structures and ensuring effective service delivery. In the context of CEFM, the department's role in birth registration is crucial. However, in districts like Khairpur and Jacobabad, birth registration processes are often inefficient, leading to difficulties in enforcing age restrictions for marriage. To end CEFM, the Local Government Department needs to streamline birth registration processes, enhance collaboration with child protection agencies, and promote community awareness about the legal age of marriage.

Minorities Affairs Department: The Minorities Affairs Department of Sindh works to protect the rights of minority communities. In areas with significant minority populations, CEFM practices are often prevalent. The department's efforts to address CEFM among minority groups are inadequate and require additional support. Strengthening these efforts involves increasing community engagement, providing targeted support services, and promoting awareness about the legal implications of CEFM.

Department of Empowerment of Persons with Disabilities: The Department of Empowerment of Persons with Disabilities ensures the inclusion and welfare of persons with disabilities. While its mandate includes promoting accessibility and participation, its role in addressing CEFM among disabled children is limited. To enhance its effectiveness, the department needs to develop specialized programs for protecting disabled children from CEFM, increase community awareness, and collaborate with child protection agencies to provide comprehensive support.

Provincial Disaster Management Authority (PDMA): The PDMA Sindh is responsible for disaster management and ensuring the safety of vulnerable populations during emergencies. In the context of CEFM, disasters often exacerbate vulnerabilities, leading to an increase in early marriages. The PDMA's current mechanisms to address this are insufficient. To end CEFM in disaster-affected areas, the PDMA needs to integrate child protection measures into disaster response plans, provide targeted support to vulnerable families, and collaborate with child protection agencies to ensure comprehensive services are available during and after disasters.

Based on the evaluation of the existing available protection and response mechanisms/services in CEFM, the implementation of these mechanisms at the grassroots level is often weak or non-existent, necessitating additional support and significant revamping to become effective. In Khairpur, Sindh, protective measures such as child protection committees and community awareness programs are present but suffer from inadequate funding and lack of trained personnel. Responsive services like child helplines and legal aid are minimally available, often inaccessible, and poorly coordinated with local authorities. The mechanisms in place need reinforcement with better training for personnel, increased



funding, and enhanced community engagement to address CEFM effectively. Jacobabad, Sindh, faces similar challenges. While there are structures such as women and child protection cells within the police force, these are often understaffed and under-resourced. The enforcement of the Child Marriage Restraint Act is sporadic and lacks the necessary follow-through due to administrative inefficiencies. To strengthen these mechanisms, there is a need for dedicated resources, improved monitoring, and comprehensive training for law enforcement officials on handling CEFM cases. In Naseerabad, Balochistan, the protective services are critically underdeveloped. There are no effective child protection unit, and other child protection activities are not integrated into the governance structures. Responsive mechanisms like shelters and counseling services for affected children and families are not available. Enhancing these services requires significant investment in building infrastructure, capacity development for local staff, and stronger linkages with national and provincial child protection agencies. Jaffarabad, Balochistan, mirrors the situation in Naseerabad, with a lack of effective child protection systems and inadequate responsive services. Community-based protection mechanisms are weak, and there is minimal coordination between local authorities and non-governmental organizations working on child rights. To address this, efforts must focus on community mobilization, improving coordination among stakeholders, and ensuring that child protection services are adequately funded and managed.

Overall, the protective and responsive mechanisms to address CEFM in these four districts are insufficient and ineffective. To tackle CEFM effectively, there is an urgent need for comprehensive reforms. This includes increasing financial resources, enhancing training and capacity-building for local authorities, integrating community-based approaches, and improving coordination between governmental and non-governmental actors. By revamping these mechanisms and providing the necessary support, the fight against CEFM can be strengthened, offering better protection and support for vulnerable children.

4.2 Child Protection Mechanisms

This sub section responds to the following baseline assessment question:

“Investigate about the available Child Protection Mechanisms operated by Government/ CSO/ NGOs/INGOs within the province and intervention districts and their role in preventing early child marriages along with identifying drivers that contributing towards prevalence of CEFM and awareness raising of community and children who are on/at risk of CEFM or CEFM survivors.

Below table 6 provides a summary of available Child Protection Mechanisms operated by Government/ CSO/NGOs/INGOs within the province and intervention districts:

Table 6: Available Child Protection Mechanisms operated by Government and others.

Stakeholder	Sindh	Balochistan
Government	Sindh Child Protection Authority (SCPA) Social Welfare Department Sindh Police Sindh Prisons and Corrections Service (SPCS) Child Protection Unit Women & Children Protection Cell Child Protection Committees Women Development Department Labour and Human Resource Department Human Rights Department Local Government Department Minorities Affairs Department Department of Empowerment of Persons with Disabilities	Social Welfare Department Child Protection Unit
INGOs / NGOs / CSOs	UNICEF International Rescue Committee (Child Friendly Spaces) Shifa Welfare Association (Child Legal Aid Center) Al-Maidah Foundation (Awareness Sessions)	UNICEF International Rescue Committee (Child Friendly Spaces) Sahil NGO (Child Rights) Danesh NGO (Child Legal Rights)



4.2.1 Available Child Protection Mechanisms with Government

The implementation status of child protection laws and policies related to early and forced marriages in the intervention districts of Khairpur and Jacobabad (Sindh) and Naseerabad and Jaffarabad (Balochistan) varies, reflecting both regional and provincial challenges. The Sindh Child Marriage Restraint Act, 2013, sets the minimum age for marriage at 18 for both boys and girls and includes stringent penalties for violations. However, the implementation in these districts has seen mixed results. The Sindh Child Marriage Restraint Act, 2013, has introduced several significant measures and steps to curb the practice of child marriages in the province. This landmark legislation sets the minimum legal age for marriage at 18 years for both males and females, aiming to protect children from early and forced marriages. Under this Act, marrying a child or facilitating such a marriage is considered a punishable offense, with stringent penalties including imprisonment and fines. The Act mandates the registration of all marriages, which is a crucial step in monitoring and preventing child marriages. To ensure effective implementation, the government has taken steps to raise public awareness about the legal age for marriage and the consequences of violating the law. This includes conducting educational campaigns, community outreach programs, and workshops to inform parents, community leaders, and the general public about the adverse effects of child marriage on health, education, and overall well-being of children. Additionally, the government has strengthened the role of law enforcement agencies and judicial bodies to promptly address cases of child marriage. Special units and designated officials have been appointed to handle such cases, ensuring swift and fair trials. The establishment of a robust reporting mechanism allows concerned citizens to report potential child marriages, leading to timely interventions by the authorities. Furthermore, the government collaborates with non-governmental organizations and international agencies to enhance the effectiveness of the Act. These partnerships focus on providing support services to affected children, including counseling, education, and rehabilitation. Overall, the implementation of the Sindh Child Marriage Restraint Act, 2013, reflects a comprehensive approach involving legal enforcement, public awareness, and collaborative efforts to eradicate child marriage in the province. Despite efforts by local NGOs and government agencies to raise awareness about the law, enforcement remains weak due to cultural resistance and lack of resources. Local administrations and law enforcement often struggle with effectively monitoring and intervening in child marriage cases, resulting in sporadic enforcement. Authorities frequently face resistance from communities that adhere to traditional practices, which further complicates the implementation of the law. The Balochistan where Pakistan Child Marriage Restraint Act of 1929 is the legislative measure aimed at curbing the practice of child marriages. Under this act, several steps and measures have been taken to protect children from early and forced marriages. The Act sets the legal age of marriage at 18 for males and 16 for females, with penalties for those who contravene these age limits. It mandates that any marriage involving minors is void and imposes fines and imprisonment for adults involved in facilitating such marriages, including parents and guardians. The Act also empowers the courts to issue injunctions to prevent child marriages. Furthermore, it has provisions for punitive actions against those who perform, conduct, or direct such marriages. Awareness campaigns and educational programs have been launched to inform communities about the adverse effects of child marriage and the legal repercussions under the Act. Law enforcement agencies and local authorities are also tasked with ensuring compliance and taking prompt action against violations, thus fostering a protective environment for children in Balochistan and throughout Pakistan. The implementation in Naseerabad and Jaffarabad has been particularly challenging. Cultural norms and the rural setting make it difficult for authorities to enforce the law effectively, and there is also a significant lack of awareness about the law among the local population. These districts have seen limited enforcement of the law, with many cases of child marriage going unreported.

Overall, in all four districts, there are inadequate mechanisms for reporting and addressing cases of child marriage, leading to underreporting and lack of action in many instances. The combination of cultural

resistance, lack of resources, and inadequate enforcement mechanisms results in the inconsistent application of child protection laws and policies, leaving many children vulnerable to early and forced marriages.

4.2.2 Evaluating Existing available Protective and Responsive Mechanisms / Services

Below are different entities providing different versions related to protective and response mechanism/ services.

Sindh Child Protection Authority (SCPA): The Sindh Child Protection Authority is tasked with ensuring the protection and well-being of children across Sindh, Pakistan, with a particular focus on addressing CEFM. Its comprehensive mandate includes formulating, implementing, and monitoring policies and laws related to child protection. Despite its efforts, the implementation at the grassroots level is weak. The SCPA operates a helpline (1121) to address child protection violations, including CEFM, and engages in child protection monitoring, case management, and referrals. The SCPA has also established Child Protection Units across province. However, the reach and effectiveness of these services are limited due to inadequate resources and community engagement. To end CEFM more effectively, the SCPA requires additional support to strengthen local child protection committees, enhance awareness initiatives, and ensure swift response mechanisms are in place.

Social Welfare Department: The Social Welfare Department in Sindh is responsible for the welfare of marginalized segments of society, including children, under laws such as the Child Marriage Restraint Act. However, in districts like Khairpur and Jacobabad, the enforcement of these laws and related child protection services is either weak or non-existent. The department oversees NGOs, implements grant-in-aid policies, and coordinates welfare programs but struggles with inadequate monitoring and supervision. Addressing CEFM effectively will require revamping these mechanisms, improving NGO collaboration, and increasing capacity-building initiatives to ensure comprehensive child protection services are accessible at the community level.

Sindh Police: The Sindh Police play a crucial role in upholding law and order, including preventing and investigating crimes against children such as CEFM. While they handle cases involving child abuse and operate a helpline (Madadgar 15), the effectiveness of these measures in rural areas like Khairpur and Jacobabad is limited. The police force faces challenges like understaffing, lack of training, and insufficient resources. To improve their role in ending CEFM, the Sindh Police need targeted training on child protection laws, enhanced coordination with child protection authorities, and better resource allocation to ensure timely and effective intervention.

Sindh Prisons & Corrections Service (SPCS): The Sindh Prisons and Corrections Service operates 24 prisons and is responsible for the custody and welfare of prisoners, including juvenile offenders. In the context of CEFM, the SPCS plays a role in rehabilitating juveniles affected by early and forced marriages. However, the current rehabilitation programs are inadequate and poorly integrated with community support systems. To address CEFM effectively, the SPCS needs to expand its rehabilitative services, improve juvenile detention conditions, and strengthen reintegration programs to support affected children and prevent future occurrences.

Labour and Human Resource Department: The Labour and Human Resource Department of Sindh addresses issues such as child labour, which are often intertwined with CEFM. Despite its mandate to safeguard labour welfare, the department's efforts to end child labour and CEFM are insufficient at the grassroots level. The existing mechanisms lack proper enforcement and community outreach. Enhancing these efforts will require a stronger focus on monitoring child labour practices, increasing awareness campaigns about the risks of CEFM, and providing vocational training and support services to vulnerable



children.

Human Rights Department: The Human Rights Department of Sindh is tasked with safeguarding and promoting human rights, including the rights of children. However, its initiatives to address CEFM are often limited by inadequate resources and coordination. To strengthen its role, the department needs to intensify its efforts in investigating CEFM cases, advocating for stronger enforcement of child protection laws, and collaborating with other agencies to provide comprehensive support services to affected children.

Local Government Department: The Local Government Department in Sindh is responsible for administering local governance structures and ensuring effective service delivery. In the context of CEFM, the department's role in birth registration is crucial. However, in districts like Khairpur and Jacobabad, birth registration processes are often inefficient, leading to difficulties in enforcing age restrictions for marriage. To end CEFM, the Local Government Department needs to streamline birth registration processes, enhance collaboration with child protection agencies, and promote community awareness about the legal age of marriage.

Minorities Affairs Department: The Minorities Affairs Department of Sindh works to protect the rights of minority communities. In areas with significant minority populations, CEFM practices are often prevalent. The department's efforts to address CEFM among minority groups are inadequate and require additional support. Strengthening these efforts involves increasing community engagement, providing targeted support services, and promoting awareness about the legal implications of CEFM.

Department of Empowerment of Persons with Disabilities: The Department of Empowerment of Persons with Disabilities ensures the inclusion and welfare of persons with disabilities. While its mandate includes promoting accessibility and participation, its role in addressing CEFM among disabled children is limited. To enhance its effectiveness, the department needs to develop specialized programs for protecting disabled children from CEFM, increase community awareness, and collaborate with child protection agencies to provide comprehensive support.

4.2.3 Available Child Protection Mechanisms by NGOs/CSOs

SAHIL: It has the mandate to protect children against abuse. They provide counseling services, legal assistance, and raises awareness about child rights and protection. Active in urban areas but limited presence in rural districts, requiring enhanced outreach and resource allocation. Sahil NGO in Balochistan is dedicated to protecting and promoting child rights, focusing on ending CEFM and other forms of child abuse. The organization conducts extensive community outreach programs, raising awareness about child protection laws and the detrimental effects of early marriages on children's health and education. Sahil also provides counseling services, educational support, and advocacy training to empower children and their families. Despite these efforts, the reach of Sahil's programs is often limited by geographical and resource constraints, requiring additional support to extend their impact to remote and underserved areas.

SPARC (Society for the Protection of the Rights of the Child): They advocates for child rights and protection. They are engaged in policy advocacy, community mobilization, and awareness programs on the adverse effects of CEFM. They have advocacy presence but needs more localized interventions in high-prevalence areas.

UNICEF: They protect the rights of children globally. UNICEF supports the implementation of child protection policies, conducts awareness campaigns, and provides technical assistance to government bodies. They have effective in policy support and awareness, but grassroots implementation needs strengthening.

International Rescue Committee: They contribute to promoting children's rights and provides relief. IRC implements programs to educate communities, have child friendly spaces, support at-risk children, and advocate for stronger enforcement of child protection laws. Some presence in the four districts, but requires more comprehensive coverage and local partnerships. These spaces offer psychosocial support, recreational activities, and educational opportunities, creating a protective environment where children can thrive. The IRC also conducts awareness sessions for parents and communities on the adverse effects of CEFM, promoting child rights and protection. Despite its efforts, the reach of these CFSs is often limited to specific areas, requiring expansion and additional resources to cover more districts effectively.

Shifa Welfare Association - Child Legal Aid Center: The Shifa Welfare Association runs Child Legal Aid Centers in Sindh, providing free legal assistance to children and their families. These centers focus on cases related to CEFM, child abuse, and other violations of child rights. They offer legal counseling, representation in courts, and support for navigating the legal system. The association also conducts community awareness programs to educate the public about child protection laws and the legal consequences of CEFM. However, the impact of these centers is constrained by limited funding and insufficient outreach, necessitating enhanced support to extend their services to more vulnerable communities.

Al-Maidah Foundation - Awareness Sessions: The Al-Maidah Foundation organizes awareness sessions across Sindh to educate communities about the negative impacts of CEFM and the importance of child protection. These sessions involve interactive workshops, community dialogues, and information dissemination through various media channels. The foundation works closely with local leaders, schools, and parents to foster a deeper understanding of the legal and social implications of CEFM. While these initiatives have raised awareness in some areas, there is a need for more comprehensive and continuous efforts to ensure sustained behavioral change and broader community engagement.

Danesh NGO - Child Legal Rights: Danesh NGO operates in Balochistan to uphold and defend the legal rights of children, with a particular emphasis on preventing CEFM. The organization provides legal aid and representation for children and families facing legal challenges related to early and forced marriages. Danesh also engages in policy advocacy, working to strengthen the enforcement of child protection laws and ensure that legal frameworks are effectively implemented. Additionally, the NGO conducts training sessions for law enforcement officials, community leaders, and other stakeholders to improve their understanding and handling of CEFM cases. However, the effectiveness of these initiatives is often hampered by limited resources and logistical challenges, necessitating increased support and capacity-building efforts.

Madrasahs¹: In Sindh and Balochistan, Madrasahs provides religious and/or secular education and/or shelter to children. These Madrasahs not only fulfill a religious education mandate but also serve these children from poor households through food and shelter. In these communities within the four districts of Sindh and Balochistan, it is a common practice for families to send their children to boarding facilities provided by Islamic madrasahs situated in mosques. These madrasahs offer food and shelter to the children, making them an attractive option for very poor families seeking educational and living arrangements for their children. However, these institutions operate with minimal government oversight, particularly from a child protection perspective. The absence of governmental oversight means that there are no standardized safeguards in place.

¹ A madrasah, also spelled madrasah or madrasa, is an educational institution in the Islamic world including Pakistan. Traditionally, madrasahs have been centers for learning religious studies, including the Quran, Hadith (sayings of the Prophet Muhammad PBUH), Fiqh (Islamic jurisprudence), and other Islamic sciences. They can range from small community schools attached to a mosque to large, well-established institutions that offer a broad curriculum. In many Muslim-majority countries, madrasahs play a crucial role in providing education, often filling gaps where formal educational systems may be lacking. Some madrasahs also teach secular subjects such as mathematics, science, and languages alongside religious studies. Madrasahs often provide boarding facilities where students live, eat, and study, particularly in rural or underserved areas. While many madrasahs offer valuable educational opportunities, there are concerns in some regions about the lack of government oversight, which can lead to issues related to child protection, quality of education, and the potential for radicalization.



4.2.4 Drivers Contributing towards prevalence of CEFM and Awareness Raising

Based on the baseline assessment, there are different drivers that contribute towards prevalence of CEFM and awareness raising of community and children who are on/at risk of CEFM or CEFM survivors in the four districts.

4.2.4.1 Factors towards Prevalence of CEFM

Drivers Contributing to the CEFM in Khairpur, Jacobabad, Naseerabad, and Jaffarabad, as elaborated below:

Poverty and Economic Insecurity: Poverty is a significant driver of CEFM in the districts of Khairpur, Jacobabad, Naseerabad, and Jaffarabad. Families facing economic hardships often view early marriages as a means to alleviate financial burdens, reduce the number of dependents, and secure financial stability through dowries or bride prices. Economic insecurity forces families to see marriage as a viable strategy for economic survival. A community member from Khairpur stated, “Marrying our daughters early means one less mouth to feed and the dowry can help us financially.” Similarly, a local government official in Jacobabad noted, “Many families in our district believe that marrying their daughters early will bring them some economic relief, but they do not understand the long-term consequences.”

Cultural and Traditional Norms: Deep-rooted cultural and traditional practices significantly contribute to the prevalence of CEFM in these districts. Early marriages are often perceived as a way to preserve family honor, protect girls from pre-marital relationships, and adhere to longstanding customs. Societal norms and pressure from community members often lead families to marry off their children at a young age. A community elder in Naseerabad explained, “In our culture, it is believed that the earlier a girl is married, the better it is for her honor and the family’s reputation.” A cultural advisor in Jaffarabad added, “Traditions are hard to change, and many still believe that it is their duty to marry off their daughters as soon as possible to avoid any dishonor.”

Lack of Education and Awareness: Limited access to education for girls and boys in these districts exacerbates the issue of CEFM. Education is a critical factor in delaying marriages, as it provides children with opportunities for personal and professional development. A lack of awareness about the legal implications, health risks, and long-term disadvantages of CEFM further perpetuates the practice. A teacher from Khairpur shared, “Many parents do not see the value in educating their daughters. They think marriage is the best option for their future.” An NGO worker in Jacobabad highlighted, “There is a significant gap in awareness about the laws against child marriage and the health risks involved. Many families are simply unaware.”

Weak Law Enforcement: Despite existing laws such as the Child Marriage Restraint Act, weak enforcement and inadequate implementation of these laws contribute to the persistence of CEFM. Law enforcement agencies often lack the resources, training, and motivation to intervene effectively in cases of early marriages. Corruption and lack of accountability also undermine efforts to end CEFM. A police officer in Naseerabad admitted, “We are often unable to enforce the laws effectively due to lack of training and resources. Moreover, some cases go unreported because of local influences.” A government official in Jaffarabad pointed out, “Corruption and lack of accountability are major issues. We need more rigorous training and monitoring mechanisms to ensure that the laws are implemented properly.”

Gender Inequality: Prevailing gender biases and discrimination against girls and women in these districts drive the practice of CEFM. Girls are often seen as a burden, and their value is frequently tied to marriage and domestic responsibilities rather than education and personal development. Gender inequality restricts the opportunities available to girls, making early marriage a perceived necessity. A women’s rights activist

in Khairpur remarked, “Girls here are often seen as a liability, and their worth is measured by their ability to marry and manage a household.” A social worker in Jacobabad added, “The lack of opportunities for girls, coupled with societal expectations, forces many families to marry off their daughters early.”

Social Pressure and Family Honour: Social pressure and the desire to uphold family honor are powerful drivers of CEFM. Families often feel compelled to marry off their daughters early to avoid the stigma associated with unmarried girls or to strengthen family alliances. The fear of social ostracism and the need to conform to community expectations play significant roles in perpetuating early marriages. A parent in Naseerabad explained, “We marry our daughters early because we fear that if they remain unmarried, it will bring shame to our family.” A community leader in Jaffarabad noted, “Families are under immense social pressure to conform to the tradition of early marriage. It is seen as a way to protect the family’s honor and avoid any potential disgrace.”

4.2.4.2 Awareness Raising and Community Engagement Strategies

By having targeted awareness-raising and community engagement strategies, the prevalence of CEFM in Khairpur, Jacobabad, Naseerabad, and Jaffarabad can be significantly reduced, ensuring better protection and opportunities for children in these districts. These factors are:

Community Awareness Programs: Implementing comprehensive community awareness programs is essential to educate families about the negative impacts of CEFM. These programs may focus on:

- The health risks and psychological effects of early marriages.
- The legal consequences of violating child protection laws.
- The long-term benefits of education and delayed marriages.

Awareness campaigns can be conducted through community meetings, local media, and educational workshops.

Engagement of Religious and Community Leaders: Religious and community leaders hold significant influence in these districts. Engaging them in advocacy efforts against CEFM can help shift societal norms and attitudes. Leaders can be trained to:

- Promote the importance of education and the harmful effects of CEFM: Advocate for the enforcement of child protection laws.
- Support families in making informed decisions about their children’s futures.

Support Services for At-Risk Children and Survivors: Providing comprehensive support services for children at risk of or affected by CEFM is crucial. These services should include:

- Counseling and psychological support for CEFM survivors.
- Legal aid to navigate the complexities of child protection laws.
- Educational support to encourage school attendance and retention.
- Establishing safe spaces and shelters for children facing the threat of early marriage can also provide immediate protection.

Educational Initiatives: Promoting access to education is a key strategy in preventing CEFM. Educational initiatives should focus on:

- Ensuring girls and boys have access to quality education.
- Implementing scholarship programs to alleviate the financial burden of schooling.
- Raising awareness among parents about the value of education in delaying marriages and improving future prospects.

Economic Empowerment Programs: Addressing the economic drivers of CEFM involves implementing programs that improve the financial stability of families. These programs can include:

- Vocational training and skill development for women and youth.
- Microfinance and income-generating activities to boost household incomes.
- Social protection measures such as cash transfers to reduce the economic pressures leading to early marriages.

4.3 Complementarities for similar nature projects/interventions

This sub section responds to the following baseline assessment question:

“Assess complementarities at field for similar nature projects/interventions led by Govt, CSO, NGO and INGO and other donors.”

Addressing CEFM in Khairpur, Jacobabad, Naseerabad, and Jaffarabad requires a collaborative approach that leverages the strengths of various stakeholders. Government bodies, CSOs, NGOs, INGOs, and donor agencies each play a vital role in ending CEFM. By identifying complementarities and addressing gaps, these stakeholders can work together to create a more effective and sustainable impact. Coordinated efforts, resource sharing, and continuous community engagement are essential to protecting children and ensuring their right to education and personal development. Through these collaborative efforts, the prevalence of CEFM can be significantly reduced, fostering safer and more secure environments for children in these districts.

Based on the baseline assessment, CEFM is a critical issue in the districts of Khairpur, Jacobabad, Naseerabad, and Jaffarabad, necessitating a concerted effort from various stakeholders, including government bodies, civil society organizations, non-governmental organizations, international non-governmental organizations, and other donors. This assessment explores the complementarities between different projects and interventions aimed at addressing CEFM and similar nature issues in these districts. By identifying synergies and gaps, the assessment provides insights into how these efforts can be harmonized to achieve more effective outcomes.

Complementarities with Sindh Child Protection Authority (SCPA): The SCPA is responsible for formulating and implementing child protection policies, including laws related to CEFM. The SCPA's efforts are complemented by legal frameworks such as the Child Marriage Restraint Act. However, enforcement remains weak, requiring collaboration with local law enforcement agencies and judicial bodies to ensure compliance and protection of children's rights.

Complementarities with Social Welfare Department: This department oversees the implementation of social welfare laws, including those addressing child protection and marriage restraint. The department's work is supported by NGOs and CSOs, which help in grassroots implementation and community engagement. Joint initiatives can enhance the reach and impact of child protection measures.

Complementarities with Sindh Police: The police are tasked with enforcing laws and handling cases of

child abuse and CEFM. The police's role in law enforcement is critical, but their effectiveness is often limited by resource constraints. Collaborating with NGOs and INGOs for training and capacity-building can improve their responsiveness to CEFM cases.

Complementarities with Civil Society Organizations (CSOs) and NGOs: Several CSOs and NGOs are actively working to address CEFM in these districts. Their efforts focus on community engagement, awareness raising, and providing support services.

Complementarities with SAHIL: Protects children against abuse by providing counseling services, legal assistance, and raising awareness about child rights. SAHIL's grassroots presence complements government efforts, especially in areas where government reach is limited. Joint campaigns can amplify the message and resources available for CEFM prevention.

Complementarities with SPARC (Society for the Protection of the Rights of the Child): Advocates for child rights, engages in policy advocacy, community mobilization, and awareness programs. SPARC's policy advocacy efforts can support government initiatives by highlighting gaps and recommending improvements in child protection laws.

Complementarities with International Rescue Committee (IRC): Operates Child Friendly Spaces providing psychosocial support, educational opportunities, and community awareness on CEFM. IRC's work can complement local government efforts by providing safe spaces and support services that the government may not be able to offer due to resource limitations.

Complementarities with UNICEF: Supports implementation of child protection policies, conducts awareness campaigns, and provides technical assistance to government bodies. UNICEF's role in policy support and capacity building for government agencies ensures that international best practices are integrated into local strategies. Joint monitoring and evaluation frameworks can improve the effectiveness of interventions.

Both government and non-governmental actors recognize the importance of community engagement in ending CEFM. Joint awareness campaigns and educational programs can leverage the strengths of each stakeholder. NGOs and CSOs' legal support and advocacy efforts complement government laws and policies. Collaborative efforts can ensure that legal frameworks are effectively implemented and enforced. INGOs and local NGOs provide critical support services such as counseling, legal aid, and safe spaces. These services can be integrated with government programs to create a more robust support system for at-risk children and survivors of CEFM.

Government agencies often face resource limitations that hinder effective law enforcement and implementation of child protection laws. Increased funding and resource allocation from donors and INGOs can bridge this gap. There is a need for continuous capacity building for law enforcement and child protection personnel. Training programs facilitated by INGOs and supported by donor agencies can address this issue. Many interventions lack sustainability due to dependence on external funding. Developing locally-driven and community-owned initiatives can ensure long-term impact and sustainability.

4.4 Knowledge, Attitude and Practices related to CEFM

This sub section responds to the following baseline assessment question:

“Assess the knowledge, attitude, and practices of children (girls and boys), parents/caregivers (women and men), teachers (women, men), community influencers (women, men). PWDs and Transgenders from targeted community needs to be preferred to include into the survey.”

4.4.1 Respondent and Household Characteristics

Demographic Profile of Respondents: The baseline data reveals that males and females constitute 47.8% each of the total respondents. The respondents from each province i.e., Sindh and Balochistan constitute 50% of total respondents. Notably, trans persons represent 4.4% of the respondents overall. Moreover, the average age of respondents was calculated to be 37 years, reflecting a diverse range of life stages and experiences within the community. The age analysis provides details that the age of respondents in the household survey lies between 18 and 79. Moreover, in the children with FGD the age of boys and girls range between 14 and 17.

Religious Affiliation of Respondents: Across Sindh and Balochistan provinces, the majority of respondents identified as Muslim, comprising 93.3% and 99.4% respectively, with an overall average of 96.2%. This majority varied from 89.6% among transgender individuals to 97.6% among females and ranged from 89.1% in Jacobabad to 100.0% in Naseerabad. Hindus accounted for 6.3% of respondents in Sindh and 0.4% in Balochistan, overall, 3.5%, with the highest representation among trans persons at 10.4%. Christians and individuals of other faiths both constituted a minimal portion of 0.3%.

Marital Status of Respondents: The assessment shows that, overall, 85.4% of the respondents were married and majority in both Sindh and Balochistan participated in the survey have been married, with rates at 85.1% and 85.8%, respectively. This trend is consistent among both male and female respondents, with 88.6% of males and 88.9% of females reporting they are married. The figure 3 provides information about the marital status of the survey respondents. Of those who were ever been married, the majority of them indicated being currently married, with Sindh reporting 91.1% and Balochistan 94.7%, resulting in an overall total of 92.9%. Widowed respondents were fewer but still notable, with Sindh at 7.7% and Balochistan at 5.0%, averaging 6.4%. Divorced or separated respondents formed a smaller portion, with Sindh at 1.2% and Balochistan at 0.3%. Among male respondents, 96.2% were married, 3.3% were widowed, and 0.5% were divorced or separated. For female respondents, 91.4% were married, 7.6% were widowed, and 1.0% were divorced or separated.

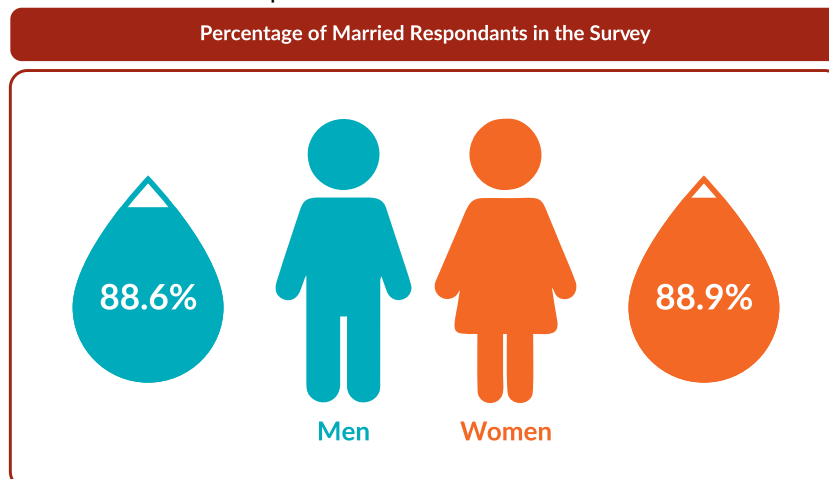


Figure 3: Percentage of married respondents in the survey

Educational Status of Respondents: Based on the survey data, educational disparities among respondents are evident across genders. The findings reveal that on average, 77.5% of respondents lack formal education, with notable variations by gender: 67.9% among males, 85.4% among females, and 91.7% among trans persons. This pattern persists regionally, with Sindh showing similar trends where 78.4% overall lack formal education, 70.6% for males, 83.3% for females, and 92.3% for transpersons. A community elder in Sindh explained, “We invest in boys because they are expected to support the family.” In Balochistan, the disparity remains, with 76.6% lacking formal education, including 65.2% of males, 87.6% of females, and 88.9% of trans persons. Geographical challenges, such as the lack of nearby schools, lack of facilities in schools and safety concerns, particularly impact girls’ education access. A parent in Balochistan remarked, “There are no schools nearby... and it is unsafe for girls to travel far.” Moreover, the gender roles and norms restrict girls’ mobility and autonomy, further limiting their educational opportunities. These figures show the urgent need for targeted educational initiatives that address gender-specific barriers to education, ensuring equitable access for all marginalized groups.

Head of Households: The baseline assessment reveals a predominant male leadership in households, with 87.3% headed by men, while women lead 8.3% of households. Moreover, children under 18 years old lead a negligible fraction, with both boys and girls each representing 0.1%. Noteworthy is the 4.2% of households led by trans individuals, all reported by respondents who identify as trans persons themselves.

Primary Source of Livelihood and Average Household Income: Respondents identified agriculture as the predominant source, with 61.4% of households relying on it, although it is significantly higher in Balochistan (80.9%) compared to Sindh (42.9%). Moreover, Livestock is another notable source, particularly in Sindh (16.3%), whereas in Balochistan, it accounts for only 2.6%. Daily wage labor is more prevalent in Sindh at 32.9%, in contrast to Balochistan (9.5%). The figure 4 provides information about the agriculture as main source of income of households. Moreover, during the survey, the respondents provided information about the income sources and monthly income of their household. According to the data, households in Sindh have an average monthly income of PKR 20,009, whereas those in Balochistan report a higher average income of PKR 22,896. The overall average monthly income for households, considering both provinces, stands at PKR 21,415; however, the average income of female respondents mentioned less income of their households as compare to male respondents.

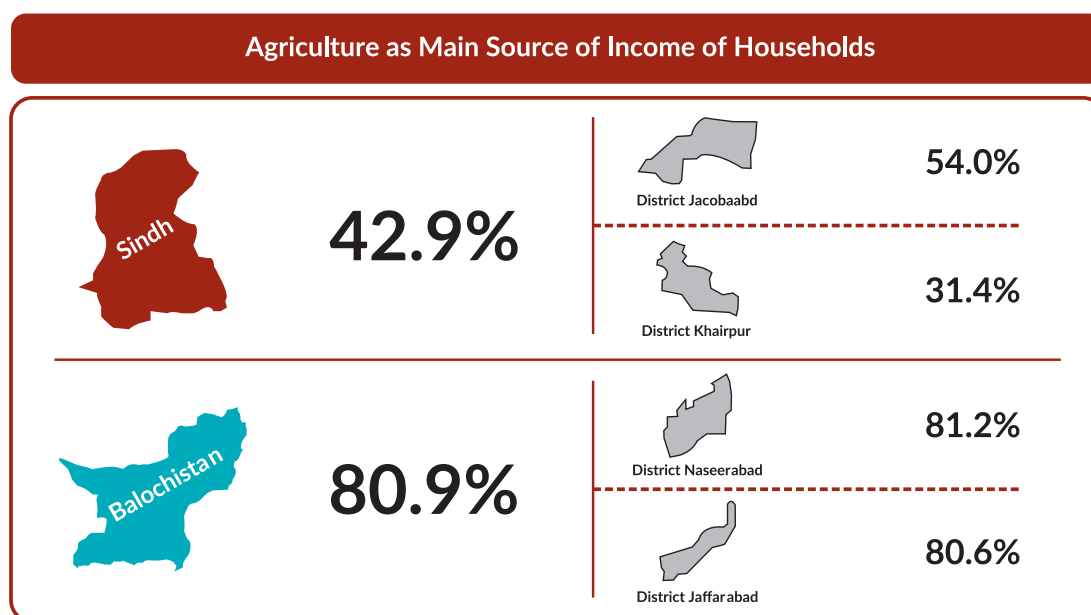
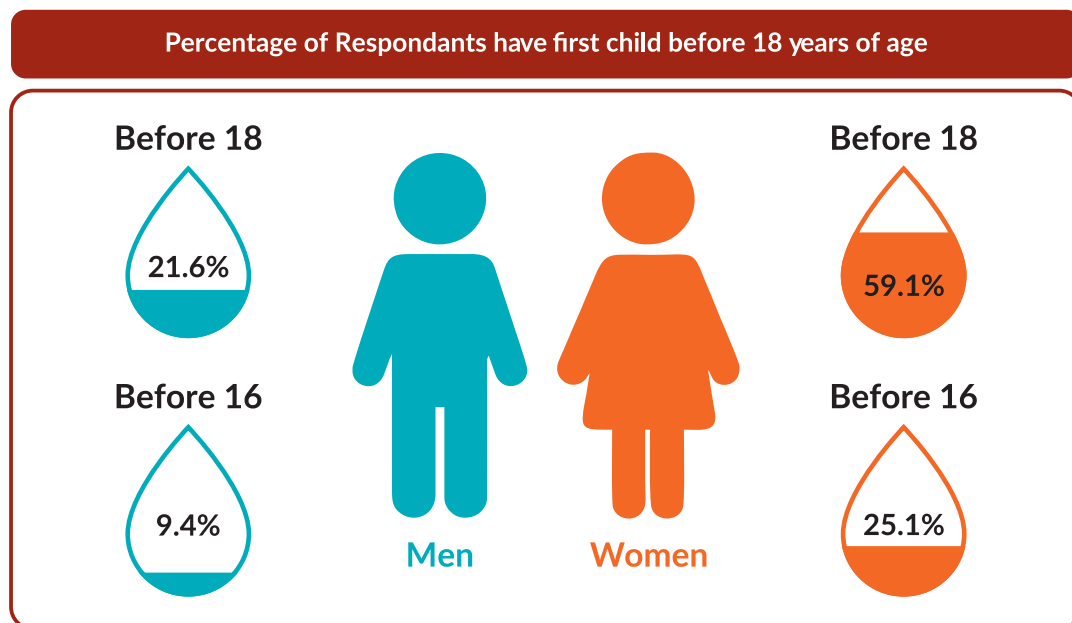


Figure 4: Percentage of households having agriculture as main source of income

4.4.2 Prevalence of CEFM

CEFM Statistics and Trends: A significant portion of marriages occur at alarmingly young ages, with 26.7% in Sindh and 40.7% in Balochistan reporting marriages before the age of 16, and 30.5% in Sindh and 20.5% in Balochistan between the ages of 16-17. Similarly, as per UNICEF report, one in three women aged 20-24 in Sindh were married before the age of 18.¹ Moreover, those women who married below 18, would have preferred to get married later if they been given the choice in decision-making. Further the young brides prefer to get married after completing their education.² The baseline survey indicates that overall, 59.2% of the respondents married before they reach 18 while in Sindh 57.2% and in Balochistan 61.2% were married before 18 years. Particularly concerning is Jaffarabad, where 72.3% of marriages occurred when the respondent was under 18 years old, highlighting a prevalent issue of CEFM in the region. Other districts like Jacobabad (64.9%), Naseerabad (51.9%), and Khairpur (49.5%) also exhibit high percentages of marriages below 18 years of age. These statistics highlight the widespread nature of CEFM, particularly among females, with 47.2% marrying before the age of 16 and 75.9% before the age of 18, highlighting a significant social issue within the surveyed population.

Early Childbirth and Reproductive Health Challenges: In addition, 91.2% of respondents reported having children, with males at 93.2% and females at 91.4%. The findings indicate a notable prevalence of early childbirth due to CEFM in Sindh and Balochistan. Overall, 17.3% of respondents had their first child before the age of 16, with 14.1% in Sindh and 20.4% in Balochistan. Such early childbirth rates are often linked to lack of awareness about reproductive health and rights, as well as inadequate family planning services in rural areas. Two out of five respondents had their first child before turning 18, with rates of 37.5% in Sindh and 43.2% in Balochistan. These figures highlight the challenges faced by young mothers, including higher risks of maternal and infant mortality and limited opportunities for personal and professional development. Additionally, 59.1% of female respondents gave birth before turning 18 as shown in the figure below, compared to 21.6% of male respondents, highlighting gender inequalities and the disproportionate burden placed on young girls in these regions. This disparity can be attributed to several factors, including cultural norms that prioritize early marriage for girls, limited access to education and healthcare, and economic pressures.



¹ United Nations Children's Fund (UNICEF). (2018). *Ending Child Marriage: Progress and Prospects*. New York: UNICEF.

² <https://asiapacific.unwomen.org/sites/default/files/Field%20Office%20ESEAAsia/Docs/Publications/2021/06/Child%20Marriage%20Costing%20Study%20Report-Pakistan-Final.pdf>

4.4.3 Knowledge

CEFM remains a critical issue in Sindh and Balochistan, Pakistan. In Sindh, the overall knowledge of respondents regarding CEFM stands at 39.0%, with males at 57.8% and females at 22.3% reflecting deep-rooted cultural practices and socio-economic pressures. Community elders in Sindh often cite traditions and the preservation of family honor as reasons for early marriages. A key informant in Sindh express concerns about the impact on girls' education, with one stating, "Our girls drop out of school early because they are married off. This cycle must end." In contrast, the knowledge of respondents from Balochistan is lower at 25.2%, with males at 34.8% and females at 12.8%. The lower figures attributed to regional variations in cultural practices and the role of interventions of government and NGOs. A community elder in Balochistan remarked, "Early marriage is common here, we need to protect our children through education and awareness campaigns." The data from specific districts further illustrates the variation. The respondents from Khairpur in Sindh have more knowledge about CEFM with 64.0% as compared to other districts Naseerabad (30.9%), Jaffarabad (19.8%), and Jacobabad (14.5%). A key informant in Naseerabad commented, "Education is key to ending early marriages. We need more resources and community engagement." Understanding the prevalence and context of CEFM in Sindh and Balochistan is crucial for developing targeted interventions. The gender-specific data reveals that males, females, and transpersons face unique challenges that must be addressed through tailored approaches. The details of the knowledge of KAP survey are provided below in table 7.

Table 7: KAP Survey – Knowledge

Category	Sub-Category	Gender	Knowledge		Total
			Yes	No	
Province	Sindh	Male	57.8%	42.2%	100.0%
		Female	22.3%	77.7%	100.0%
		Trans person	33.3%	66.7%	100.0%
		Overall	39.0%	61.0%	100.0%
	Balochistan	Male	34.8%	65.2%	100.0%
		Female	12.8%	87.2%	100.0%
		Trans person	88.9%	11.1%	100.0%
		Overall	25.2%	74.8%	100.0%
District	Jacobabad	Male	25.8%	74.2%	100.0%
		Female	1.6%	98.4%	100.0%
		Trans person	38.5%	61.5%	100.0%
		Overall	14.5%	85.5%	100.0%
	Khairpur	Male	81.6%	18.4%	100.0%
		Female	48.1%	51.9%	100.0%
		Trans person	23.1%	76.9%	100.0%
		Overall	64.0%	36.0%	100.0%
	Naseerabad	Male	41.4%	58.6%	100.0%
		Female	20.5%	79.5%	100.0%
		Overall	30.9%	69.1%	100.0%
	Jaffarabad	Male	28.6%	71.4%	100.0%
		Female	5.3%	94.7%	100.0%
		Trans person	88.9%	11.1%	100.0%
		Overall	19.8%	80.2%	100.0%
Overall		Male	46.0%	54.0%	100.0%
		Female	17.6%	82.4%	100.0%
		Trans person	43.8%	56.2%	100.0%

Awareness of CEFM: A significant portion of the respondents (41.4%) does not perceive CEFM as a concern, with notable regional differences, especially in Balochistan where 52.5% of respondents share this sentiment. Those who are aware such as a community leader from Sindh emphasized, “**Early marriages are stealing our children’s future**”. From gender perspective as depicted in figure 5, Males appear to be more cognizant of the problems associated with CEFM compared to females, with 65% acknowledging it as an issue. This greater awareness among males, as illustrated by a participant who noted, “**I witness the effects on cousins who could not pursue their goals due to early marriage,**” suggests a growing recognition of the adverse consequences of CEFM. Among females, 52.9% view CEFM as problematic, indicating a lesser degree of concern compared to their male counterparts. This discrepancy is attributed to the socio-cultural dynamics where women are often more directly affected by early marriages but might have limited platforms to voice their concerns. This signals a changing stance among males in acknowledging the adverse effects of CEFM, potentially influencing community norms. Cultural traditions such as “**vani**” and “**swara**” continue to perpetuate early marriages as a means to settle disputes or debts.¹ Balochistan faces similar challenges with the highest rates of child marriages in Pakistan. In many Baloch communities, early marriages are seen as a way to protect family honor and control female sexuality. Furthermore, the lack of educational infrastructure and opportunities for girls in Balochistan contributes to the perpetuation of this practice²

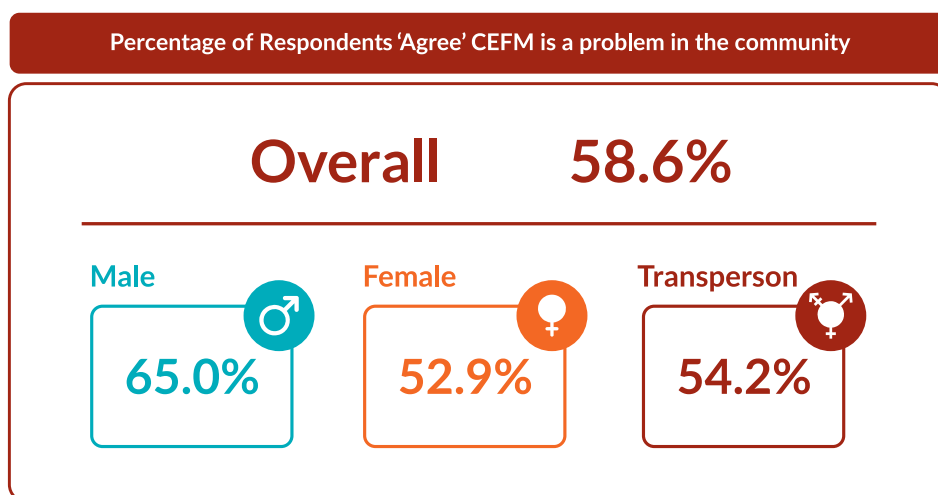


Figure 5: Percentage of respondents 'agree' CEFM is a problem in the community

Awareness about decision-making in marriages: In Sindh and Balochistan, understanding local perspectives on marriage decision-making reveals different dynamics. Overall, three in five respondents believe boys should have the primary responsibility for deciding their marriage, reflecting a shift towards individual autonomy. However, 42.7% still advocate for family or community involvement in this decision, indicating persistent traditional influence. A boy from Sindh asserted, “**We should have the right to decide our future.**” There is a noticeable gap in opinions regarding girls’ autonomy in marriage decisions. While 24.1% acknowledge the importance of girls deciding the timing and manner of their marriage, a significant majority, accounting for 75.9%, still adhere to traditional norms, restricting girls’ decision-making power. A girl from Balochistan said, “**How can I decide for myself when my family is there.**” Moreover, A trans person said during the FGD, “**Girls should have equal say in their life choices, just like boys,**” reflecting a push for gender equality. The figure 6 and figure 7 provides responses of the community members regarding the individual autonomy in marriage decision-making.

¹ Jaffar, R. (2020). *Child Marriage in Pakistan: A Critical Analysis of the Law and Socio-Cultural Factors*. *Journal of Social Welfare and Human Rights*.
² Khan, A. (2017). *The Status of Women in Balochistan: Issues and Challenges*. *Islamabad Policy Research Institute Journal*

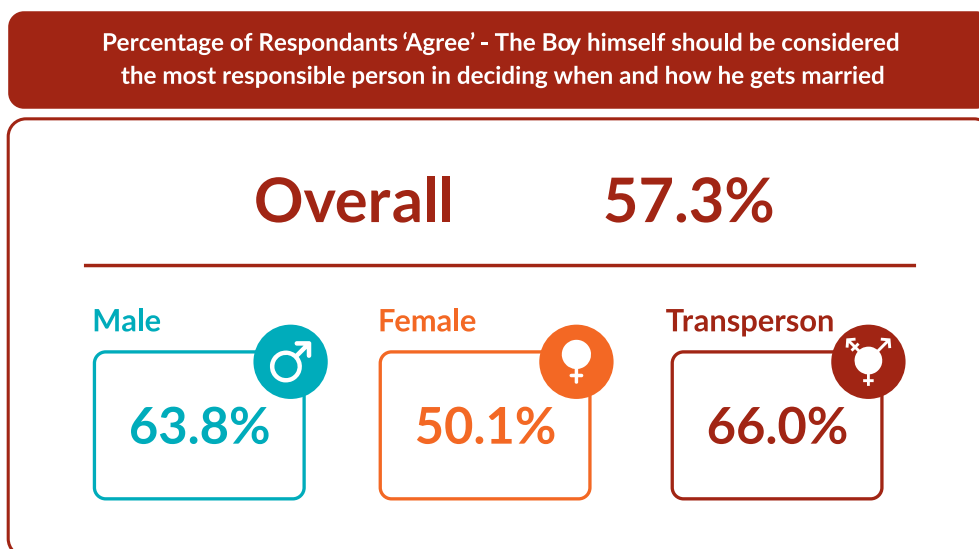


Figure 6: Percentage of respondents 'Agree' the boy himself should be considered the most responsible person in deciding when and how he gets married

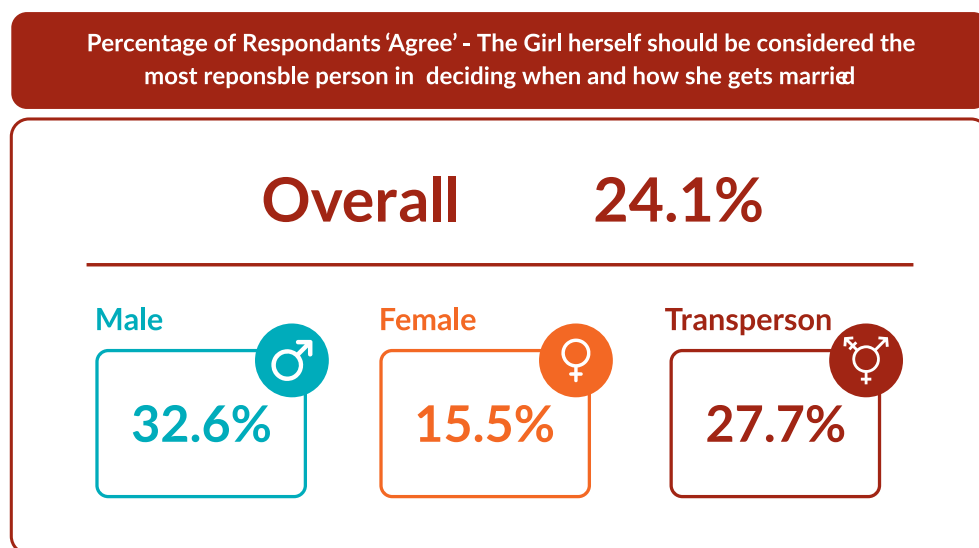


Figure 7: Percentage of respondents 'Agree' the girl herself should be considered the most responsible person in deciding when and how he gets married

Knowledge of Early Marriages impacts on Education: Based on the findings, a significant number of children respondents (70.3%) agree that early marriage impacts education. A boy from Sindh remarked, "Marrying early often means dropping out of school, and go to fields." Moreover, the prevalence of early marriages in Sindh is linked to low levels of female literacy and education, with many families prioritizing marriage over schooling for girls. Studies by Baloch and Ahmed (2018) suggest that education plays a critical role in delaying marriages, but access to quality education remains a significant challenge in both provinces. Initiatives to provide vocational training and economic opportunities for girls and women are recommended as effective strategies to end early marriages. This highlights the effects of early marriage on educational attainment and child labor. The *table 8* provides responses of the children.



Table 8: Marrying before the age of 18 affects boy/girl education/schooling.

Respondent Response	Children		Total
	Boys	Girls	
Agree	87.4%	53.1%	70.3%
Maybe	6.3%	21.9%	14.1%
Disagree	6.3%	25.0%	15.6%

Knowledge about Appropriate Marrying Age: In areas such as Jacobabad, Khairpur, and Naseerabad, a significant portion of the community, including men, women, and transgender individuals, adhere to the notion that 18 years marks the appropriate age for boys to marry, indicating a growing acknowledgment and embrace of legal marriage age standards. However, in Jaffarabad, there persists a prevalent inclination towards younger ages, predominantly 15 and 16 years, implying the persistent prevalence of early marriage in that locality. A respondent from Sindh expressed, “Boys are perceived as eligible for marriage when they are financially capable of providing [financial support or resources],” shedding light on economic situation and societal anticipations influencing marriage age. Similarly, in various districts like Jacobabad, Khairpur, and Naseerabad, opinions diverge on the suitable age for a girl to marry, with most suggesting 18 years, in line with the law. However, in Jaffarabad, the prevailing notion tends towards 15 years, indicating the persistence of early marriages. A substantial portion (58.5%) supports girls marrying before 18, particularly pronounced in Balochistan (59.4%). A girl from Balochistan mentioned, “Girls are often married off early to reduce the family’s burden.” This shows the social pressures fueling early marriages, necessitating support mechanisms in education and finance. Moreover, the qualitative analysis provides insights that religion plays an important role in influencing individual’s belief on early marriages. A study mentioned that in Pakistan where Sharia law bears a greater influence, girls can legally marry at age 15 and 16.¹ Gender-wise, a higher percentage of females (68.2%) favor early marriage, viewing it as a protective measure, revealing entrenched yet detrimental social norms requiring educational and community-based interventions. District-wise data reveals significant endorsement in Jaffarabad (75.6%) for underage marriages, with a local expressing, “Early marriage is a tradition here, it is in our culture.”

Knowledge of Health Implications of CEFM: Overall, during a survey, 41.0% of the respondents mentioned CEFM leads to mental and physical health challenges. From gender perspective, 46.2% of males, 34.6% of females, and 54.2% of trans persons acknowledge the health risks associated with early marriages. A trans respondent emphasized, “We see many young girls suffering due to early marriages, which affects their life.” According to a research study, women who got married at early age are more likely to suffer from symptoms of Post-Traumatic Stress Disorder (PTSD) and depression.² In Sindh and Balochistan, respondents mentioned concerns about the health issues because of early marriages for girls especially, with 49.8% and 31.8% respectively highlighting these worries. A girl from Balochistan shared, “Early marriage often results in health issues because girls are not physically or mentally ready.” However, despite these issues, a majority remains unaware of these challenges, indicating a significant knowledge gap. Moreover, a resident of Khairpur noted, “We have observed many cases where young brides face severe health problems related to child delivery.” The figure 8 depicts the responses of the community members regarding the mental and physical health challenges due to CEFM.

1 https://www.icrw.org/wp-content/uploads/2016/10/Child_marriage_paper-in-South-Asia.2013.pdf

2 [https://pjer.org/index.php/pjer/article/download/515/179/831#:~:text=Child%20brides%2C%20their%20children%20and,Disorder%20\(PTSD\)%20and%20depression.](https://pjer.org/index.php/pjer/article/download/515/179/831#:~:text=Child%20brides%2C%20their%20children%20and,Disorder%20(PTSD)%20and%20depression.)

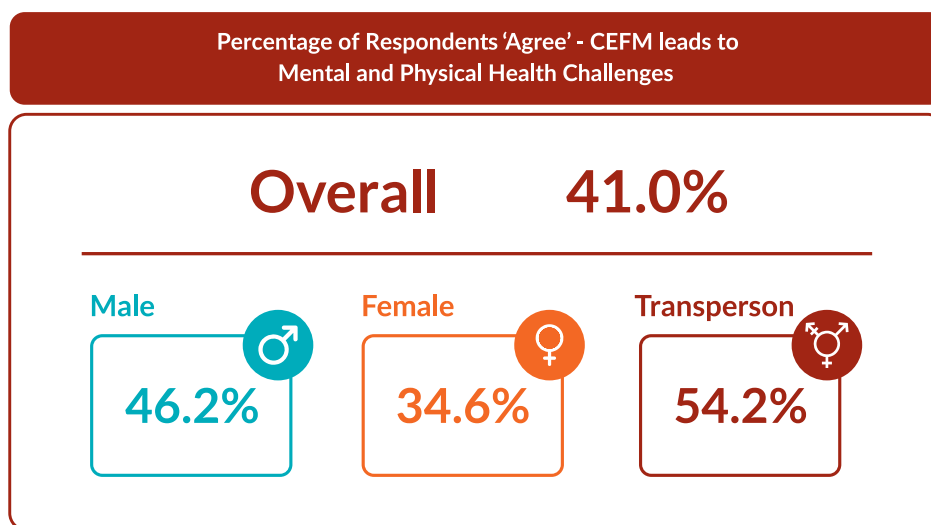


Figure 8: Percentage of respondents 'Agree' CEFM leads to Mental and Physical Health Challenges

Knowledge of CEFM as a form of Exploitation: Overall, 45.8% of the respondents mentioned child marriage is a form of exploitation or violence. In Sindh, 53.4% of respondents view child marriage as a form of exploitation or violence, while in Balochistan, only 37.8% share this view. A respondent from Sindh stated, “The resigned silence of the child bride reveals her profound sorrow.” Because of lack of awareness only 35.7% of females considered early marriages as a form of violence as compared to 55.6% of males. A male respondent noted, “It’s unfair to force a child into such commitments.” The figure 9 provides insights about community members considering child marriage as a form of exploitation or violence.

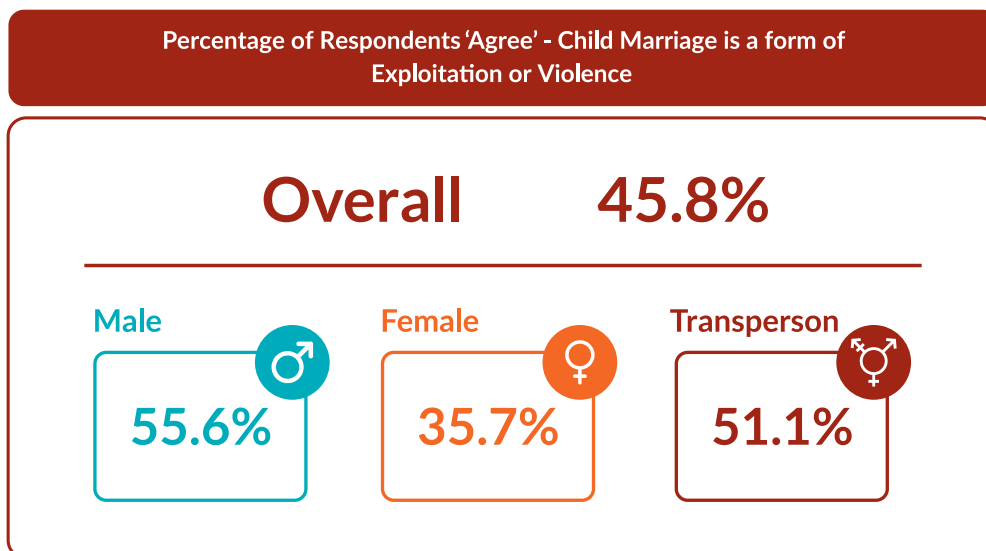


Figure 9: Percentage of respondents 'Agree' Child marriage is a form of exploitation or violence

Knowledge of Consequences of CEFM: In Sindh, 48.9% believe early marriages have consequences on children, while only 29.7% stated this in Balochistan. Gender responses show 47.8% of males and 44.7% of trans persons acknowledge the consequences, compared to only 30.9% of females. A male respondent said, “If you want to marry young it means you want to stop your growth and prospects.” Similarly, a respondent from Khairpur said, “Early pregnancies [because of early marriages] sometimes result in the death of the child or the mother, both of which are equal loss for the whole family.” The table 9 provides awareness of the community members about the consequences of CEFM on a child.



Table 9: Do you think child early and forced marriages have consequences on a child?

Category	Sub-Category	Gender	Respondent Response		Total
			Yes	No	
Province	Sindh	Male	61.0%	39.0%	100.0%
		Female	40.3%	59.7%	100.0%
		Trans person	31.6%	68.4%	100.0%
		Overall	48.9%	51.1%	100.0%
	Balochistan	Male	35.2%	64.8%	100.0%
		Female	21.2%	78.8%	100.0%
		Trans person	100.0%	0.0%	100.0%
		Overall	29.7%	70.3%	100.0%
District	Jacobabad	Male	23.7%	76.3%	100.0%
		Female	11.6%	88.4%	100.0%
		Trans person	34.6%	65.4%	100.0%
		Overall	18.5%	81.5%	100.0%
	Khairpur	Male	88.8%	11.2%	100.0%
		Female	76.0%	24.0%	100.0%
		Trans person	25.0%	75.0%	100.0%
		Overall	80.1%	19.9%	100.0%
	Naseerabad	Male	41.4%	58.6%	100.0%
		Female	29.5%	70.5%	100.0%
		Overall	35.4%	64.6%	100.0%
	Jaffarabad	Male	29.4%	70.6%	100.0%
		Female	13.2%	86.8%	100.0%
		Trans person	100.0%	0.0%	100.0%
		Overall	24.4%	75.6%	100.0%
Overall		Male	47.8%	52.2%	100.0%
		Female	30.9%	69.1%	100.0%
		Trans person	44.7%	55.3%	100.0%
		Overall	39.5%	60.5%	100.0%

Children Knowledge of CEFM Impacts on Girls' Health: Moreover, among children, 43.8% of the children agree that early marriage impacts girls' health. Early marriages lead to early pregnancies, which pose significant health risks for young girls. Complications during pregnancy and childbirth are higher among adolescents, leading to increased maternal and infant mortality rates.¹ Another report mentioned that child born to a mother under the age of 19 has a greater probability to have a still born or the baby dies within the first year. Moreover, those who survived have a significant chance of being born with low birth weights and have other health complications.² A girl from Balochistan remarked, "Early pregnancies and domestic responsibilities affect our physical and mental well-being." This indicates an awareness among

¹ Nasrullah, M., Zakar, R., Zakar, M. Z., & Krämer, A. (2014). *Girl Child Marriage and Its Impact on Health in Pakistan*.
² <https://www.las.org.pk/wp-content/uploads/2021/10/Final-Gap-Paper-English-July-29-2021.pdf>

children of the health risks associated with early marriage, pointing to the importance of integrating health education into community programs. The figure 10 provides children responses to the statement whether CEFM impacts the Girls' health.

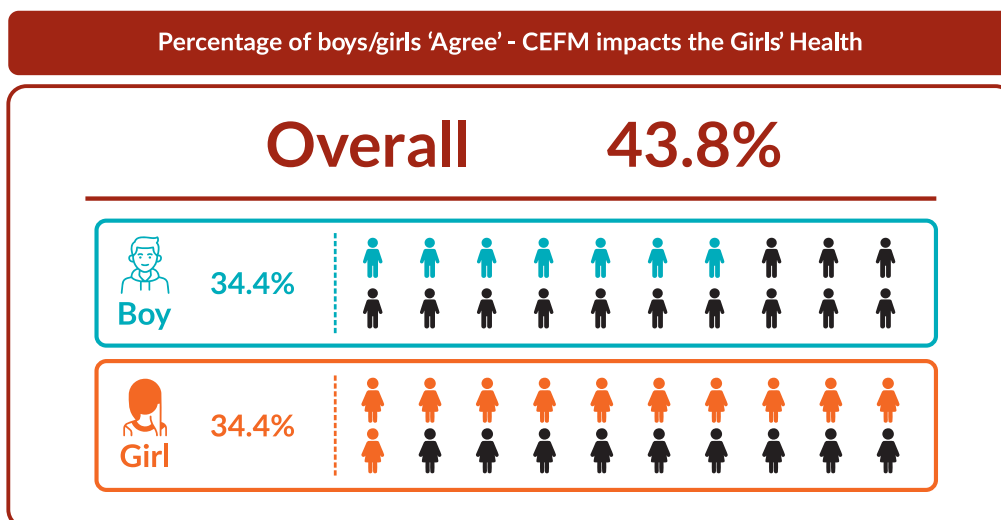


Figure 10: Percentage of boys/girls 'Agree' CEFM impacts the Girls' Health

Awareness of Laws prohibiting CEFM (Adults): Only 30.7% of respondents are aware of the law prohibiting child marriages, with higher awareness in Sindh (42.1%) compared to Balochistan (18.7%). This shows that respondents were not aware of any law regarding CEFM as two in three indicates they have no knowledge of any law prohibiting CEFM. A respondent from Sindh mentioned, "I heard about the law, but I don't know its details." This also reflects that even those who are aware of the law have no clue about its details like definition of CEFM, consequences and punishments. From gender perspective, 40.6% of males are aware of the law compared to 21.4% of females. A male respondent noted, "We need to educate our communities about these laws to protect our children." The figure 11 provides awareness of the community members regarding the law prohibiting marriage of children under 18 years.

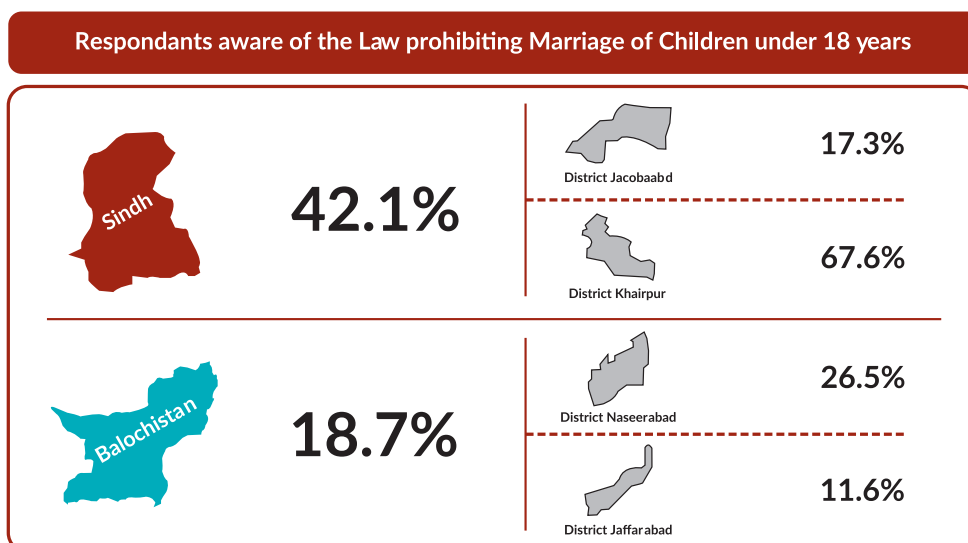


Figure 11: Respondents aware of the Law prohibiting marriage of children under 18

Awareness of Laws prohibiting CEFM (Children): Among children, two out of five said they were aware of such a law. Boys and girls who knew about the law constituted 43.8% and 40.6%, respectively. A boy from Balochistan remarked, “We learned about it in school, but many do not take it seriously.” This highlights a partial understanding of legal restrictions, with a need for emphasizing the importance and enforcement of these laws. The figure 12 provides responses of the children regarding the awareness of the law that exists in the province which restricts CEFM.

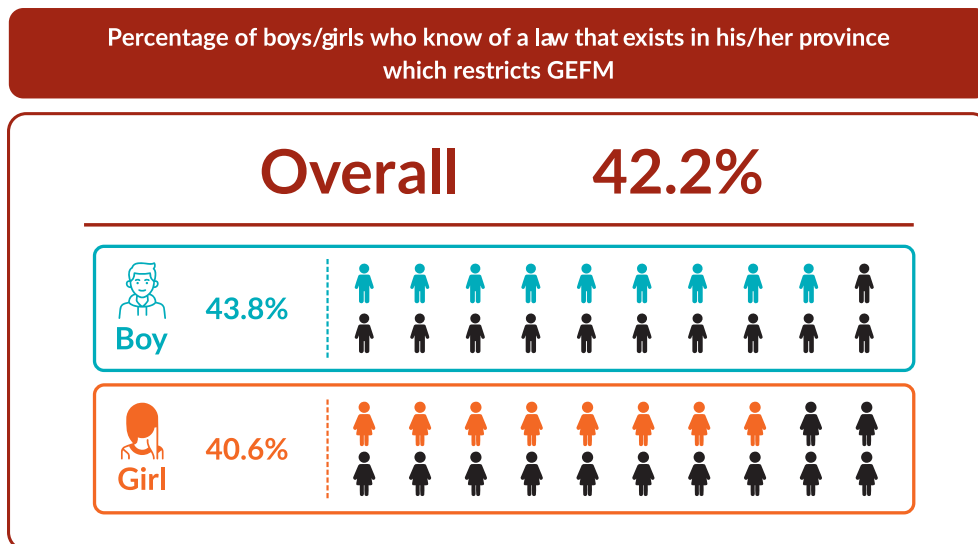


Figure 12: Percentage of boys/girls who know of a law regarding CEFM that exists in his/her province

Awareness of Complaint Mechanisms for CEFM: Awareness of how to file a complaint is low, with only 31.6% knowing the process. A respondent from Balochistan said, “We do not know who to approach if such an issue arises.” According to a report, less than three percent of cases reported in Balochistan; while majority dealt within the community.¹ This shows a need for educating communities about reporting mechanisms and support. Males have higher awareness (44.0%) compared to females (19.8%). The greater exposure and access to males in comparison to females reflects in the responses. The figure 13 provides responses of the community members regarding knowledge of a complaint mechanism of CEFM.

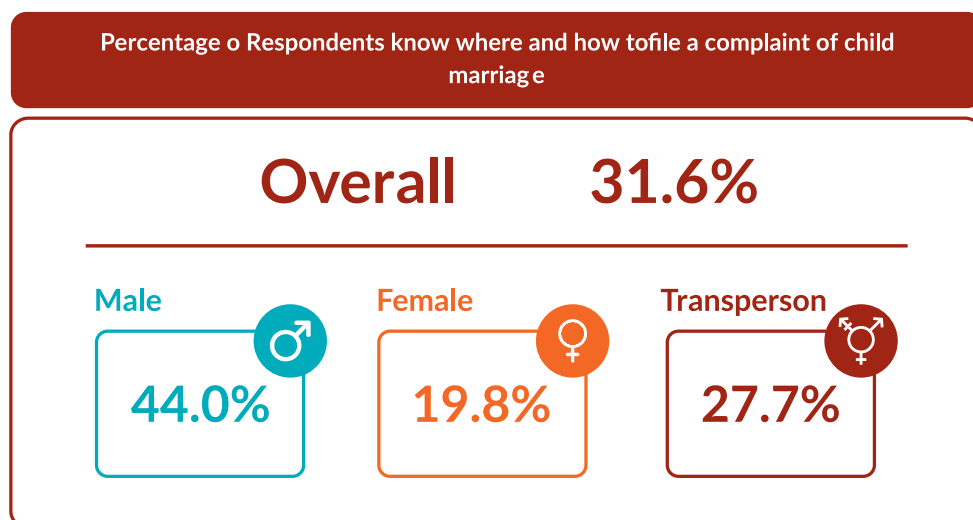


Figure 13: Percentage of Respondents who know where and how to file a complaint of child marriage

¹ https://pakistan.unfpa.org/sites/default/files/pub-pdf/unfpa_pea_balochistan_report_final.pdf#page=86&zoom=100,92,425

4.4.4 Attitude

The findings reveal the overall attitude of respondents towards ending or restricting CEFM in Sindh and Balochistan provide a stark gender disparity and regional variation. Data shows 27.1% of the overall respondents have positive attitude towards ending CEFM with males (34.8%) and females (20.0%). The respondents from Khairpur in Sindh are more tilted towards ending CEFM with 49.6% as compared to other districts Naseerabad (27.8%), Jaffarabad (20.7%), and Jacobabad (10.9%). A Key Informant express concerns stating, “Early marriage is a mindset which opposes right to education. It is crucial to change these mindsets.” Community elders are divided between preserving tradition and supporting change, as exemplified by an elder from Jaffarabad who remarked, “Our traditions are important, but we must also think about the future of our children.” Children, especially girls, prioritize education over early marriage, with a young girl from Balochistan sharing, “I want to continue my studies and become a teacher. Getting married now would end my dreams.” These insights highlight the need for targeted interventions addressing cultural norms, gender dynamics, and educational opportunities to end CEFM effectively in diverse community contexts across Sindh and Balochistan. The details of the attitude of KAP survey are provided below in table 10.

Table 10: KAP Survey – Attitude

Category	Sub-Category	Gender	Attitude		Total
			Yes	No	
Province	Sindh	Male	36.7%	63.3%	100.0%
		Female	27.5%	72.5%	100.0%
		Trans person	7.7%	92.3%	100.0%
		Overall	30.0%	70.0%	100.0%
	Balochistan	Male	33.0%	67.0%	100.0%
		Female	12.4%	87.6%	100.0%
		Trans person	88.9%	11.1%	100.0%
		Overall	24.1%	75.9%	100.0%
District	Jacobabad	Male	10.8%	89.2%	100.0%
		Female	11.6%	88.4%	100.0%
		Trans person	7.7%	92.3%	100.0%
		Overall	10.9%	89.1%	100.0%
	Khairpur	Male	56.0%	44.0%	100.0%
		Female	47.1%	52.9%	100.0%
		Trans person	7.7%	92.3%	100.0%
		Overall	49.6%	50.4%	100.0%
	Naseerabad	Male	35.1%	64.9%	100.0%
		Female	20.5%	79.5%	100.0%
		Overall	27.8%	72.2%	100.0%
	Jaffarabad	Male	31.1%	68.9%	100.0%
		Female	4.4%	95.6%	100.0%
		Trans person	88.9%	11.1%	100.0%
		Overall	20.7%	79.3%	100.0%
Overall		Male	34.8%	65.2%	100.0%
		Female	20.0%	80.0%	100.0%
		Trans person	22.9%	77.1%	100.0%
		Overall	27.1%	72.9%	100.0%



Attitude towards Ending CEFM: Only a small fraction, 8.8%, advocate for ending CEFM, indicating a reluctance to abandon this harmful practice despite its recognition as problematic. Echoing this sentiment, a respondent from Balochistan highlighted the grip of tradition, saying, “**While we know it is an issue, traditions are hard to break.**” Across all surveyed regions, 87.5% of male respondents oppose stopping CEFM. On the other hand, among female respondents, 96.1% oppose stopping CEFM. This high opposition among females indicates a strong cultural conditioning where early marriage is seen as inevitable or necessary, possibly due to economic or social pressures. The widespread opposition among males highlights the pervasive influence of patriarchal norms and the role of men in perpetuating early marriage practices. This highlights the barrier posed by deeply entrenched social norms in translating awareness into action. Notably, among different gender groups, trans persons exhibit the highest inclination (20.8%) towards discontinuing CEFM, with one remarking, “**We understand the struggles of forced decisions better than others.**” This insight shows the potential for their unique perspective to inform advocacy efforts as their unique experiences of marginalization and forced decisions regarding medication, leaving homes and abandoning social gatherings foster a deep empathy and a broader understanding of the importance of personal autonomy and freedom. The table 11 provides different views about stopping CEFM.

Table 11: Do you think Child Early and Forced Marriage should be stopped?

Category	Sub-Category	Gender	Respondent Response		Total
			Yes	No	
Province	Sindh	Male	5.5%	94.5%	100.0%
		Female	0.0%	100.0%	100.0%
		Trans person	5.1%	94.9%	100.0%
		Overall	2.9%	97.1%	100.0%
	Balochistan	Male	19.1%	80.9%	100.0%
		Female	8.0%	92.0%	100.0%
		Trans person	88.9%	11.1%	100.0%
		Overall	15.1%	84.9%	100.0%
District	Jacobabad	Male	12.9%	87.1%	100.0%
		Female	0.0%	100.0%	100.0%
		Trans person	7.7%	92.3%	100.0%
		Overall	5.6%	94.4%	100.0%
	Khairpur	Male	0.0%	100.0%	100.0%
		Female	0.0%	100.0%	100.0%
		Trans person	0.0%	100.0%	100.0%
		Overall	0.0%	100.0%	100.0%
	Naseerabad	Male	17.1%	82.9%	100.0%
		Female	13.4%	86.6%	100.0%
		Overall	15.2%	84.8%	100.0%
	Jaffarabad	Male	21.0%	79.0%	100.0%
		Female	2.6%	97.4%	100.0%
		Trans person	88.9%	11.1%	100.0%
		Overall	14.9%	85.1%	100.0%
Overall		Male	12.5%	87.5%	100.0%
		Female	3.9%	96.1%	100.0%
		Trans person	20.8%	79.2%	100.0%
		Overall	8.8%	91.2%	100.0%

Attitude towards CEFM (Children): Moreover, one in three children view early marriage as acceptable. A boy from Sindh mentioned, *"It is what we have always seen in our families."* It is also reflected in the figure 14, with 43.8% of boys and 28.1% of girls agreeing that marrying before 18 is acceptable.

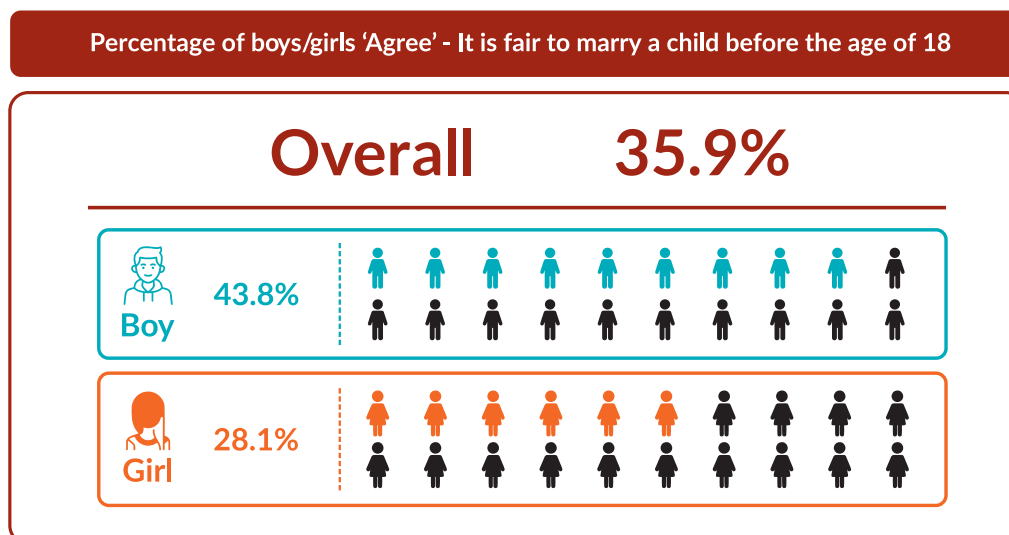


Figure 14: Percentage of boys/girls 'agree' it is fair to marry a child before the age of 18

Community Attitude towards efforts against CEFM: Based on the findings presented, it is evident that a significant majority of 71.3% express disagreement or complete disagreement with community appreciation of efforts aimed at discouraging CEFM. A teacher from Balochistan shared, *"Often, efforts to stop early marriages are met with resistance and hostility."* This reflects a challenging atmosphere for advocates, emphasizing the urgency to shift social norms and beliefs. Gender disparities further complicate these efforts, with 79.1% of females in comparison to 64.3% of males opposing interventions against CEFM. A male community worker remarked, *"Men in our area see such efforts [CEFMs related efforts] as unnecessary interference,"* suggesting the necessity for targeted interventions addressing male practices. The table 12 provides community practices about NGOs and other stakeholders who discourage CEFM.

Table 12: Community appreciates those (NGOs, community leaders, teachers, or religious people, community members, and others) who discourage child early and forced marriage, what do you think of this statement?

Category	Sub-Cate- gory	Gender	Respondent Response						Total
			Completely Disagree	Disagree	Neutral	Agree	Completely Agree	Preferred not to say	
Province	Sindh	Male	36.7%	40.4%	7.3%	10.1%	2.3%	3.2%	100.0%
		Female	27.0%	51.5%	8.6%	6.9%	2.6%	3.4%	100.0%
		Transperson	23.1%	51.3%	17.9%	7.7%	0.0%	0.0%	100.0%
		Overall	31.0%	46.5%	8.8%	8.4%	2.2%	3.1%	100.0%
	Balochistan	Male	10.0%	42.2%	16.5%	27.4%	3.0%	0.9%	100.0%
		Female	9.3%	70.4%	4.0%	9.3%	7.1%	0.0%	100.0%
		Trans person	0.0%	11.1%	0.0%	88.9%	0.0%	0.0%	100.0%
		Overall	9.5%	55.3%	10.1%	19.8%	4.9%	0.4%	100.0%

District	Jacobabad	Male	36.6%	38.7%	4.3%	9.7%	3.2%	7.5%	100.0%
		Female	30.2%	53.5%	7.0%	0.8%	3.1%	5.4%	100.0%
		Trans person	15.4%	50.0%	23.1%	11.5%	0.0%	0.0%	100.0%
		Overall	31.0%	47.6%	7.7%	5.2%	2.8%	5.6%	100.0%
	Khairpur	Male	36.8%	41.6%	9.6%	10.4%	1.6%	0.0%	100.0%
		Female	23.1%	49.0%	10.6%	14.4%	1.9%	1.0%	100.0%
		Trans person	38.5%	53.8%	7.7%	0.0%	0.0%	0.0%	100.0%
		Overall	31.0%	45.5%	9.9%	11.6%	1.7%	0.4%	100.0%
	Naseerabad	Male	8.1%	53.2%	16.2%	18.0%	4.5%	0.0%	100.0%
		Female	3.6%	70.5%	3.6%	9.8%	12.5%	0.0%	100.0%
		Overall	5.8%	61.9%	9.9%	13.9%	8.5%	0.0%	100.0%
	Jaffarabad	Male	11.8%	31.9%	16.8%	36.1%	1.7%	1.7%	100.0%
		Female	14.9%	70.2%	4.4%	8.8%	1.8%	0.0%	100.0%
		Trans person	0.0%	11.1%	0.0%	88.9%	0.0%	0.0%	100.0%
		Overall	12.8%	49.2%	10.3%	25.2%	1.7%	0.8%	100.0%
Overall		Male	23.0%	41.3%	12.1%	19.0%	2.7%	2.0%	100.0%
		Female	18.3%	60.8%	6.3%	8.1%	4.8%	1.7%	100.0%
		Trans person	18.8%	43.8%	14.6%	22.9%	0.0%	0.0%	100.0%
		Overall	20.5%	50.8%	9.4%	13.9%	3.6%	1.8%	100.0%

Parental Influence and Children's Acceptance of CEFM (Children): Many children, especially girls, feel compelled to accept CEFM primarily to comply with their parents' wishes, as expressed by a girl from Sindh: *"We do not have a choice but to follow our parents' wishes."* The data in figure 15 highlights this sentiment, with 81.3% of girls and 46.9% of boys agreeing to CEFM, citing parental authority as the driving force behind their decision. This indicates a significant gap in children's autonomy, with familial expectations overshadowing individual desires.

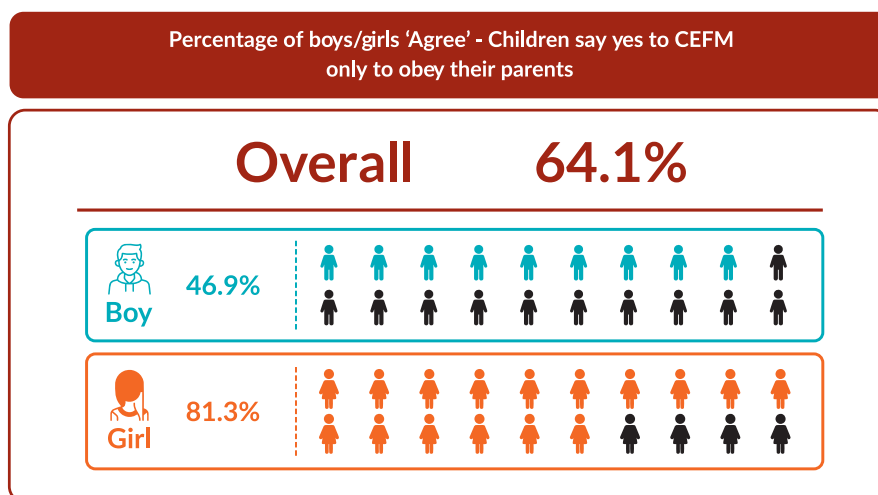


Figure 15: Percentage of boys/girls 'Agree' children say yes to CEFM only to obey their parents

Attitude towards Marriage Decision-making (Children): During the FGDs with children, only half (51.6%) of the children agree that boys and girls should have a say in their marriage decisions. A girl from Sindh commented, “Having a say in our marriage is important for our happiness.” The figure 16 provides insights of the boys and girls responses regarding their say in who and when they will marry.

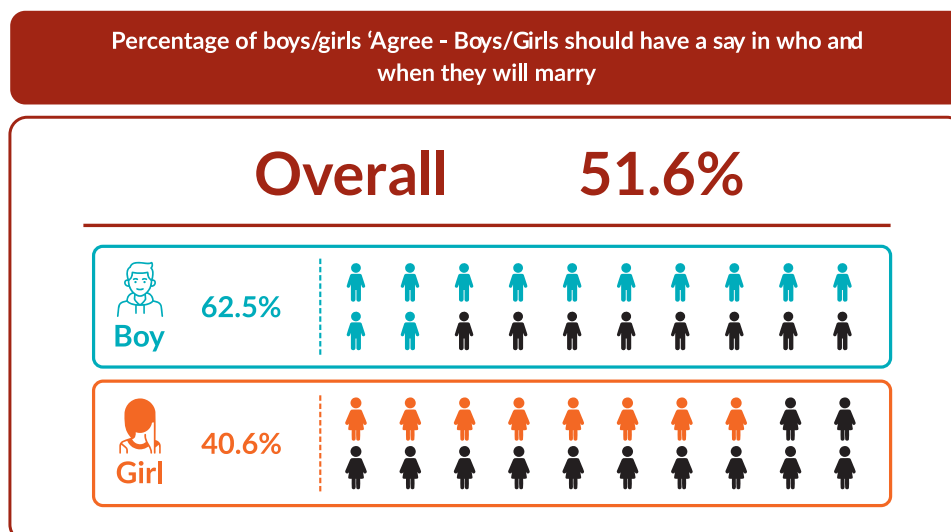


Figure 16: Percentage of boys/girls 'Agree' boys/girls should have a say in who and when they will marry

Attitude towards Education's role in Ending CEFM (Children): Overall, three out of four children agree that education is crucial in ending CEFM. A boy from Sindh remarked, “Education reduces the pressure to marry early.” This reflects a strong awareness of the transformative power of education in altering attitudes and practices related to early marriages. Moreover, a research paper indicated that out-of-school girls are more likely to get married earlier as compared to school going girls¹. The figure 17 illustrates the boys and girls responses regarding the education role in ending CEFM.

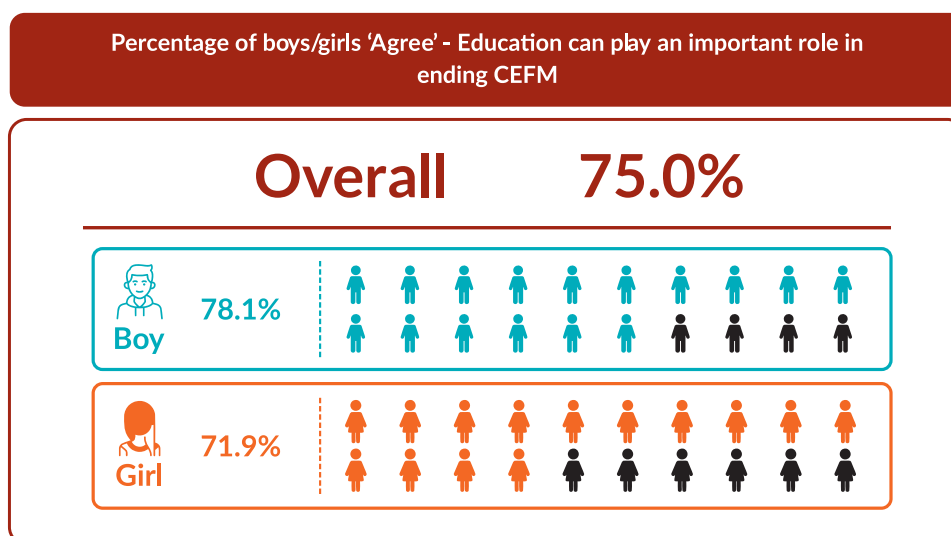


Figure 17: Percentage of boys/girls 'Agree' education can play an important role in ending CEFM

¹ <https://plhr.org.pk/issues/v5/2/child-marriages-in-pakistan-causes-consequences-and-a-way-forward.pdf>

Attitude towards CEFM and Traditional Roles: Traditional gender roles and societal expectations continue to shape early marriage practices in Sindh and Balochistan. Communities are closely linked, and people are expected to follow these norms. For girls, this often means marrying at a young age. Those who marry later are often ridiculed and seen as un-marriageable¹ A community elder in Sindh said, "A girl's value is in maintaining a household and raising children. If she marries late, her prospects and her family's honor reduce." A mother in Balochistan added, "We protect our daughters by marrying them early to ensure they remain pure and respected." These views show how girls are pressured to marry young. The focus on marriage and motherhood limits their chances for education and growth. This expectation keeps the cycle going, where a girl's worth is measured by her marital status, keeping gender inequality persists.

Attitude towards CEFM as Safety to a Girl: Despite some awareness regarding the consequences of CEFM on health and education among children, responses are mixed regarding marrying before the age of 18 provides safety to a girl, with 32.8% of children agreeing that early marriage provides safety, 31.3% maybe, and 35.9% disagreeing. Boys are more likely to agree with this statement, with 46.9% of the boys agreeing compared to only 18.8% of girls. However, a boy from Sindh stated, "It [CEFM] often exposes girls to more risks. Sometimes the husband punishes his wife and she simply obey him without any ifs and buts." This indicates that, rather than providing safety, CEFM often places girls in vulnerable positions, exposing them to various mental and physical health risks. As per report girls married before the age of 15 are more likely to have experienced either physical or sexual intimate partner violence than those married after 18.2 Marriage often results in girls dropping out of school, limiting their educational and employment opportunities. This perpetuates the cycle of poverty and dependence.³ Forced marriages can lead to severe psychological trauma, including depression and anxiety. The lack of autonomy and consent in these marriages exacerbates the mental health issues faced by young brides.⁴ The table 13 provides insights about marrying before the age of 18 provides safety to a girl.

Table 13: Marrying before the age of 18 provides safety to a girl.

Respondent Response	Children		Total
	Boys	Girls	
Agree	46.9%	18.8%	32.8%
Maybe	21.9%	40.6%	31.3%
Disagree	34.4%	37.5%	35.9%

Attitude towards CEFM related Laws: Overall, 67.7% respondents believe that the laws are not effective, with higher disagreement in Balochistan (71.4%). A respondent from Sindh stated, "Laws exist, but enforcement is weak." Gender responses show similar dissatisfaction, with 68.0% of males and 67.6% of females disagreeing. A female respondent noted, "The laws are there on TV and paper only." This shows that both genders and different regions perceive a gap between legislation and its implementation. The figure 18 provides insights about the effectiveness of the existing government laws regarding preventing CEFM. Similarly, only 20.3% of children stated authorities take action against those who are involved in CEFM. A girl from Sindh shared, "Authorities rarely intervene unless there is significant pressure from above." This suggests a lack of trust in law enforcement's role in preventing CEFM.

¹ <https://www.iccwtnispncanarc.org/upload/pdf/4408025332Child-Marriage%20in%20Pakistan.pdf>

² <https://www.girlsnotbrides.org/learning-resources/child-marriage-and-health/gender-based-violence-and-child-marriage/>

³ Parveen, S., & Das, A. (2018). Socio-Economic Factors and Early Marriage in Pakistan. *Economic Affairs*.

⁴ Khan, N. (2019). Psychological Impact of Forced Marriages on Young Girls in Pakistan. *Journal of Psychology and Behavioral Sciences*.

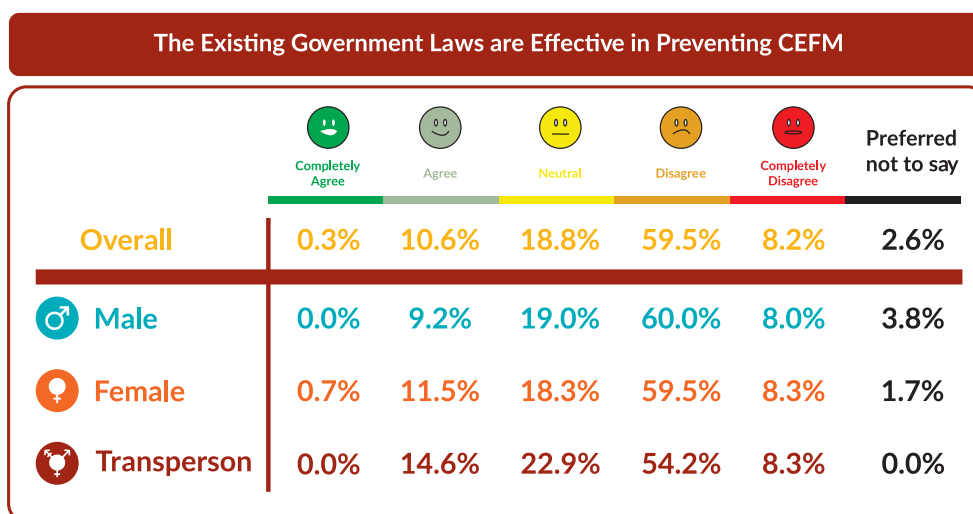


Figure 18: The Existing Government Laws are effective in preventing CEFM

Attitude towards Marriage and Birth Registration: The Muslim Family Laws Ordinance (MFLO), 1961 mandates that every marriage in Pakistan must be registered through the Nikah Registrar at Union Council. If failed to register, penalties were also provided under the MFLO; however, the implementation is weak. The survey also mentioned that overall, only one in four respondents stated that marriages are documented, with higher rates in Sindh (39.5%) than Balochistan (11.0%). A respondent from Sindh stated, "Registration is not a common practice here," indicating a lack of formal documentation, which can hinder enforcement of marriage laws. Moreover, the documentation plays important role in legal protection for all genders. Gender responses show that 35.3% of males report marriage documentation compared to 15.9% of females. Similarly, 43.7% of the total respondent reported registering of child births, with higher rates in Sindh (47.6%) in comparison to Balochistan (39.6%). A male respondent remarked, "Registration provides identity to a person." The figure 19 provides responses of the community members regarding the documentation or registration of marriages with the UC secretary / Nikkah registrar.

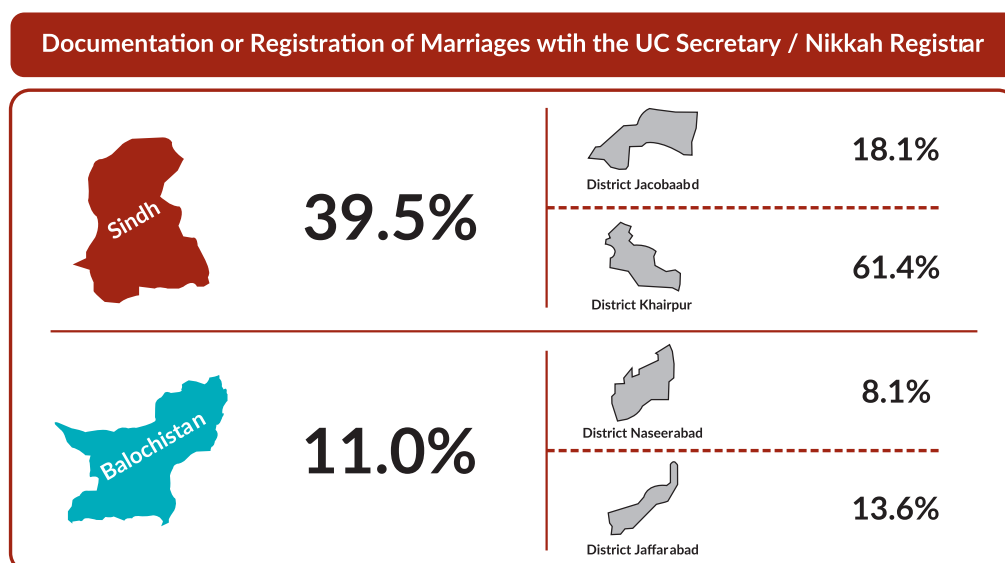


Figure 19: Percentage of Respondents mentioned marriages documented or registered with the UC Secretary / Nikkah Registrar



Attitude towards Strict Actions to Prevent CEFM: Overall, only 32.1% believe strict actions should be taken, with higher support in Sindh (35.5%) compared to Balochistan (28.6%). A respondent from Sindh mentioned, "Strict enforcement can control early marriages, but who will take action." Gender responses show that 40.8% of males support strict actions compared to 23.3% of females. A resident of Khairpur commented, "Strict actions can save many girls from those who marry them without their consent." The table 14 provides responses of the community members regarding the opinion about the strict actions to prevent CEFM in the community.

Table 14: Do you think strict actions should be taken to prevent the early child and forced marriages under 18 in your community?

Category	Sub-Category	Gender	Respondent Response			
			Yes	No	Preferred not to say	Total
Province	Sindh	Male	46.3%	30.3%	23.4%	100.0%
		Female	27.5%	50.6%	21.9%	100.0%
		Trans person	23.1%	53.8%	23.1%	100.0%
		Overall	35.5%	41.8%	22.7%	100.0%
	Balochistan	Male	35.7%	53.9%	10.4%	100.0%
		Female	19.0%	70.8%	10.2%	100.0%
		Trans person	88.9%	11.1%	0.0%	100.0%
		Overall	28.6%	61.3%	10.1%	100.0%
District	Jacobabad	Male	10.8%	48.4%	40.9%	100.0%
		Female	11.6%	56.6%	31.8%	100.0%
		Trans person	11.5%	61.5%	26.9%	100.0%
		Overall	11.3%	54.0%	34.7%	100.0%
	Khairpur	Male	72.8%	16.8%	10.4%	100.0%
		Female	47.1%	43.3%	9.6%	100.0%
		Trans person	46.2%	38.5%	15.4%	100.0%
		Overall	60.3%	29.3%	10.3%	100.0%
	Naseerabad	Male	39.6%	54.1%	6.3%	100.0%
		Female	24.1%	68.8%	7.1%	100.0%
		Overall	31.8%	61.4%	6.7%	100.0%
	Jaffarabad	Male	31.9%	53.8%	14.3%	100.0%
		Female	14.0%	72.8%	13.2%	100.0%
		Trans person	88.9%	11.1%	0.0%	100.0%
		Overall	25.6%	61.2%	13.2%	100.0%
	Overall		Male	40.8%	42.4%	16.7%
Female			23.3%	60.6%	16.1%	100.0%
Trans person			35.4%	45.8%	18.8%	100.0%
Overall			32.1%	51.3%	16.5%	100.0%

3.4.5 Practices

The KAP survey provides insights about the respondents' practices related to restricting or ending CEFM in Sindh and Balochistan. According to the survey findings, CEFM is prevalent across regions. Overall, 18.1% of the respondents took steps to end or restrict CEFM with males (19.2%) and females (17.2%). The practices regarding ending CEFM reports 21.6% in Sindh and 14.4% in Balochistan. Efforts to end CEFM are strengthened by community involvement, as highlighted by a key informant in Khairpur who remarks, "Educating girls is crucial; it empowers them to resist early marriages." The reason behind limited practices regarding ending CEFM includes limited legal protections and enforcement of laws. Addressing these root causes requires sustained advocacy, policy enforcement, and grassroots initiatives tailored to regional contexts in Sindh and Balochistan. The details of the practices of KAP survey are provided below in table 15.

Table 15: KAP Survey – Practice

Category	Sub-Category	Gender	Practice		Total
			Yes	No	
Province	Sindh	Male	29.4%	70.6%	100.0%
		Female	14.6%	85.4%	100.0%
		Trans person	20.5%	79.5%	100.0%
		Overall	21.6%	78.4%	100.0%
	Balochistan	Male	9.6%	90.4%	100.0%
		Female	19.9%	80.1%	100.0%
		Trans person	0.0%	100.0%	100.0%
		Overall	14.4%	85.6%	100.0%
District	Jacobabad	Male	10.8%	89.2%	100.0%
		Female	16.3%	83.7%	100.0%
		Trans person	11.5%	88.5%	100.0%
		Overall	13.7%	86.3%	100.0%
	Khairpur	Male	43.2%	56.8%	100.0%
		Female	12.5%	87.5%	100.0%
		Trans person	38.5%	61.5%	100.0%
		Overall	29.8%	70.2%	100.0%
	Naseerabad	Male	16.2%	83.8%	100.0%
		Female	18.8%	81.3%	100.0%
		Overall	17.5%	82.5%	100.0%
	Jaffarabad	Male	3.4%	96.6%	100.0%
		Female	21.1%	78.9%	100.0%
		Trans person	0.0%	100.0%	100.0%
		Overall	11.6%	88.4%	100.0%
Overall		Male	19.2%	80.8%	100.0%
		Female	17.2%	82.8%	100.0%
		Trans person	16.7%	83.3%	100.0%
		Overall	18.1%	81.9%	100.0%

Practices of CEFM (Children): The findings of the FGD with children (boys and girls) reveal that child marriages persist in the communities, with 39.1% of children acknowledging that marrying before 18 is prevalent. A girl from Balochistan shared, "My friend married before finishing school and went away with her husband." This highlights a significant issue, indicating a lack of awareness and social norms that endorse early marriages, perpetuating the practice despite its effects on education and personal development. The figure 20 shows the responses of children regarding the prevalence of CEFM in the community.

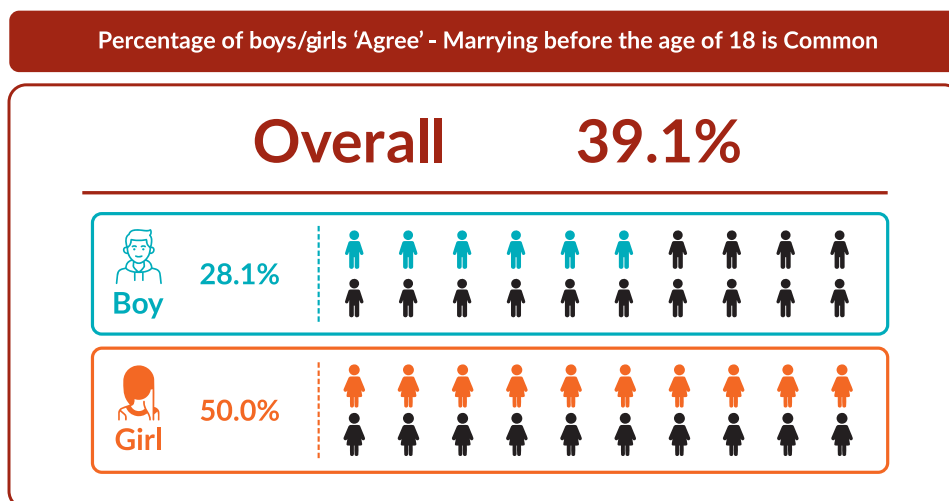


Figure 20: Percentage of boys/girls 'agree' marrying before the age of 18 is common in the community

Practice of Consultations in Marriage Decisions: A significant portion (78.6%) of respondents mentioned they were consulted regarding their marriage; however, a male from Sindh emphasized, "I was asked about my marriage plans, but the final say was with my parents." Despite this apparent consultation, it is evident that decision-making authority often rests with elders, indicating a gap between consultation and actual autonomy. From gender perspective, the survey reveals a disparity, with 87.2% of males consulted compared to 71.6% of females. A female respondent said, "Even when we are consulted, our wishes are not always honored," shedding light on the prevalent gender bias in decision-making processes. At another instance, a resident of Khairpur remarked, "Consulting the children is becoming a norm here, but there's still resistance from older generations." The table 16 shows the responses of the community members regarding the consultation at the time of their marriage.

Table 16: Can you please tell us, at the time of marriage have you been consulted?

Category	Sub-Category	Gender	Respondent Response			Total
			Yes	No	Prefer not to tell	
Province	Sindh	Male	91.1%	5.7%	3.1%	100.0%
		Female	86.4%	12.6%	0.9%	100.0%
		Overall	87.1%	11.0%	1.9%	100.0%
	Balochistan	Male	83.4%	16.6%	0.0%	100.0%
		Female	55.2%	44.3%	0.5%	100.0%
		Overall	69.7%	30.1%	0.3%	100.0%
District	Jacobabad	Male	77.9%	13.2%	8.8%	100.0%
		Female	77.9%	20.4%	1.8%	100.0%
		Overall	76.3%	19.4%	4.3%	100.0%
	Khairpur	Male	98.4%	1.6%	0.0%	100.0%
		Female	96.0%	4.0%	0.0%	100.0%
		Overall	95.7%	4.3%	0.0%	100.0%
	Naseerabad	Male	76.6%	23.4%	0.0%	100.0%
		Female	39.1%	60.9%	0.0%	100.0%
		Overall	57.6%	42.4%	0.0%	100.0%
	Jaffarabad	Male	90.8%	9.2%	0.0%	100.0%
		Female	76.2%	22.6%	1.2%	100.0%
		Overall	84.1%	15.4%	0.5%	100.0%
Overall		Male	87.2%	11.3%	1.5%	100.0%
		Female	71.6%	27.7%	0.7%	100.0%
		Overall	78.6%	20.3%	1.1%	100.0%

Bride Consultation Practices during Nikkah or Kanyadan: The findings reveal significant gender disparities in the consultation of brides during the Nikkah or Kanyadan process across different regions and demographics. In Sindh, 53.2% of participants reported that brides were consulted, whereas in Balochistan, only 44.3% affirmed this practice. Analyzing the data through a gender lens, it was observed that males had greater rate of reported bride consultation at 58.3%, while females reported 38.3%. This contrast highlights the intersectional challenges faced by women in these regions, indicating a potential marginalization in decision-making processes related to marriage. The overall average of 48.8% highlights a prevalent issue where nearly half of brides are not involved in discussions about their marriage, suggesting deep-rooted patriarchal norms that undermine gender equality. A respondent from Khairpur said, "Consent is an essential part of a marriage," indicating importance of the rights of brides. The figure 21 provides insights of the respondents about the consultation with bride during Nikkah or Kanyadan process.

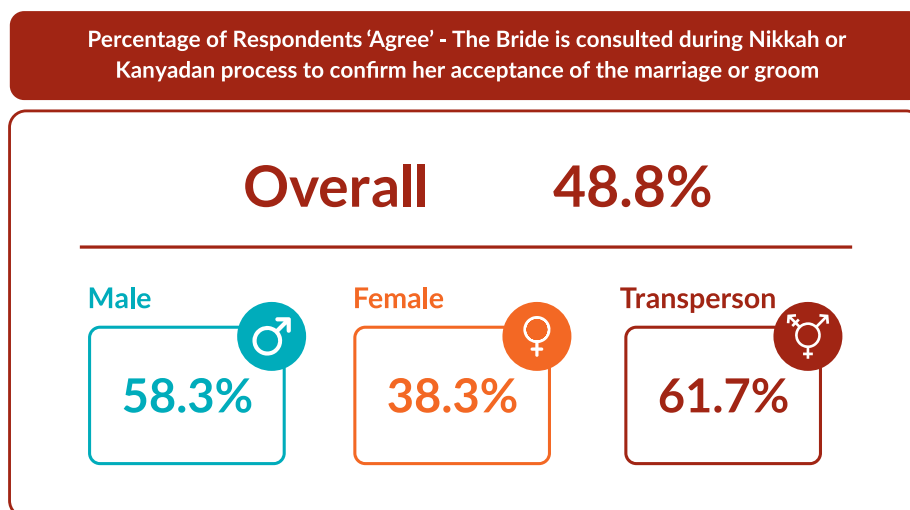


Figure 21: Percentage of respondents 'Agree' the bride is consulted during Nikkah or Kanyadan process to confirm her acceptance of the marriage or groom

Practice of Consultations in Marriage Decisions: Overall, more than half of the boys are either not consulted or have limited autonomy regarding their marriage decisions. In Sindh, 58.8% of people say boys are consulted about marriage decisions, whereas in Balochistan, this drops to 33.5%. A boy from Sindh mentioned, "Our families do ask us, but often the final decision rests with our elders." This indicates that while boys are increasingly being consulted, traditional practices where elders make the final decision still persist. Moreover, as per another report, in Balochistan boys are more empowered to refuse early marriages whereas girls are less able to resist; resistance often invites a stigma of immorality and dishonor. There is also the perceived and real fear of girls being killed for refusing decisions made by elders (mainly male family members), which discourages girls from raising their voice in protest.¹ The survey also provided similar findings, two out of three girls are either not consulted or have limited autonomy regarding their marriage decisions. In Sindh, 41.2% of respondents report consulting girls about their marriage, while in Balochistan, only 22.6% do. A girl from Sindh stated, "We were consulted for the sake of consulting." This reflects limited recognition of girls' autonomy in marriage decisions, because of entrenched patriarchal norms. It is evident from secondary literature that except for the girl herself the decisions related to marriage in Balochistan remain vested with parents, family members even with local elders and religious clergy outside the family circle.² Gender responses indicate 33.3% of trans persons, 33.1% of females, and 31.0% of males report consulting girls in the families. A female respondent remarked, "Girls can also decide if they were given proper chance." The table 17 provides insights about the consultations with girls regarding their decision to marry.

¹ https://pakistan.unfpa.org/sites/default/files/pub-pdf/unfpa_pea_balochistan_report_final.pdf#page=86&zoom=100,92,425
² https://pakistan.unfpa.org/sites/default/files/pub-pdf/unfpa_pea_balochistan_report_final.pdf

Table 17: Is it common in your family to consult girls regarding their decision to marry?

Category	Sub-Category	Gender	Respondent Response			Total
			Yes	Yes, but they should not be allowed to make final decision	No	
Province	Sindh	Male	46.8%	41.3%	11.9%	100.0%
		Female	36.1%	44.6%	19.3%	100.0%
		Trans person	41.0%	38.5%	20.5%	100.0%
		Overall	41.2%	42.7%	16.1%	100.0%
	Balochistan	Male	16.1%	39.1%	44.8%	100.0%
		Female	30.1%	30.1%	39.8%	100.0%
		Trans person	0.0%	11.1%	88.9%	100.0%
		Overall	22.6%	34.2%	43.2%	100.0%
District	Jacobabad	Male	28.0%	57.0%	15.1%	100.0%
		Female	37.2%	48.1%	14.7%	100.0%
		Trans person	26.9%	42.3%	30.8%	100.0%
		Overall	32.7%	50.8%	16.5%	100.0%
	Khairpur	Male	60.8%	29.6%	9.6%	100.0%
		Female	34.6%	40.4%	25.0%	100.0%
		Trans person	69.2%	30.8%	0.0%	100.0%
		Overall	50.0%	34.3%	15.7%	100.0%
	Naseerabad	Male	19.8%	26.1%	54.1%	100.0%
		Female	29.5%	17.9%	52.7%	100.0%
		Overall	24.7%	22.0%	53.4%	100.0%
	Jaffarabad	Male	12.6%	51.3%	36.1%	100.0%
		Female	30.7%	42.1%	27.2%	100.0%
		Trans person	0.0%	11.1%	88.9%	100.0%
		Overall	20.7%	45.5%	33.9%	100.0%
Overall		Male	31.0%	40.2%	28.8%	100.0%
		Female	33.1%	37.5%	29.4%	100.0%
		Trans person	33.3%	33.3%	33.3%	100.0%
		Overall	32.1%	38.5%	29.3%	100.0%

Decision-making Dynamics in Marital Matters: In familial decision-making, fathers are predominantly viewed as the primary decision-makers, with 39.6% of respondents considering them the most responsible, followed by both parents at 34.2%. A respondent from Sindh conveyed, *"Ultimately, my father had the final say,"* indicating the prevailing influence of traditional patriarchal structures. Moreover, while providing opinion about primary decision-makers regarding girls' marriages, mothers are predominantly viewed as the primary decision-makers, with 39.8% of respondents attributing this responsibility to them, followed closely by both parents at 34.7%. A girl from Balochistan emphasized her mother's pivotal role in her marriage discussions with the counter party regarding her marriage and future. From gender perspective, there is a notable preference for mothers, with 40.2% of females and 38.7% of males acknowledging their significance in the decision-making process especially regarding girls' marriages. While fathers traditionally hold the final say, a female respondent noted the growing acknowledgment of mothers' voices. A Naseerabad resident highlighted, *"We believe in joint decisions by both parents for better results."*

Practices regarding Reporting of CEFM: The findings reveal that majority of the community (51.6%) acknowledges that child marriages are seldom reported, reflecting a prevailing notion that reporting brings dishonor to families, as highlighted by a community member from Sindh who remarked, *"Reporting is seen as bringing shame to the family."* Both males (53.8%) and females (50.9%) express

that incidents are underreported, with a female respondent noting, "Women often feel powerless to report these incidents," highlighting the barriers women face in reporting. In Jaffarabad, reporting rates are notably low (57.4% agree), with a respondent from the district stating, "Fear of backlash prevents many from speaking out," indicating the fear of repercussions as a challenge to reporting. These insights reveal substantial gaps in reporting mechanisms and the urgent need for community education, empowerment of women, and protection for whistleblowers to enhance reporting rates. The figure 22 illustrates the community sentiments about reporting the incidents to the authorities regarding CEFM.

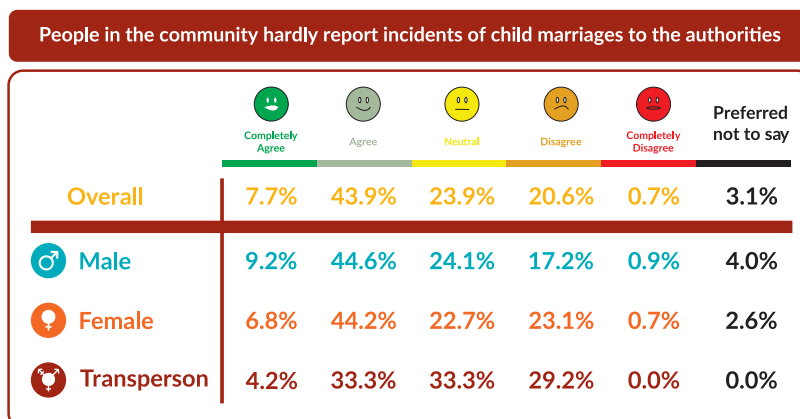


Figure 21: Percentage of respondents 'Agree' the bride is consulted during Nikkah or Kanyadan process to confirm her acceptance of the marriage or groom

CEFM Practices in the Community: Overall, three out of ten respondents mentioned they observed CEFM, with higher rates in Sindh (37.8%) compared to Balochistan (23.9%). A respondent from Sindh stated, "Such marriages are common in our area." Gender responses show that 41.7% of trans persons have observed early marriages compared to 25.9% of females. A trans person respondent noted, "We see these practices often as we were invited for the event for dance." The detailed insights are provided in the table 18.

Table 18: Have your friend or family member ever observed a child early and forced marriage?

Category	Sub-Category	Gender	Respondent Response			Total
			Yes	No	Preferred not to say	
Province	Sindh	Male	39.9%	51.8%	8.3%	100.0%
		Female	35.2%	60.1%	4.7%	100.0%
		Trans person	41.0%	56.4%	2.6%	100.0%
		Overall	37.8%	56.1%	6.1%	100.0%
	Balochistan	Male	30.4%	69.1%	0.4%	100.0%
		Female	16.4%	83.2%	0.4%	100.0%
		Trans person	44.4%	55.6%	0.0%	100.0%
		Overall	23.9%	75.7%	0.4%	100.0%
District	Jacobabad	Male	22.6%	60.2%	17.2%	100.0%
		Female	17.8%	74.4%	7.8%	100.0%
		Trans person	42.3%	53.8%	3.8%	100.0%
		Overall	22.2%	66.9%	10.9%	100.0%
	Khairpur	Male	52.8%	45.6%	1.6%	100.0%
		Female	56.7%	42.3%	1.0%	100.0%
		Trans person	38.5%	61.5%	0.0%	100.0%
		Overall	53.7%	45.0%	1.2%	100.0%
	Naseerabad	Male	30.6%	69.4%	0.0%	100.0%
		Female	25.0%	75.0%	0.0%	100.0%
		Overall	27.8%	72.2%	0.0%	100.0%
	Jaffarabad	Male	30.3%	68.9%	0.8%	100.0%
		Female	7.9%	91.2%	0.9%	100.0%
		Trans person	44.4%	55.6%	0.0%	100.0%
		Overall	20.2%	78.9%	0.8%	100.0%
Overall		Male	35.0%	60.7%	4.2%	100.0%
		Female	25.9%	71.5%	2.6%	100.0%
		Trans person	41.7%	56.3%	2.1%	100.0%
		Overall	31.0%	65.7%	3.4%	100.0%

CEFM Practices in the community (Children): Half of the children reported that a friend or sibling married early before reaching 18. A boy from Sindh remarked, "My friend marries young and now he has a child. He is living a happy life." This indicates the normalization of early marriages among children which needs to be addressed through educational programs that aware them about the negative impacts of CEFM and promote the benefits of delayed marriage. The figure 23 provides responses of the children below.

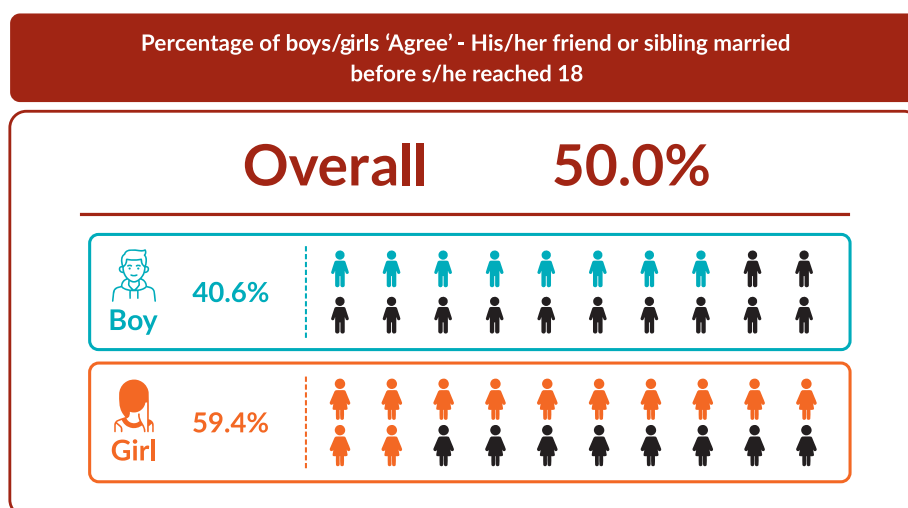


Figure 23: Percentage of boys/girls 'Agree' his/her friend or sibling married before s/he reached 18

Reporting Practices of CEFM Cases: Moreover, only 28.7% of respondents are aware of reported cases, with higher awareness in Sindh (42.7%) than in Balochistan (5.4%) as depicted in the figure 24. A respondent from Sindh remarked, "Reporting is still negligible despite debate on these issues on radio." This indicates a significant gap between awareness and action in reporting early marriages. Genderwise, 34.4% of males are aware of reported cases compared to 23.5% of females. A male respondent emphasized, "Usually people do not report because of fear that somehow they will know about us which can cause issues for the whole community."

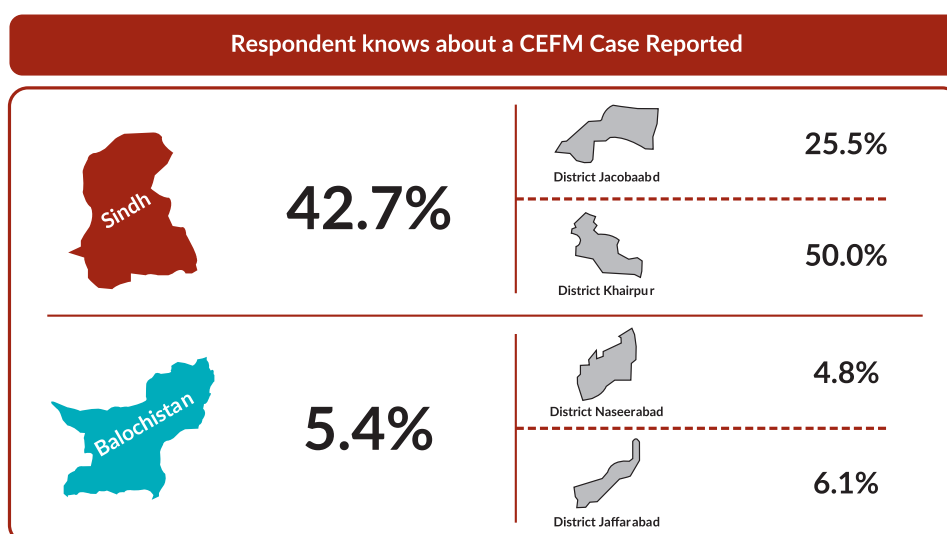


Figure 24: Percentage of Respondents mentioned about a CEFM case reported by the community



Willingness to Register Complaints: Only 22.4% of individuals surveyed expressed a willingness to register complaints, with a notable disparity between provinces, as Sindh showed a higher inclination at 30.0% compared to Balochistan (14.4%). A respondent from Sindh voiced, "Fear of backlash prevents many from reporting," highlighting the prevailing apprehension hindering reporting efforts. Gender disparities were evident, with 29.9% of males expressing readiness to report in contrast to 14.8% of females as illustrated in figure 25. A male participant emphasized, "Reporting is important, but many fear consequences," emphasizing the barriers faced, particularly by women.

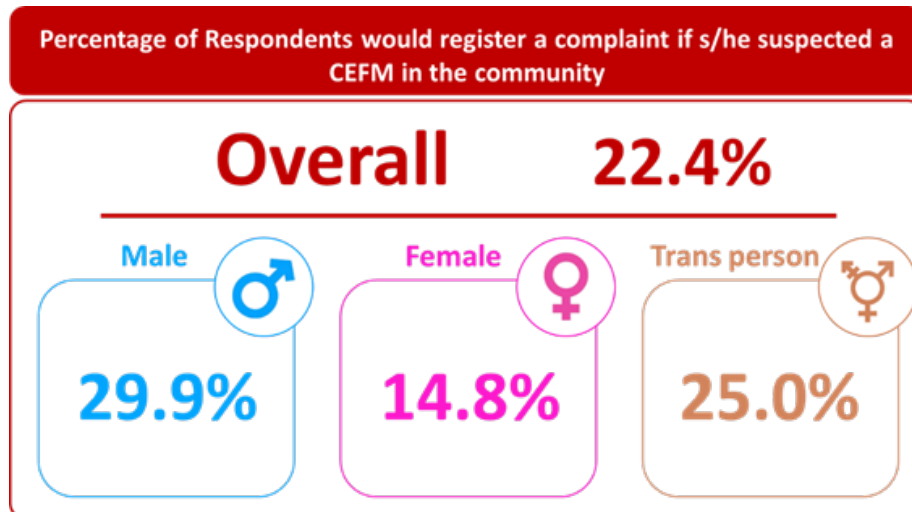


Figure 25: Percentage of Respondents would register a complaint if s/he suspected a CEFM in the community

4.5 Baseline Values

This sub section responds to the following baseline assessment question:

“Suggest existing baseline value(s) of LFA relevant indicators and propose suggestion/recommendations for project implementation approach.”

4.5.1 Baseline Values of Relevant Indicators LFA

This baseline assessment provides benchmarks for the SCI-Pakistan project with its assigned targets for Sindh and Balochistan provinces. The benchmarks and targets of indicators of outcomes and outputs are provided below in the *table 19*.

Table 19: Outcome and Output Indicators with Targets and Benchmarks

Objective	Outcome/Output Indicators	Baseline Benchmark	Pakistan-Targets
Objective 1 Mobilize, support, and coordinate grassroots CSOs to prevent and respond to CEFM with synchronized and gender-transformative, community-based approaches	1: Output Indicator Number of civil society organization receiving USG assistance (Custom)	0	25
	2: Output Indicator Number of CEFM network supported (Custom)	0	2
	3: Outcome Indicator USAID Sustainability Index (DR 4.2)	49 Sustainability Impeded (Pakistan: 25)	25
Objective 2 Increase coordination among CSOs, relevant government authorities, and other key stakeholders to strengthen local leadership and implementation of gender-transformative and effective policies, programs, and advocacy to prevent and respond to CEFM	4: Output Indicator Number of civil society organization receiving USG assistance engaged in advocacy interventions (DR 4.2.-2)	0	25
	5: Output Indicator Number of learning forums organized	0	12
	6: Outcome Indicator Number of individuals from low income or marginalized communities who received legal aid or victim's assistance with USG support (DR.6.3-1)	0	100
	7: Outcome Indicator Percentage of people considering child marriage un-fair	Male: 12.5% Female: 3.9% Overall: 8.8%	50% above the BL value



4.5.2 Suggestions for Project Implementation Approach

For the effective implementation of SCI-Pakistan project to end CEFM in the districts of Khairpur, Jacobabad, Naseerabad, and Jaffarabad, a multi-faceted approach is recommended. Firstly, strengthening community engagement is crucial. This involves conducting extensive awareness campaigns to educate families about the detrimental effects of CEFM on health, education, and overall well-being. These campaigns should leverage local media, community meetings, and the involvement of respected community and religious leaders to shift societal norms and attitudes. Secondly, enhancing partnerships with local NGOs and CSOs is essential for grassroots implementation. These organizations have established trust within communities and can facilitate the identification and support of at-risk children. Thirdly, building the capacity of local law enforcement and judicial bodies to enforce existing child protection laws is necessary. SCI-Pakistan can provide training and resources to ensure that these bodies are equipped to handle CEFM cases effectively. Additionally, providing direct support services such as counseling, legal aid, and educational assistance to at-risk children and CEFM survivors will address immediate needs and help in their reintegration into society. Establishing child-friendly spaces within these communities can offer a safe haven for children and serve as centers for support and advocacy. Finally, continuous monitoring and evaluation of the project are vital to ensure that interventions are effective and adaptable to changing circumstances. By adopting these strategies, SCI-Pakistan can create a comprehensive and sustainable approach to end CEFM in these districts, fostering an environment where children can grow and thrive free from the risks of early and forced marriages.

5. Conclusion

The conclusion of the baseline assessment based on the findings are as follows:

5.1 National and Provincial Child Protection Laws and Policies

The findings of the baseline assessment reveal a complex legal framework aimed at addressing CEFM in Pakistan, particularly in the intervention districts of Khairpur and Jacobabad (Sindh) and Naseerabad and Jaffarabad (Balochistan). At the international level, Pakistan has ratified key conventions such as the Convention on the Rights of the Child and the Convention on the Elimination of All Forms of Discrimination against Women, highlighting its commitment to protecting children from harmful practices like CEFM. Domestically, the Constitution of Pakistan and various national and provincial laws provide a foundation for legal recourse against CEFM, though implementation challenges persist, especially in rural and culturally conservative regions. The assessment highlights both strengths and gaps in the protective and responsive mechanisms across these districts. While laws like the Sindh Child Marriage Restraint Act, 2013, and the Balochistan Child Marriage Restraint Act, 1929, set minimum age for marriage and impose penalties, their enforcement is hindered by cultural norms, resource limitations, and inadequate coordination among stakeholders. Existing protective services such as helplines and child protection units often lack sufficient funding and trained personnel to effectively intervene in cases of CEFM. To improve outcomes, concerted efforts are needed to strengthen legal enforcement, enhance community awareness, and bolster support services for affected children and families. This includes investing in capacity-building for law enforcement and judicial officials, expanding outreach programs to educate communities about the harms of CEFM, and fostering partnerships between government agencies and civil society organizations. By addressing these challenges comprehensively, Pakistan can advance its commitment to protecting children's rights and ending the practice of CEFM across the country.

5.2 Child Protection Mechanisms

Child protection mechanisms and the prevalence of CEFM in Khairpur, Jacobabad (Sindh), and Naseerabad, Jaffarabad (Balochistan) provides insights about the situation. While legislative frameworks like the Sindh Child Marriage Restraint Act, 2013, and the Pakistan Child Marriage Restraint Act of 1929 provide robust legal foundations, their effective implementation faces significant challenges. These include cultural resistance, inadequate resources, and inconsistent enforcement at the local level. Government efforts, such as awareness campaigns and specialized units within law enforcement and social welfare departments, aim to end CEFM. However, gaps in reporting mechanisms and community awareness persist, contributing to underreporting and limited intervention in many cases. The involvement of NGOs and civil society organizations, though vital, is constrained by resource limitations and uneven geographical coverage. To effectively address CEFM in these districts, comprehensive strategies must enhance community awareness, strengthen legal enforcement, and provide robust support services for at-risk children. Engaging religious and community leaders, expanding educational opportunities, and promoting economic empowerment are critical steps towards creating protective environments where children can thrive free from the harms of early and forced marriages.

5.3 Complementarities for similar nature projects/interventions

The survey concludes that addressing CEFM in Khairpur, Jacobabad, Naseerabad, and Jaffarabad demands a coordinated effort among diverse stakeholders. Government bodies, CSOs, NGOs, INGOs, and donor agencies each contribute uniquely to ending CEFM. By identifying synergies and addressing gaps, these stakeholders can harmonize their efforts to achieve more impactful and sustainable outcomes. Critical to success are coordinated actions, shared resources, and sustained community engagement,



essential for safeguarding children's rights to education and personal development. Through these collaborative endeavors, the prevalence of CEFM can be significantly reduced, fostering safer environments and brighter futures for children across these districts.

5.4 Knowledge, Attitude and Practices related to CEFM

The KAP survey under this baseline assessment provides a detailed overview of the demographic, educational, and socioeconomic conditions of the populations surveyed in Sindh and Balochistan, revealing critical issues such as CEFM, educational disparities, and entrenched gender roles. The data indicate a high practices of CEFM, particularly in Balochistan, with many respondents reporting marriages before the age of 18. Educational attainment is notably low, especially among females and trans persons, exacerbated by cultural and geographical barriers. Economic reliance on agriculture and daily wage labor further complicates these issues, with significant income disparities between provinces. The findings highlight the urgent need for targeted interventions, particularly educational initiatives and robust child protection mechanisms, to address these challenges and support the socio-economic development of these communities. Addressing cultural norms, enhancing educational opportunities, and strengthening legal enforcement are essential to effectively end CEFM in these regions.

5.5 Baseline Values

This baseline assessment outlines critical benchmarks for SCI-Pakistan project targeting CEFM in Sindh and Balochistan provinces. The findings reveal a significant disparity, with a notable proportion of both males and females considering it unjust. This highlights the urgent need for targeted interventions aimed at changing societal attitudes and norms through robust community engagement, strengthened partnerships with local organizations, and enhanced enforcement of child protection laws. By implementing these recommendations, SCI Pakistan can effectively mitigate the prevalence of CEFM and create safer environments where children can thrive without the threat of CEFM. Initiate focused campaigns aimed at raising awareness among individuals about the adverse effects of CEFM.

6. Recommendations

The key recommendations from the baseline assessment are divided into the four key dimensions of socio-ecological model focusing as individual, household, community and policy follows:

6.1 Individual Level

6.1.1 Targeted Awareness Campaigns

Initiate focused campaigns aimed at raising awareness among individuals about the adverse effects of CEFM. Given the low awareness levels in regions like Balochistan, these campaigns should use tailored messaging to highlight the health, educational, and social consequences of early marriages. Collaborating with influential community figures will ensure effective dissemination of information. These campaigns should emphasize the importance of ending CEFM to both young girls and boys, promoting the message that education and personal development should take precedence over early marriage.

6.1.2 Gender-Sensitive Interventions

Develop gender-sensitive interventions that empower girls to assert their autonomy and challenge the gender norms contributing to CEFM. These interventions should provide girls with the knowledge and tools needed to advocate for their rights. In districts with high prevalence of early marriages, such as Jaffarabad, focus on educating girls about their legal rights and the health and economic benefits of delaying marriage. Creating safe spaces and support networks for girls will help them navigate resistance from their families and communities.

6.1.3 Advocating for Girls' Autonomy in Marriage Decisions

Empower girls to make informed decisions about their marriages by conducting tailored educational campaigns. These campaigns should challenge traditional norms and highlight the benefits of girls' involvement in decision-making processes. In areas like Jacobabad, where support for girls' autonomy is low, targeted interventions should aim to shift practices and encourage communities to recognize the importance of girls' rights and their role in societal development.

6.2 Household Level

6.2.1 Empowering Mothers in Decision-Making

Strengthen the role of mothers in decision-making related to their daughters' marriages. Initiatives should empower mothers to assert their influence in family discussions, promoting joint decision-making that prioritizes the well-being of girls. These initiatives should also engage fathers through awareness campaigns, educational programs, and community dialogues, emphasizing the importance of gender equality and supporting their daughters' aspirations.

6.2.2 Integrated Approach for CEFM and Education

Implement comprehensive programs that integrate efforts to end CEFM with educational initiatives. Highlight the detrimental effects of CEFM on educational attainment and child labor. Collaboration with the education department, community leaders, and CSOs can help ensure that families understand the long-term benefits of keeping their daughters in school. Promoting education as a means to secure a better future will help shift household priorities away from early marriage.



6.3 Community Level

6.3.1 Strengthening Reporting Mechanisms

Enhance community-level reporting mechanisms to ensure that cases of CEFM are promptly identified and addressed. The CPU should be strengthened to receive complaints, conduct investigations, and provide assistance. Engaging local authorities, NGOs, CSOs, media outlets, and community leaders in awareness campaigns will empower the community to report cases without fear of backlash. Improving reporting rates, especially in regions like Balochistan, through targeted awareness campaigns and supportive measures is crucial.

6.3.2 Enhancing Awareness and Education on Legal Frameworks

Increase community awareness of the legal frameworks prohibiting CEFM. Comprehensive educational campaigns should not only disseminate information about the existence of these laws but also clarify their definitions, consequences, and reporting mechanisms. Educating the community about the role of Child Protection Units and the Social Welfare Department in addressing CEFM is essential. NGOs, CSOs, school teachers, and media should be engaged to ensure widespread dissemination of information, particularly in areas with low awareness like Jaffarabad.

6.4 Policy Level

6.4.1 Enhancing Funding and Support for Grassroots CSOs

Increase funding and support for grassroots CSOs to enable impactful, community-based programming aimed at ending CEFM. This includes providing financial resources, organizational capacity building, and recognition by government, INGOs/NGOs, and other key stakeholders. Strengthening these organizations will enhance their ability to implement localized interventions and provide direct support to at-risk children and their families.

6.4.2 Strengthening Reporting Mechanisms and Referral Pathways

Enhance the capacity of CPUs and local authorities to receive and respond to reports of child marriages effectively. Provide training to CPU staff, community leaders, and relevant stakeholders on identifying and reporting child marriage cases. Ensuring that they are equipped to handle sensitive cases and provide appropriate legal and financial support to victims is crucial. Advocacy for clear referral pathways from community-level responders (such as teachers, health workers, and community leaders) to CPUs and relevant support services will ensure that cases are promptly reported and victims and whistleblowers receive necessary protection and assistance.

Annex – I

S.No.	Potential Stakeholders	Role and Influence	
1	NGOs/CSOs	Role	Provide advocacy, support services, and awareness campaigns. They often work directly with communities to change attitudes and provide protection and rehabilitation services to victims.
		Influence	They can influence policy-making, raise public awareness, and provide essential support services to at-risk children and families
2	Child Protection Unit	Role	Specialized units within law enforcement agencies dedicated to protecting children's rights, including interventions in CEFM cases.
		Influence	They enforce child protection laws, investigate cases, and collaborate with other stakeholders to ensure the safety and well-being of children.
3	Police Department	Role	Enforce laws against CEFM, respond to reports, and conduct investigations.
		Influence	Their actions can deter perpetrators and protect victims. Training in handling sensitive cases is crucial for effective intervention.
4	Education Department	Role	Promote access to education, awareness about rights, and life skills education to prevent CEFM.
		Influence	Schools can serve as safe spaces for children and provide early detection of at-risk cases through teachers and counselors.
5	Health Department	Role	Provide health services, including sexual and reproductive health education and care for victims.
		Influence	Health professionals can identify signs of CEFM, offer counseling, and refer cases to appropriate authorities for intervention.
6	Labour Department	Role	Address child labor issues, often linked with CEFM due to economic factors.
		Influence	Monitoring workplaces and enforcing child labor laws can prevent vulnerable children from being exploited or forced into marriage.
7	Legal Experts/Lawyers	Role	Provide legal aid to victims, prosecute offenders, and advocate for stronger legal protections.
		Influence	Their expertise ensures legal recourse and justice for victims, strengthening the legal framework against CEFM.



8	Local Administration	Role	Implement policies, coordinate services among departments, and ensure community engagement.
		Influence	Local authorities can facilitate effective responses, allocate resources, and engage community leaders to change harmful practices.
9	Social Welfare Department	Role	Provide social assistance, rehabilitation, and family support services.
		Influence	Their interventions can protect vulnerable families, support victims, and provide alternatives to CEFM.
10	Community Influencers	Role	Religious and traditional leaders, elders, and influencers who can advocate for change within communities.
		Influence	Their endorsement of alternative practices and advocacy for children's rights can lead to cultural shifts and community support against CEFM.
11	Teachers	Role	Identify signs of CEFM among students, provide support, and integrate prevention education into the curriculum.
		Influence	They can empower students with knowledge, intervene early, and collaborate with families and authorities to protect children.
12	Lady Health Workers/Visitors	Role	Provide healthcare services, community outreach, and awareness on reproductive health and rights.
		Influence	They serve as trusted sources of information and can identify CEFM cases, providing vital links to support services.
13	Religious Scholars/Leaders	Role	Interpret religious teachings to counter misconceptions that justify CEFM.
		Influence	Their guidance can influence community norms and encourage adherence to principles that protect children from early and forced marriages.
14	Parents	Role	Primary caregivers responsible for protecting their children's rights and well-being.
		Influence	Parental awareness and advocacy can prevent CEFM, ensure education for their children, and seek help if their child is at risk.
15	Children	Role	Despite being victims, they can be empowered through education and awareness to report abuse and seek help.
		Influence	Their voices can drive policy changes, promote peer support networks, and challenge cultural norms that perpetuate CEFM.

Annex - II

Respondent Educational Level								
Category	Sub-Category	Gender	Respondent Response					Total
			No Formal Education	Primary School	Secondary and Higher Secondary School	Graduation and Post-Graduation	Other	
Province	Sindh	Male	70.6%	16.1%	9.6%	2.8%	0.9%	100.0%
		Female	83.3%	9.4%	5.6%	0.9%	0.8%	100.0%
		Trans person	92.3%	7.7%	0.0%	0.0%	0.0%	100.0%
		Overall	78.4%	12.2%	6.9%	1.6%	0.9%	100.0%
	Balochistan	Male	65.2%	15.2%	14.3%	3.5%	1.8%	100.0%
		Female	87.6%	9.7%	1.3%	0.8%	0.6%	100.0%
		Trans person	88.9%	0.0%	11.1%	0.0%	0.0%	100.0%
		Overall	76.6%	12.3%	7.9%	2.1%	1.1%	100.0%
District	Jacobabad	Male	61.3%	19.4%	11.9%	5.4%	2.0%	100.0%
		Female	85.3%	10.1%	2.4%	0.8%	1.4%	100.0%
		Trans person	92.3%	7.7%	0.0%	0.0%	0.0%	100.0%
		Overall	77.0%	13.3%	5.6%	2.4%	1.7%	100.0%
	Khairpur	Male	77.6%	13.6%	8.0%	0.8%	0.0%	100.0%
		Female	80.8%	8.7%	9.5%	1.0%	0.0%	100.0%
		Trans person	92.3%	7.7%	0.0%	0.0%	0.0%	100.0%
		Overall	79.8%	11.2%	8.2%	0.8%	0.0%	100.0%
	Naseerabad	Male	67.6%	11.7%	13.5%	3.6%	3.6%	100.0%
		Female	90.2%	5.4%	2.7%	0.9%	0.8%	100.0%
		Overall	78.9%	8.5%	8.1%	2.2%	2.3%	100.0%
	Jaffarabad	Male	63.0%	18.5%	15.1%	3.4%	0.0%	100.0%
		Female	85.1%	14.0%	0.0%	0.9%	0.0%	100.0%
		Trans person	88.9%	0.0%	11.1%	0.0%	0.0%	100.0%
		Overall	74.4%	15.7%	7.9%	2.0%	0.0%	100.0%
Overall	Male	67.9%	15.6%	12.1%	3.1%	1.3%	100.0%	
	Female	85.4%	9.6%	3.5%	0.9%	0.6%	100.0%	
	Trans person	91.7%	6.3%	2.0%	0.0%	0.0%	100.0%	
	Overall	77.5%	12.3%	7.4%	1.9%	0.9%	100.0%	



What is the main source of income for your household?

Category	Sub-Category	Gender	Respondent Response								Total
			Agriculture	Livestock	Daily wage	Teaching	Fishing	Business/ Trading	Domestic Services	Other	
Province	Sindh	Male	45.4%	14.7%	34.4%	1.4%	0.5%	1.8%	0.5%	1.4%	100.0%
		Female	43.8%	18.9%	34.3%	0.0%	0.0%	1.3%	0.9%	0.9%	100.0%
		Trans person	23.1%	10.3%	15.4%	5.1%	0.0%	2.6%	0.0%	43.6%	100.0%
		Overall	42.9%	16.3%	32.9%	1.0%	0.2%	1.6%	0.6%	4.5%	100.0%
	Balochistan	Male	78.7%	3.0%	11.7%	0.9%	0.4%	1.7%	1.7%	1.7%	100.0%
		Female	86.3%	2.2%	7.5%	0.4%	0.0%	2.7%	0.4%	0.4%	100.0%
		Trans person	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%
		Overall	80.9%	2.6%	9.5%	0.6%	0.2%	2.2%	1.1%	3.0%	100.0%
District	Jacobabad	Male	57.0%	18.3%	17.2%	1.1%	0.0%	4.3%	0.0%	2.2%	100.0%
		Female	61.2%	15.5%	23.3%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Trans person	7.7%	0.0%	23.1%	7.7%	0.0%	3.8%	0.0%	57.7%	100.0%
		Overall	54.0%	14.9%	21.0%	1.2%	0.0%	2.0%	0.0%	6.9%	100.0%
	Khairpur	Male	36.8%	12.0%	47.2%	1.6%	0.8%	0.0%	0.8%	0.8%	100.0%
		Female	22.1%	23.1%	48.1%	0.0%	0.0%	2.9%	1.9%	1.9%	100.0%
		Trans person	53.8%	30.8%	0.0%	0.0%	0.0%	0.0%	0.0%	15.4%	100.0%
		Overall	31.4%	17.8%	45.0%	0.8%	0.4%	1.2%	1.2%	2.1%	100.0%
	Naseerabad	Male	79.3%	1.8%	7.2%	0.9%	0.9%	2.7%	3.6%	3.6%	100.0%
		Female	83.0%	0.0%	11.6%	0.9%	0.0%	2.7%	0.9%	0.9%	100.0%
		Overall	81.2%	0.9%	9.4%	0.9%	0.4%	2.7%	2.2%	2.2%	100.0%
	Jaffarabad	Male	78.2%	4.2%	16.0%	0.8%	0.0%	0.8%	0.0%	0.0%	100.0%
		Female	89.5%	4.4%	3.5%	0.0%	0.0%	2.6%	0.0%	0.0%	100.0%
		Trans person	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%	100.0%
		Overall	80.6%	4.1%	9.5%	0.4%	0.0%	1.7%	0.0%	3.7%	100.0%
Overall		Male	62.5%	8.7%	22.8%	1.1%	0.4%	1.8%	1.1%	1.6%	100.0%
		Female	64.7%	10.7%	21.1%	0.2%	0.0%	2.0%	0.7%	0.7%	100.0%
		Trans person	18.8%	8.3%	12.5%	4.2%	0.0%	2.1%	0.0%	54.2%	100.0%
		Overall	61.4%	9.6%	21.5%	0.8%	0.2%	1.9%	0.8%	3.8%	100.0%

Have you ever been married?

Category	Sub-Category	Gender	Respondent Response		Total
			Yes	No	
Province	Sindh	Male	88.1%	11.9%	100.0%
		Female	91.8%	8.2%	100.0%
		Overall	85.1%	14.9%	100.0%
	Balochistan	Male	89.1%	10.9%	100.0%
		Female	85.8%	14.2%	100.0%
		Overall	85.8%	14.2%	100.0%
District	Jacobabad	Male	73.1%	26.9%	100.0%
		Female	87.6%	12.4%	100.0%
		Overall	75.0%	25.0%	100.0%
	Khairpur	Male	99.2%	0.8%	100.0%
		Female	97.1%	2.9%	100.0%
		Overall	95.5%	4.5%	100.0%
	Naseerabad	Male	96.4%	3.6%	100.0%
		Female	98.2%	1.8%	100.0%
		Overall	97.3%	2.7%	100.0%
	Jaffarabad	Male	82.4%	17.6%	100.0%
		Female	73.7%	26.3%	100.0%
		Overall	75.2%	24.8%	100.0%
Overall		Male	88.6%	11.4%	100.0%
		Female	88.9%	11.1%	100.0%
		Overall	85.4%	14.6%	100.0%

Do you think Child Early and Forced Marriage is a problem in your community?

Category	Sub-Category	Gender	Respondent Response		Total
			Yes	No	
Province	Sindh	Male	75.2%	24.8%	100.0%
		Female	67.0%	33.0%	100.0%
		Trans person	48.7%	51.3%	100.0%
		Overall	69.2%	30.8%	100.0%
	Balochistan	Male	55.2%	44.8%	100.0%
		Female	38.5%	61.5%	100.0%
		Trans person	77.8%	22.2%	100.0%
District	Jacobabad	Overall	47.5%	52.5%	100.0%
		Male	73.1%	26.9%	100.0%
		Female	50.4%	49.6%	100.0%
		Trans person	61.5%	38.5%	100.0%
	Khairpur	Overall	60.1%	39.9%	100.0%
		Male	76.8%	23.2%	100.0%
		Female	87.5%	12.5%	100.0%
		Trans person	23.1%	76.9%	100.0%
	Naseerabad	Overall	78.5%	21.5%	100.0%
		Male	59.5%	40.5%	100.0%
		Female	40.2%	59.8%	100.0%
		Trans person	49.8%	50.2%	100.0%
	Jaffarabad	Overall	49.8%	50.2%	100.0%
		Male	51.3%	48.7%	100.0%
		Female	36.8%	63.2%	100.0%
		Trans person	77.8%	22.2%	100.0%
Overall		Overall	45.5%	54.5%	100.0%
		Male	65.0%	35.0%	100.0%
		Female	52.9%	47.1%	100.0%
		Trans person	54.2%	45.8%	100.0%
		Overall	58.6%	41.4%	100.0%



People in the community hardly report incidents of child marriages to the authorities, what do you think of this statement?

Category	Sub-Cat-egory	Gender	Respondent Response						Total
			Completely Agree	Agree	Neutral	Disagree	Completely Disagree	Preferred not to say	
Province	Sindh	Male	13.8%	48.6%	27.5%	2.3%	0.9%	6.9%	100.0%
		Female	9.0%	36.9%	31.8%	16.7%	0.9%	4.7%	100.0%
		Trans person	5.1%	41.0%	41.0%	12.8%	0.0%	0.0%	100.0%
		Overall	10.8%	42.4%	30.6%	10.0%	0.8%	5.3%	100.0%
	Balochistan	Male	4.8%	40.9%	20.9%	31.3%	0.9%	1.3%	100.0%
		Female	4.4%	51.8%	13.3%	29.6%	0.4%	0.4%	100.0%
		Trans person	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
		Overall	4.5%	45.4%	16.8%	31.8%	0.6%	0.9%	100.0%
District	Jacobabad	Male	9.7%	39.8%	29.0%	3.2%	2.2%	16.1%	100.0%
		Female	9.3%	36.4%	31.8%	13.2%	0.8%	8.5%	100.0%
		Trans person	0.0%	34.6%	50.0%	15.4%	0.0%	0.0%	100.0%
		Overall	8.5%	37.5%	32.7%	9.7%	1.2%	10.5%	100.0%
	Khairpur	Male	16.8%	55.2%	26.4%	1.6%	0.0%	0.0%	100.0%
		Female	8.7%	37.5%	31.7%	21.2%	1.0%	0.0%	100.0%
		Trans person	15.4%	53.8%	23.1%	7.7%	0.0%	0.0%	100.0%
		Overall	13.2%	47.5%	28.5%	10.3%	0.4%	0.0%	100.0%
	Naseerabad	Male	3.6%	42.3%	23.4%	30.6%	0.0%	0.0%	100.0%
		Female	7.1%	30.4%	13.4%	49.1%	0.0%	0.0%	100.0%
		Overall	5.4%	36.3%	18.4%	39.9%	0.0%	0.0%	100.0%
	Jaffarabad	Male	5.9%	39.5%	18.5%	31.9%	1.7%	2.5%	100.0%
		Female	1.8%	72.8%	13.2%	10.5%	0.9%	0.9%	100.0%
		Trans person	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	100.0%
		Overall	3.7%	53.7%	15.3%	24.4%	1.2%	1.7%	100.0%
Overall		Male	9.2%	44.6%	24.1%	17.2%	0.9%	4.0%	100.0%
		Female	6.8%	44.2%	22.7%	23.1%	0.7%	2.6%	100.0%
		Trans person	4.2%	33.3%	33.3%	29.2%	0.0%	0.0%	100.0%
		Overall	7.7%	43.9%	23.9%	20.6%	0.7%	3.1%	100.0%

Do you think the boy himself should be considered the most responsible person in deciding when and how he gets married?

Category	Sub-Category	Gender	Respondent Response		Total
			Yes	No	
Province	Sindh	Male	63.8%	36.2%	100.0%
		Female	55.4%	44.6%	100.0%
		Trans person	60.5%	39.5%	100.0%
		Overall	59.5%	40.5%	100.0%
	Balochistan	Male	63.9%	36.1%	100.0%
		Female	44.7%	55.3%	100.0%
		Trans person	88.9%	11.1%	100.0%
		Overall	55.1%	44.9%	100.0%
District	Jacobabad	Male	49.5%	50.5%	100.0%
		Female	48.1%	51.9%	100.0%
		Trans person	73.1%	26.9%	100.0%
		Overall	51.2%	48.8%	100.0%
	Khairpur	Male	74.4%	25.6%	100.0%
		Female	64.4%	35.6%	100.0%
		Trans person	33.3%	66.7%	100.0%
		Overall	68.0%	32.0%	100.0%
	Naseerabad	Male	77.5%	22.5%	100.0%
		Female	46.4%	53.6%	100.0%
		Overall	61.9%	38.1%	100.0%
	Jaffarabad	Male	51.3%	48.7%	100.0%
		Female	43.0%	57.0%	100.0%
		Trans person	88.9%	11.1%	100.0%
		Overall	48.8%	51.2%	100.0%
Overall		Male	63.8%	36.2%	100.0%
		Female	50.1%	49.9%	100.0%
		Trans person	66.0%	34.0%	100.0%
		Overall	57.3%	42.7%	100.0%

Do you think the girl herself should be considered the most responsible person in deciding when and how she gets married?

Category	Sub-Category	Gender	Respondent Response		Total
			Yes	No	
Province	Sindh	Male	44.0%	56.0%	100.0%
		Female	17.2%	82.8%	100.0%
		Trans person	13.2%	86.8%	100.0%
		Overall	28.8%	71.2%	100.0%
	Balochistan	Male	21.7%	78.3%	100.0%
		Female	13.7%	86.3%	100.0%
		Trans person	88.9%	11.1%	100.0%
		Overall	19.1%	80.9%	100.0%
District	Jacobabad	Male	22.6%	77.4%	100.0%
		Female	7.8%	92.2%	100.0%
		Trans person	11.5%	88.5%	100.0%
		Overall	13.7%	86.3%	100.0%
	Khairpur	Male	60.0%	40.0%	100.0%
		Female	28.8%	71.2%	100.0%
		Trans person	16.7%	83.3%	100.0%
		Overall	44.4%	55.6%	100.0%
	Naseerabad	Male	18.9%	81.1%	100.0%
		Female	18.8%	81.3%	100.0%
		Overall	18.8%	81.2%	100.0%
	Jaffarabad	Male	24.4%	75.6%	100.0%
		Female	8.8%	91.2%	100.0%
		Trans person	88.9%	11.1%	100.0%
		Overall	19.4%	80.6%	100.0%
Overall		Male	32.6%	67.4%	100.0%
		Female	15.5%	84.5%	100.0%
		Trans person	27.7%	72.3%	100.0%
		Overall	24.1%	75.9%	100.0%



During Nikkah or Kanyadan process, is the bride consulted to confirm her acceptance of the marriage or groom?

Category	Sub-Category	Gender	Respondent Response		Total
			Yes	No	
Province	Sindh	Male	58.3%	41.7%	100.0%
		Female	48.5%	51.5%	100.0%
		Trans person	52.6%	47.4%	100.0%
		Overall	53.2%	46.8%	100.0%
	Balochistan	Male	58.3%	41.7%	100.0%
		Female	27.9%	72.1%	100.0%
		Trans person	100.0%	0.0%	100.0%
		Overall	44.3%	55.7%	100.0%
District	Jacobabad	Male	32.3%	67.7%	100.0%
		Female	31.8%	68.2%	100.0%
		Trans person	50.0%	50.0%	100.0%
		Overall	33.9%	66.1%	100.0%
	Khairpur	Male	77.6%	22.4%	100.0%
		Female	69.2%	30.8%	100.0%
		Trans person	58.3%	41.7%	100.0%
		Overall	73.0%	27.0%	100.0%
	Naseerabad	Male	60.4%	39.6%	100.0%
		Female	32.1%	67.9%	100.0%
		Overall	46.2%	53.8%	100.0%
	Jaffarabad	Male	56.3%	43.7%	100.0%
		Female	23.7%	76.3%	100.0%
		Trans person	100.0%	0.0%	100.0%
		Overall	42.6%	57.4%	100.0%
Overall		Male	58.3%	41.7%	100.0%
		Female	38.3%	61.7%	100.0%
		Trans person	61.7%	38.3%	100.0%
		Overall	48.8%	51.2%	100.0%

Do you think Child Early and Forced Marriage leads to mental and physical health challenges, especially for girls?

Category	Sub-Category	Gender	Respondent Response		Total
			Yes	No	
Province	Sindh	Male	59.2%	40.8%	100.0%
		Female	41.2%	58.8%	100.0%
		Trans person	48.7%	51.3%	100.0%
		Overall	49.8%	50.2%	100.0%
	Balochistan	Male	33.9%	66.1%	100.0%
		Female	27.9%	72.1%	100.0%
		Trans person	77.8%	22.2%	100.0%
		Overall	31.8%	68.2%	100.0%
District	Jacobabad	Male	35.5%	64.5%	100.0%
		Female	20.2%	79.8%	100.0%
		Trans person	50.0%	50.0%	100.0%
		Overall	29.0%	71.0%	100.0%
	Khairpur	Male	76.8%	23.2%	100.0%
		Female	67.3%	32.7%	100.0%
		Trans person	46.2%	53.8%	100.0%
		Overall	71.1%	28.9%	100.0%
	Naseerabad	Male	40.5%	59.5%	100.0%
		Female	42.0%	58.0%	100.0%
		Overall	41.3%	58.7%	100.0%
	Jaffarabad	Male	27.7%	72.3%	100.0%
		Female	14.0%	86.0%	100.0%
		Trans person	77.8%	22.2%	100.0%
		Overall	23.1%	76.9%	100.0%
Overall		Male	46.2%	53.8%	100.0%
		Female	34.6%	65.4%	100.0%
		Trans person	54.2%	45.8%	100.0%
		Overall	41.0%	59.0%	100.0%

Do you know where and how to file a complaint of child marriage?

Category	Sub-Category	Gender	Respondent Response		Total
			Yes	No	
Province	Sindh	Male	58.3%	41.7%	100.0%
		Female	27.9%	72.1%	100.0%
		Trans person	31.6%	68.4%	100.0%
		Overall	41.7%	58.3%	100.0%
	Balochistan	Male	30.4%	69.6%	100.0%
		Female	11.5%	88.5%	100.0%
		Trans person	11.1%	88.9%	100.0%
		Overall	20.9%	79.1%	100.0%
District	Jacobabad	Male	24.7%	75.3%	100.0%
		Female	5.4%	94.6%	100.0%
		Trans person	23.1%	76.9%	100.0%
		Overall	14.5%	85.5%	100.0%
	Khairpur	Male	83.2%	16.8%	100.0%
		Female	55.8%	44.2%	100.0%
		Trans person	50.0%	50.0%	100.0%
		Overall	69.7%	30.3%	100.0%
	Naseerabad	Male	30.6%	69.4%	100.0%
		Female	17.9%	82.1%	100.0%
		Overall	24.2%	75.8%	100.0%
	Jaffarabad	Male	30.3%	69.7%	100.0%
		Female	5.3%	94.7%	100.0%
		Trans person	11.1%	88.9%	100.0%
		Overall	17.8%	82.2%	100.0%
Overall		Male	44.0%	56.0%	100.0%
		Female	19.8%	80.2%	100.0%
		Trans person	27.7%	72.3%	100.0%
		Overall	31.6%	68.4%	100.0%

Do you know any of them have reported it?

Category	Sub-Category	Gender	Respondent Response			Total
			Yes	No	Preferred not to say	
Province	Sindh	Male	59.8%	34.5%	5.7%	100.0%
		Female	29.3%	68.3%	2.4%	100.0%
		Trans person	18.8%	81.3%	0.0%	100.0%
		Overall	42.7%	53.5%	3.8%	100.0%
	Balochistan	Male	2.9%	97.1%	0.0%	100.0%
		Female	10.8%	89.2%	0.0%	100.0%
		Trans person	0.0%	100.0%	0.0%	100.0%
		Overall	5.4%	94.6%	0.0%	100.0%
District	Jacobabad	Male	19.0%	57.1%	23.8%	100.0%
		Female	39.1%	52.2%	8.7%	100.0%
		Trans person	9.1%	90.9%	0.0%	100.0%
		Overall	25.5%	61.8%	12.7%	100.0%
	Khairpur	Male	72.7%	27.3%	0.0%	100.0%
		Female	25.4%	74.6%	0.0%	100.0%
		Trans person	40.0%	60.0%	0.0%	100.0%
		Overall	50.0%	50.0%	0.0%	100.0%
	Naseerabad	Male	2.9%	97.1%	0.0%	100.0%
		Female	7.1%	92.9%	0.0%	100.0%
		Overall	4.8%	95.2%	0.0%	100.0%
	Jaffarabad	Male	2.8%	97.2%	0.0%	100.0%
		Female	22.2%	77.8%	0.0%	100.0%
		Trans person	0.0%	100.0%	0.0%	100.0%
		Overall	6.1%	93.9%	0.0%	100.0%
Overall		Male	34.4%	62.4%	3.2%	100.0%
		Female	23.5%	74.8%	1.7%	100.0%
		Trans person	15.0%	85.0%	0.0%	100.0%
		Overall	28.7%	68.9%	2.4%	100.0%



Would you register a complaint if you suspected a CEFM in your community?

Category	Sub-Category	Gender	Respondent Response		
			Yes	No	Total
Province	Sindh	Male	41.7%	58.3%	100.0%
		Female	18.9%	81.1%	100.0%
		Trans person	30.8%	69.2%	100.0%
		Overall	30.0%	70.0%	100.0%
	Balochistan	Male	18.7%	81.3%	100.0%
		Female	10.6%	89.4%	100.0%
		Trans person	0.0%	100.0%	100.0%
		Overall	14.4%	85.6%	100.0%
District	Jacobabad	Male	20.4%	79.6%	100.0%
		Female	11.6%	88.4%	100.0%
		Trans person	26.9%	73.1%	100.0%
		Overall	16.5%	83.5%	100.0%
	Khairpur	Male	57.6%	42.4%	100.0%
		Female	27.9%	72.1%	100.0%
		Trans person	38.5%	61.5%	100.0%
		Overall	43.8%	56.2%	100.0%
	Naseerabad	Male	35.1%	64.9%	100.0%
		Female	17.0%	83.0%	100.0%
		Overall	26.0%	74.0%	100.0%
	Jaffarabad	Male	3.4%	96.6%	100.0%
		Female	4.4%	95.6%	100.0%
		Trans person	0.0%	100.0%	100.0%
		Overall	3.7%	96.3%	100.0%
Overall		Male	29.9%	70.1%	100.0%
		Female	14.8%	85.2%	100.0%
		Trans person	25.0%	75.0%	100.0%
		Overall	22.4%	77.6%	100.0%

Do people in the community register the child birth with the civil authorities?

Category	Sub-Category	Gender	Respondent Response		
			Yes	No	Total
Province	Sindh	Male	53.7%	46.3%	100.0%
		Female	41.2%	58.8%	100.0%
		Trans person	51.3%	48.7%	100.0%
		Overall	47.6%	52.4%	100.0%
	Balochistan	Male	44.8%	55.2%	100.0%
		Female	33.2%	66.8%	100.0%
		Trans person	66.7%	33.3%	100.0%
		Overall	39.6%	60.4%	100.0%
District	Jacobabad	Male	18.3%	81.7%	100.0%
		Female	12.4%	87.6%	100.0%
		Trans person	42.3%	57.7%	100.0%
		Overall	17.7%	82.3%	100.0%
	Khairpur	Male	80.0%	20.0%	100.0%
		Female	76.9%	23.1%	100.0%
		Trans person	69.2%	30.8%	100.0%
		Overall	78.1%	21.9%	100.0%
	Naseerabad	Male	55.9%	44.1%	100.0%
		Female	51.8%	48.2%	100.0%
		Overall	53.8%	46.2%	100.0%
	Jaffarabad	Male	34.5%	65.5%	100.0%
		Female	14.9%	85.1%	100.0%
		Trans person	66.7%	33.3%	100.0%
		Overall	26.4%	73.6%	100.0%
Overall		Male	49.1%	50.9%	100.0%
		Female	37.3%	62.7%	100.0%
		Trans person	54.2%	45.8%	100.0%
		Overall	43.7%	56.3%	100.0%

In your community, are marriages documented or registered with the UC secretary / Nikkah registrar?

Category	Sub-Category	Gender	Respondent Response		Total
			Yes	No	
Province	Sindh	Male	53.2%	46.8%	100.0%
		Female	27.5%	72.5%	100.0%
		Trans person	34.2%	65.8%	100.0%
		Overall	39.5%	60.5%	100.0%
	Balochistan	Male	18.3%	81.7%	100.0%
		Female	4.0%	96.0%	100.0%
		Trans person	0.0%	100.0%	100.0%
		Overall	11.0%	89.0%	100.0%
District	Jacobabad	Male	25.8%	74.2%	100.0%
		Female	8.5%	91.5%	100.0%
		Trans person	38.5%	61.5%	100.0%
		Overall	18.1%	81.9%	100.0%
	Khairpur	Male	73.6%	26.4%	100.0%
		Female	51.0%	49.0%	100.0%
		Trans person	25.0%	75.0%	100.0%
		Overall	61.4%	38.6%	100.0%
	Naseerabad	Male	13.5%	86.5%	100.0%
		Female	2.7%	97.3%	100.0%
		Overall	8.1%	91.9%	100.0%
	Jaffarabad	Male	22.7%	77.3%	100.0%
		Female	5.3%	94.7%	100.0%
		Trans person	0.0%	100.0%	100.0%
		Overall	13.6%	86.4%	100.0%
Overall		Male	35.3%	64.7%	100.0%
		Female	15.9%	84.1%	100.0%
		Trans person	27.7%	72.3%	100.0%
		Overall	25.6%	74.4%	100.0%



Who do you think would be the most responsible person in deciding when and how he gets married?

Category	Sub-Category	Gender	Respondent Response								
			Father	Mother	Both Parents	Brother	Sister	Grandparents	Uncle/Aunt	Other	Total
Province	Sindh	Male	55.7%	24.1%	19.0%	0.0%	1.3%	0.0%	0.0%	0.0%	100.0%
		Female	37.5%	29.8%	30.8%	0.0%	1.0%	1.0%	0.0%	0.0%	100.0%
		Trans person	26.7%	40.0%	33.3%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	43.9%	28.3%	26.3%	0.0%	1.0%	0.5%	0.0%	0.0%	100.0%
	Balochistan	Male	32.5%	31.3%	36.1%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Female	37.6%	16.8%	44.8%	0.0%	0.0%	0.8%	0.0%	0.0%	100.0%
		Trans person	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	35.4%	22.5%	41.6%	0.0%	0.0%	0.5%	0.0%	0.0%	100.0%
District	Jacobabad	Male	44.7%	34.0%	21.3%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Female	34.3%	25.4%	38.8%	0.0%	1.5%	0.0%	0.0%	0.0%	100.0%
		Trans person	14.3%	42.9%	42.9%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	37.2%	29.8%	32.2%	0.0%	0.8%	0.0%	0.0%	0.0%	100.0%
	Khairpur	Male	71.9%	9.4%	15.6%	0.0%	3.1%	0.0%	0.0%	0.0%	100.0%
		Female	43.2%	37.8%	16.2%	0.0%	0.0%	2.7%	0.0%	0.0%	100.0%
		Trans person	37.5%	37.5%	25.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	54.5%	26.0%	16.9%	0.0%	1.3%	1.3%	0.0%	0.0%	100.0%
	Naseerabad	Male	36.0%	16.0%	48.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Female	10.0%	8.3%	81.7%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	17.6%	10.6%	71.8%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
	Jaffarabad	Male	31.0%	37.9%	31.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Female	63.1%	24.6%	10.8%	0.0%	0.0%	1.5%	0.0%	0.0%	100.0%
		Trans person	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	47.6%	30.6%	21.0%	0.0%	0.0%	0.8%	0.0%	0.0%	100.0%
Overall		Male	43.8%	27.8%	27.8%	0.0%	0.6%	0.0%	0.0%	0.0%	100.0%
		Female	37.6%	22.7%	38.4%	0.0%	0.4%	0.9%	0.0%	0.0%	100.0%
		Trans person	25.0%	37.5%	37.5%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	39.6%	25.3%	34.2%	0.0%	0.5%	0.5%	0.0%	0.0%	100.0%

Who do you think would be the most responsible person in deciding when and how she gets married?

Category	Sub-Category	Gender	Respondent Response								Total
			Father	Mother	Both Parents	Brother	Sister	Grandparents	Uncle/Aunt	Other	
Province	Sindh	Male	30.3%	46.7%	22.1%	0.8%	0.0%	0.0%	0.0%	0.0%	100.0%
		Female	22.8%	46.6%	29.0%	0.0%	0.5%	1.0%	0.0%	0.0%	100.0%
		Trans person	12.1%	45.5%	42.4%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	24.4%	46.6%	27.9%	0.3%	0.3%	0.6%	0.0%	0.0%	100.0%
	Balochistan	Male	30.6%	33.3%	36.1%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Female	19.5%	33.8%	45.1%	0.0%	0.5%	0.0%	0.0%	1.0%	100.0%
		Trans person	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	24.7%	33.5%	41.0%	0.0%	0.3%	0.0%	0.0%	0.5%	100.0%
District	Jacobabad	Male	15.3%	59.7%	25.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Female	17.6%	53.8%	28.6%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Trans person	4.3%	47.8%	47.8%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	15.4%	55.1%	29.4%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
	Khairpur	Male	52.0%	28.0%	18.0%	2.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Female	31.1%	35.1%	29.7%	0.0%	1.4%	2.7%	0.0%	0.0%	100.0%
		Trans person	30.0%	40.0%	30.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	38.8%	32.8%	25.4%	0.7%	0.7%	1.5%	0.0%	0.0%	100.0%
	Naseerabad	Male	23.3%	26.7%	50.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Female	2.2%	23.1%	74.7%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	12.7%	24.9%	62.4%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
	Jaffarabad	Male	37.8%	40.0%	22.2%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Female	34.6%	43.3%	19.2%	0.0%	1.0%	0.0%	0.0%	1.9%	100.0%
		Trans person	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	35.9%	41.5%	21.0%	0.0%	0.5%	0.0%	0.0%	1.0%	100.0%
Overall		Male	30.5%	38.7%	30.5%	0.3%	0.0%	0.0%	0.0%	0.0%	100.0%
		Female	21.1%	40.2%	37.1%	0.0%	0.5%	0.5%	0.0%	0.5%	100.0%
		Trans person	11.8%	44.1%	44.1%	0.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		Overall	24.6%	39.8%	34.7%	0.1%	0.3%	0.3%	0.0%	0.3%	100.0%



Is it common in your family to consult boys regarding their decision to marry?

Category	Sub-Category	Gender	Respondent Response			Total
			Yes	Yes, but they should not be allowed to make final decision	No	
Province	Sindh	Male	62.8%	23.9%	13.3%	100.0%
		Female	54.1%	29.6%	16.3%	100.0%
		Trans person	64.1%	28.2%	7.7%	100.0%
		Overall	58.8%	26.9%	14.3%	100.0%
	Balochistan	Male	27.0%	51.3%	21.7%	100.0%
		Female	41.6%	29.6%	28.8%	100.0%
		Trans person	0.0%	55.6%	44.4%	100.0%
		Overall	33.5%	40.9%	25.6%	100.0%
District	Jacobabad	Male	66.7%	23.7%	9.7%	100.0%
		Female	62.0%	27.9%	10.1%	100.0%
		Trans person	76.9%	15.4%	7.7%	100.0%
		Overall	65.3%	25.0%	9.7%	100.0%
	Khairpur	Male	60.0%	24.0%	16.0%	100.0%
		Female	44.2%	31.7%	24.0%	100.0%
		Trans person	38.5%	53.8%	7.7%	100.0%
		Overall	52.1%	28.9%	19.0%	100.0%
	Naseerabad	Male	44.1%	27.9%	27.9%	100.0%
		Female	44.6%	21.4%	33.9%	100.0%
		Overall	44.4%	24.7%	30.9%	100.0%
	Jaffarabad	Male	10.9%	73.1%	16.0%	100.0%
		Female	38.6%	37.7%	23.7%	100.0%
		Trans person	0.0%	55.6%	44.4%	100.0%
		Overall	23.6%	55.8%	20.7%	100.0%
Overall		Male	44.4%	37.9%	17.6%	100.0%
		Female	47.9%	29.6%	22.4%	100.0%
		Trans person	52.1%	33.3%	14.6%	100.0%
		Overall	46.5%	33.7%	19.8%	100.0%

KAP Survey - Knowledge

Category	Sub-Category	Gender	Knowledge		Total
			Yes	No	
Province	Sindh	Male	18.3%	81.7%	100.0%
		Female	8.6%	91.4%	100.0%
		Trans person	10.3%	89.7%	100.0%
		Overall	13.1%	86.9%	100.0%
	Balochistan	Male	9.1%	90.9%	100.0%
		Female	2.7%	97.3%	100.0%
		Trans person	0.0%	100.0%	100.0%
		Overall	5.8%	94.2%	100.0%
District	Jacobabad	Male	11.8%	88.2%	100.0%
		Female	0.0%	100.0%	100.0%
		Trans person	15.4%	84.6%	100.0%
		Overall	6.0%	94.0%	100.0%
	Khairpur	Male	23.2%	76.8%	100.0%
		Female	19.2%	80.8%	100.0%
		Trans person	0.0%	100.0%	100.0%
		Overall	20.2%	79.8%	100.0%
	Naseerabad	Male	9.9%	90.1%	100.0%
		Female	5.4%	94.6%	100.0%
		Overall	7.6%	92.4%	100.0%
	Jaffarabad	Male	8.4%	91.6%	100.0%
		Female	0.0%	100.0%	100.0%
		Trans person	0.0%	100.0%	100.0%
		Overall	4.1%	95.9%	100.0%
Overall		Male	13.6%	86.4%	100.0%
		Female	5.7%	94.3%	100.0%
		Trans person	8.3%	91.7%	100.0%
		Overall	9.5%	90.5%	100.0%

*This document was funded by a grant from the United States Department of State.
The opinions, findings and conclusions stated herein are those of the author[s] and
do not necessarily reflect those of the United States Department of State.*