

BARRIERS AND FACILITATORS FOR LEBANESE CHILDREN'S ENGAGEMENT IN CHILD LABOUR

A BARRIER ANALYSIS UNDER THE SOCIAL AND BEHAVIOUR
CHANGE UMBRELLA TO INFORM PROGRAMMING

WORLD VISION LEBANON

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Acronyms

BA	Barrier Analysis
BtA	Bridges to Activities
CM	Child Marriage
CP(S)	Child Protection (Sector)
DBC	Designing for Behaviour Change
ERR	Estimated Relative Risk
HBM	Health Belief Model
NCG	Nurturing Care Groups
NO	National Office
p-value	Probability Value
PG(M)	Priority Group (Member)
RCT	Responsive Caregiver's Toolkit
SBC	Social and Behaviour Change
WV	World Vision
WVL	World Vision in Lebanon

Executive Summary

Children are the cornerstone of any society as such they need to be trained and provided with adequate opportunities to ensure their development, survival and rights on the path to their future as adults. It is often argued that child activity decision making, including schooling, is rooted in financial/economic factors or children's academic performance. However, evidence indicates that the dynamics of child activity decisions involve parents' characteristics as well in addition to household and community's characteristics.

This study serves as an appendage to the cross-sectional research "Caregiver Perceptions and their Influence on Child Education and Labour across Different Areas in Lebanon" conducted by World Vision in Lebanon. It was conducted with the Syrian refugee population and utilized the Barrier Analysis methodology to assess the determinants of child schooling among the Syrian refugee population residing in Lebanon. The study aimed at assessing a target behaviour, namely "Parents of children between the ages of 3 and 15 years ensure that their children regularly attend education opportunities", based on which participants were screened and classified as either 'doers' (those who ensure their children attend education opportunities regularly) or 'non-doers' (those who do not ensure their children attend education opportunities regularly). Doers and non-doers were randomly selected. Barrier Analysis standard tabulation sheet was used for the analysis, comparing the frequencies of responses between the two groups along with the statistical significance of the difference.

Differences were observed between doers and non-doers in relation to the following determinants: self-efficacy, access, perceived negative consequences, social norms, culture, perceived susceptibility, severity and action efficacy. Some implications on child labour and child marriage were highlighted throughout the findings.

The results of this Barrier Analysis (BA) were planned to inform the current technical programme for child protection with specific Social and Behaviour change components pertinent to the behaviour of refraining from engaging children in labour and/or begging. Findings supported and validated the current approach in the technical programme, specifically the adoption of the Responsive Caregivers' Toolkit (RCT) and the Nurturing Care Groups (NCG) interventions with the need for augmentation with specific elements germane to highlighted perceptions/beliefs around the behaviour and which were proven to significantly vary across the two groups and hence affect the behaviour. The findings also helped shape a profile of both groups which in turn helped understand which perceptions to reinforce,

to increase and to eliminate. Translating these results and profiles into actions, the prime and dominant ones could be summarized in provide RCT and NCG focusing on child rights and the risks associated with child labour, involving the community through organizing community initiatives and events discussing child labour issues and including success stories and testimonies from other doers in collaboration with municipalities and local stakeholders). Additional actions would involve focusing on tailoring key messages, under Channels of Hope and chat groups, related to refraining from sending children to work and the associated risk to be cascaded to caregivers and expanding the scope of local level advocacy to include extended family members as an integral part of tackling social norms related to CL. Also, among the actions could be the development and sharing of a comprehensive service mapping, including food security services in areas of programming, to refer beneficiaries and most importantly a holistic approach in programming integrating multi-sectoral approach in designs including livelihoods.

Introduction and Background

Child labour is a widespread and growing phenomenon in many developing countries. Nearly 1 in every 10 children – an estimated 152 million – are in child labour, almost half of them working under hazardous circumstances that refute them the right of a playful childhood and imperil their health (UNICEF, 2020).

When defining child labour, no universally agreed-upon definition exists. In fact, the concepts and definitions of this phenomenon, even between key organizations addressing it, are diverse and sometimes haphazard (Chaubey et al., 2007). Weston, views child labour as a social concept which varies by actors, history, context and purpose (Chaubey et al., 2007; Francis, 2020; Weston & Weston, 2005). Hence, limiting such a complex phenomenon to a single definition is misleading given the fact that the exercise of defining it is rooted in multi-faceted disciplines including, but not limited to, cultural, political, scientific and economic (Chaubey et al., 2007).

As such, engagement of children in economic activities is a multifarious issue due to the intricate interaction of social, cultural and economic factors involved in its prophecy (Omokhodion & Uchendu, 2010). Besides its perplexing causal pathway, child labour has been linked to adverse health outcomes both on physical and mental levels. A recent meta-analysis exploring the evidence on the impacts of child labour on health highlighted associations with several health hazards including, but not limited to; malnutrition, poor growth, higher incidence of infectious diseases, behavioural and emotional disorders, stress and decreased coping efficacy (Ibrahim et al., 2019).

In the recent decades, there has been a growing interest in child labour among academics, professionals and the media to understand the determinants of such a phenomenon and hence inform policy-makers to ensure child welfare (Okpukpara, 2006; Ranjan, 2000; Ray, 2001).

Throughout history, child activity has been viewed as a binary decision with two mutually exclusive options, meaning either engagement in economic activity (work) or school enrolment. Much of the literature on determinants of child labour does not distinguish between non-work alternatives, often treating school attendance as the only alternative to work (Jensen & Nielsen, 1997; Ranjan, 2000; Ravallion & Wodon, 2000). In some contexts, data shows, that a substantial fraction of children neither attend school nor participate in work outside the home. In some cases, these children may be engaged in substantial household chores, including taking care of younger children and/or younger adults. Ignoring these differences and options may lead active policy to have unintended consequences. For example, if school is incorrectly thought of as the only alternative to work, a policy that diminishes child work may

simply increase the pool of idle children rather than increasing school attendance, especially if schooling costs are high or perceived returns from schooling are low (Deb & Rosati, 2005). This has led the empirical literature on child labour to shift from mere quantification to econometric analysis of the determinants of child labour coinciding with a widespread realization that simply banning child labour is unlikely to eradicate the problem or may even make a household worse off (Deb & Rosati, 2005).

There is diversified literature on the subject of child activity decision making. Most theoretical studies focusing on the economic predictors and emphasizing on the role of poverty/income/livelihoods (Aslam Chaudhary & Naheed Khan, 2002; Basu, 1999; Omokhodion & Uchendu, 2010) as one of the main predictors of household decision on child's activity options while most empirical studies are not so explicit (Deb & Rosati, 2005). While economic determinants are the cornerstone of a prolific body of literature on child labour, with poverty conventionally assumed as the primary driving factor (Goswami & Jain, 2006) research has shown the significance of non-poverty related factors in depicting child activity decisions. Very few studies focus on pointing out the social and traditional aspects of the issue (Goswami & Jain, 2006). In fact, the dynamics of child activity decisions in the community involve not only children's characteristics but also parents' as well in addition to household and community's characteristics (Goswami & Jain, 2006). A wealth of studies on child labour concentrate on children but a few focus on parents' characteristics and views (Omokhodion & Uchendu, 2010) and understanding child activity decision and its outcomes requires an examination of all the layers of the socio-ecological model.

Aside from economic considerations, cultural arguments highlight traditional norms and values in shaping educational decisions. Religious values in some contexts play a significant role. Patriarchal norms promote the preferential treatment of sons and are cited as a reason for girls' limited school participation in many countries. Sex stereotypes, such as beliefs that boys or girls have greater academic abilities or girls must get married before reaching a certain age may also lead to preferential treatments, etc... These cultural determinants affect parental perceptions and beliefs around the value of schooling and child labour and hence may shape child activity decisions.

The Lebanese Context

Understanding parents' decision making regarding child activity requires recognizing the relationship between child activity options and the underlying enabling factors, which can vary from one context to another. Hence, it is important to understand the backcloth and enabling settings behind each of the options.

A survey, conducted by the International Labour Organization and Central Administration of Statistics of Lebanon jointly, in 2015, indicated that 3.6% of children 5 to 17 years old in Lebanon are working with about two-thirds of them in the 15-17 years age group. It was highlighted that children help in household activities, quite often in addition to their studies with almost 50% of the children surveyed being involved in household chores and a much higher percentage of girls compared to boys.

Moreover, the proportion of working children as reported by household heads was recorded at 5% in 2018 (World Vision International, 2019). Numbers for both host and refugee populations show an inclining trend in the number of children reported to be involved in waged labour. UNICEF reported that the number of Lebanese children involved in child labour has tripled between 2009 and 2016 (World Vision International, 2019). Recent evidence indicates that, particularly after the economic and political crisis that began in 2019, the number of children on the streets has surged in addition to the number of children involved in other types of hazardous work including the forced forms, which exposes them to the range of perils (The US Department of Labour, 2020).

Ten years into the Syrian conflict, Lebanon, being a host country, has been afflicted and overwhelmed on all levels with repercussions on both populations, host and refugee. Vulnerable Lebanese households facing a tremendous decrease in revenue are left increasingly unable to meet basic needs, including food and healthcare. Displaced Syrian households are further sinking into debt as they struggle to meet their families' needs (World Vision International, 2019). With the chain of deteriorating events in the country since the last quarter of 2019 and the economic collapse, both populations are reported to be increasingly resorting to negative coping mechanisms to make ends meet. These conditions fuel serious concerns afflicting all spheres of child wellbeing including protection and education especially with estimates suggesting an increase in the proportion of population trapped in poverty from a third in 2019 to more than a half in 2020. The increase was estimated due to the rising unemployment, currency fluctuations and the resulting inflationary effects, disproportionately affecting particularly the poor and middle class (ESCWA, 2010). A baseline study, conducted by World Vision Lebanon at the beginning 2020 to explore key issues and indicators in Child Protection (CP) in Lebanon among the Lebanese population, showed that given the economic and financial pressures, the majority of vulnerable households are de-prioritizing child protection and adopting negative coping mechanisms such as food insecurity, de-prioritization of education, and an increase in incidents of domestic violence.

How applicable are the divergent theoretical perspectives on child activity decisions in Lebanon? Especially with the array of crises that have sparked since 2019 pushing the country to the brink on a

multitude of levels and peculiarly the socio-economic one which is assumed, by many theories, to be a primary driving factor behind these decisions.

Study Aim

This study serves as an appendage to the cross-sectional research “Caregiver Perceptions and their Influence on Child Education and Labour across Different Areas in Lebanon” conducted by World Vision in Lebanon. The aforementioned research aimed to explore figures around child activity options (school enrolment, child labour and household chores) and their determinants for children aged 3 to 18 years old in Lebanon and while seeking to determine the perceptions of child education and labour among parents of school-aged children, alarming levels of parental agreement with perception statements around the acceptance of child labour. In the light of the highlighted role of beliefs and behavioural determinants in the decision making process of child activity including schooling, the present study aimed to contribute to a small but growing literature that explains the determinants of caregivers’ decision to engage children in labour.

Methodology

Study Design, Population and Setting

The study adopted the barrier analysis methodology which was developed by Tom Davis in 1990. Barrier Analysis studies are used in community development projects to identify behavioural determinants associated with a particular behaviour among Priority Group Members (PGMs) (those targeted to practice a specific promoted behaviour). The methodology allows for the exploration of barriers (factors that PGMs feel prevent them from adopting or sustaining the target or promoted behaviour) and enablers (factors which the PGMs feel will support them in adopting the behaviour) through comparing 2 groups of PGMs; those who adopt a particular behaviour versus those who do not. The technique requires a sample size of 90 PGMs split equally between the two groups for comparison. The BA methodology scrutinizes 12 behavioural determinants inspired by both the Health Belief Model and the Theory of Reasoned Action. BA tackles 4 powerful determinants of behaviour identified by social scientists which are Self-efficacy, Social Norms, Positive Consequences and Negative Consequences. In addition to several other determinants identified by social science and listed in the below table along with their definitions.

Perceived Self-efficacy	An individual’s belief that they have the capacity to practice the given behaviour given a set of personal elements like self-confidence, knowledge, skills and abilities.
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Perceived Social Norms	This can be translated in 2 ways: 1) The perception that the people who are the most important to the PGM either approves or disapproves of the behaviour (Injunctive norms). 2) The perception that that the people who are the most important to the PGM either practice or do not practice the behaviour (descriptive norms)
Perceived Positive Consequences	The positive things that a person thinks/feels will happen as a result of practicing a behaviour.
Perceived Negative Consequences	The negative things that a person thinks/feels will happen as a result of practicing a behaviour.
Access	Is made up of several components like the perceived degree of availability of needed products or services required to adopt a given behaviour, comfort in accessing these products/services and barriers associated with cost, gender, culture, language, etc.
Cues for Action	Perceived ability of a person that they can remember to practice or how to correctly practice a certain behaviour.
Perceived Susceptibility (to the problem)	A person's perception of how vulnerable (or at risk) they are to the problem that the behaviour is meant to prevent.
Perceived Severity (of the problem)	The degree to which a person believes that the problem that the behaviour is meant to prevent is serious.
Perceived Action Efficacy	The extent to which a person believes that the behaviour is effective in avoiding/preventing the problem.
Perception of Divine Will	The extent to which a person believes that a divine entity is responsible of the problem and/or approves or disapproves of the behaviour.
Policy	The knowledge of laws and regulations that affect behaviours and access to products and services needed to practice the behaviour and the perceived degree of their enforcement.
Culture	A reported set of history, customs, lifestyles, values and practices within a self-defined that the behaviour's practice.

Table 1- The Twelve Behavioural Determinants Assessed through Barrier Analysis

Previous research conducted by WVU explored perception of caregivers around child education and labour and these perceptions were found to be deeply rooted in social and behavioural grounds. In the light of the aforementioned background research and literature review were conducted to further augment the understanding of the PGs and their characteristics, and develop a detailed understanding of the target behaviour statement. As such, the final behaviour statement was “Caregivers of children 3 to 18 years old refrain; from engaging their children in begging, street vending or paid labour which interferes with their schooling or alternate education”. The sample covered 3 areas in Lebanon and was split proportionally to the population size in each.

Total needed sample size			90	Doers	Non-Doers
Akkar	12.40%	11	12	6	6
Bekaa	24.30%	22	22	11	11
BML	63.30%	57	56	28	28

Table 2- Sample Size Calculation and Distribution

Study Instrument

The study instrument was prepared in English, contextualized, and translated into Arabic. The interviewer-administered tool was pilot tested prior to data collection. The questionnaires were administered by trained and data were collected between August and September 2021.

Remote data collection was adopted given the COVID-19 regulations across the country during the time of the study. The remote data collection modality was accounted for, in terms of time consumption and interviewee burden, in developing the tool.

The final general tool included a screening section (A) to check the participant's eligibility for the study and to categorize them as either “doers” of the behaviour (meaning they refrain from engaging their children in begging, street vending or paid labour which interferes with their schooling or alternate education) or “non-doers” (meaning they do not refrain; from engaging their children in begging, street vending or paid labour which interferes with their schooling or alternate education). “Doers” were classified when the parent responded that:

- their child 3 to 14 or 15 to 18 years old has spent more than an hour begging, street vending or performing any type of paid labour last week
- their child 3 to 14 years old has spent 28 or more hours doing non-paid household chores (at family residence or at any other) in the past week

- their child 15 to 18 years old has been working or engaged in any form of paid labour without being enrolled in any type of education (formal or non-formal)
- their child 15 to 18 years old has spent 51 or more hours doing non-paid household chores (at family residence or at any other) in the past week

Conversely, “Non-doers” were classified when the parent responded that:

- their child 3 to 14 spent zero hours begging, street vending or performing any type of paid labour last week and 27 or less hours doing non-paid household chores (at family residence or at any other) in the past week
- their child 15 to 18 years old had not been working or engaged in any form of paid labour and spent 50 or less hours doing non-paid household chores (at family residence or at any other) in the past week
- their child 15 to 18 years old had been working or engaged in any form of paid labour but was enrolled in any type of education (formal or non-formal)

The second section of the instrument contained a blend of open-ended and close-ended research questions which are tailored to address the twelve determinants and based on literature reviews. There were two sets of these questions in this section, one set attuned for doers and another set for non-doers and based on the categorization of the participant (as a doer or non-doer) in section one, the relevant set of questions would automatically load to be used. Enumerators used extensive probing techniques to ensure that the maximum amount of clear and relevant information was gathered. The questions in Section B had version for doers and non-doers and were asked according to the classification of the respondent in Section A.

Data Collection and Quality Assurance

Parental data was collected through phone interviews with parents of children 3 to 15 years old. The data collection team was trained by WVL prior to data collection to ensure their understanding of the research objective, the survey content and ethical considerations.

Phone calls were conducted during the months of August and September 2021 during two shifts, morning time (9:00 am to 2:00 pm) and afternoon time (2:00 pm to 8:00 pm) to ensure the representativeness of working and non-working parents in the sample.

The quality control process started at the coding stage. The tool was coded on ODK collect, which has several features that can help validate and control the data entered by the enumerators by establishing a logical relationship among questions and provide messages on the spot when an enumerator/data collector inputs data. It also controls skip patterns, missing data, redundant entry, & a defined set of outliers. In addition, the tool was coded to automatically categorize the participant as doer or non-doer and subsequently provide the relevant set of questions based on the category. Since the questions in Section B of the study tool had to be asked according to the classification of the respondent in the screening section, the tool was designed and coded to auto-generate the classification based on answers from section A and show the relevant research question in section B. Respondents were excluded from the study if they refused to answer any of the screening questions in Section A. The research and data analyst supervised the data collection process where daily follow up calls with the enumerators were performed to follow up on the progress and the number of surveys completed and to discuss challenges, if any. Further, completed questionnaires were cleaned back-checked as an additional layer of quality assurance.

Data Analysis

The final sample reached comprised 85 respondents, the correlations between doers and non-doers for identified factors under each determinant were analysed at a p-value of 0.05 and 0.01 and a confidence interval (CI) of 95% for statistical significance. Under the open ended questions, thematic analysis was adopted to list the factors emerging under each determinant. Data was analysed using the Excel tabulation spreadsheet which calculates the Estimated Relative Risk (ERR) and the corresponding P-values. For cases where the ERR is indefinite (tends to be close to infinity) due to the appearance of zero in any of the tabulations cells, the finding is presented without quantification.

Ethical Considerations

Ethical considerations of privacy, confidentiality and informed consent were taken into account while conducting the study; the respondents' anonymity and confidentiality of shared information were ensured. The purpose of the research was explained to every participant. In addition, confidentiality was assured and each participant was informed that participation was voluntary and no remuneration was offered for their participation. Participants also understood that they had the right to skip any of the questions and withdraw from the study at any time. All participants were included in the study only if they voluntarily agreed to participate.

Findings and Discussion

The final sample reached comprised a total of 46 Doers and 39 Non-Doers (ND). The estimated prevalence of the behaviour is 89% among the Lebanese population.

Significant findings are presented in the following table which summarizes the key determinants. Under each determinant, the categories/factors mentioned and their corresponding Estimated Relative Risks (ERR) and the P- values are presented.

Determinants		p-value	
Self-Efficacy	<i>What makes it easier for you to refrain from engaging your child in begging, street vending or paid labour?</i>		
	<i>Child's safety concern</i>	Doers are 1.1 times more likely than Non-Doers to say that "Child's safety concern and not worrying about the child working" makes it easier for them to refrain from engaging their children in begging, street vending or paid labour.	0.046
	<i>The importance of children focusing on studies and school</i>	Doers are 1.2 times more likely than Non-Doers to say "the importance of children focusing on studies and school" makes it easier for them to refrain from engaging their children in begging, street vending or paid labour.	0.000
	<i>Child labour is not an option for children</i>	Doers are 1.2 times more likely than Non-Doers to say "Child labour is not an option for children: children shouldn't be working" makes it easier for them to refrain from engaging their children in begging, street vending or paid labour.	0.001
	<i>Children shouldn't be working at a young age <16</i>	Doers are 1.1 times more likely than Non-Doers to say "children shouldn't be working at a young age (below 16 years old)" makes it easier for them to refrain from engaging their children in begging, street vending or paid labour.	0.011
	<i>Financial support to afford expenses</i>	Non- Doers are 1.1 times more likely than Doers to say "Financial support to afford expenses" would make it easier for them to refrain from engaging their children in begging, street vending or paid labour.	0.031
	<i>Food donations</i>	Doers are 1.1 times more likely than Non-Doers to say "Food donations" makes it easier for them to	0.015

	refrain from engaging their children in begging, street vending or paid labour.	
	<i>What makes it difficult for you to refrain from engaging your child in begging, street vending or paid labour?</i>	
<i>Nothing (children should not work)</i>	Doers are 1.2 times more likely than Non-Doers to say “Nothing” makes it difficult for them to refrain from engaging their children in begging, street vending or paid labour.	0.000
<i>Child's financial support and contribution to income</i>	Non- Doers are more likely than Doers to say “Child's financial support and contribution to income (to make ends meet)” would make it difficult for them to refrain from engaging their children in begging, street vending or paid labour.	0.000
<i>The child's choice/willingness to work and support the family</i>	Non- Doers are more likely than Doers to say “The child's choice/willingness to work and support the family” would make it difficult for them to refrain from engaging their children in begging, street vending or paid labour.	0.026
<i>Unaffordability of education</i>	Non- Doers are more likely than Doers to say “unaffordability of education” would make it difficult for them to refrain from engaging their children in begging, street vending or paid labour.	0.026
Negative Consequences:	<i>What are the disadvantages of refraining from engaging your child in begging, street vending or paid labour?</i>	
<i>Financial shortage, not making ends meet</i>	Non- Doers are more likely than Doers to say “Financial shortage/ not making ends meet” would be a disadvantage of refraining from engaging their children in begging, street vending or paid labour.	0.000
<i>No disadvantages, minors should never work</i>	Doers are 1.2 times more likely than Non-Doers to say “No disadvantages” to refraining from engaging their children in begging, street vending or paid labour.	0.000
Social Norms:	<i>Do most of the people that you know support you in refraining from engaging your child in begging, street vending or paid labour?</i>	
Yes	Doers are 1.4 times more likely than Non-Doers to say “most of the people they know support them in the decision of refraining from engaging their children in begging, street vending or paid labour”.	0.000

No	Non-Doers are 1.3 times more likely than Doers to say “most of the people they know do not support them in the decision of refraining from engaging their children in begging, street vending or paid labour”.	0.000
<i>Who approves of or supports you in refraining from engaging your child in begging, street vending or paid labour?</i>		
Immediate family	Doers are 1.2 times more likely than Non-Doers to say “immediate family approves of them refraining from engaging their children in begging, street vending or paid labour”.	0.000
No One	Doers are 1.1 times more likely than Non-Doers to say “the community approves of them refraining from engaging their children in begging, street vending or paid labour”.	0.005
Community	Non-Doers are 1.2 times more likely than Doers to say “No one would approve of them refraining from engaging their children in begging, street vending or paid labour”.	0.011
<i>How do they show they approve?</i>		
Verbal confirmation that child labour isn't okay	Doers are 1.1 times more likely than Non-Doers to say “Verbal confirmation that child labour isn't okay is a way those who approve of them refraining from engaging their children in begging, street vending or paid labour express their approval”.	0.003
<i>Social Norms: What do they do specifically to support you in the decision refrain from sending your child to work?</i>		
Psychological support	Doers are 1.2 times more likely than Non-Doers to say “Psychological support is a way of showing support by those who approve of them refraining from engaging their children in begging, street vending or paid labour”.	0.001
<i>Who disapproves of/opposes you in refraining from sending your child to work?</i>		
Family members	Non-Doers are 1.2 times more likely than Doers to say “Family members disapprove of them refraining from engaging their children in begging, street vending or paid labour”.	0.001
<i>Why do you think they disapprove?</i>		
They disapprove because of the belief that everyone	Non-Doers are 1.4 times more likely than Doers to say “Those who disapprove of them	0.034

should help in the family expenses	refraining from engaging their children in begging, street vending or paid labour do so because of the belief that everyone should help in the family expenses”.	
<i>What do they do specifically that makes you think that they disapprove or do not support you in refraining from engaging your child in begging, street vending or paid labour?</i>		
Normalize child labour and encourage sending children to work	Doers are 1.1 times more likely than Non-Doers to say “Those who disapprove of them refraining from engaging their children in begging, street vending or paid labour do so by normalizing child labour and encouraging sending children to work”	0.011
<i>Do most of the other parents / caregivers you know refrain from engaging their child in begging, street vending or paid labour?</i>		
Yes	Doers are 1.3 times more likely than Non-Doers to say “most of the other parents / caregivers they know refrain from engaging their children in begging, street vending or paid labour”	
No	Non-Doers are more likely than Doers to say “most of the other parents / caregivers they know do not refrain from engaging their children in begging, street vending or paid labour”	
<i>Do most of your family members, who have children, (siblings, cousins) refrain from engaging their child in begging, street vending or paid labour?</i>		
Yes	Doers are 1.3 times more likely than Non-Doers to say “most of their siblings know refrain from engaging their children in begging, street vending or paid labour”	0.005
Some	Non-Doers are 1.3 times more likely than Doers to say “some of their siblings refrain from engaging their children in begging, street vending or paid labour”	0.001
<i>Do most of your community members belonging to your faith group refrain from engaging their child in begging, street vending or paid labour?</i>		
Yes	Doers are 1.1 times more likely than Non-Doers to say “most of the their community congregants refrain from engaging their children in begging, street vending or paid labour”	
No	Non-Doers are more likely than Doers to say “most of their community congregants do not refrain from engaging their children in begging, street vending or paid labour”	

	<i>What kind of support did you need to help you refrain from engaging your child in begging, street vending or paid labour?</i>		
Access	<i>Job opportunity</i>	Doers are 1.1 times more likely than Non-Doers to say “support in the form of job opportunities helps them refrain from engaging their children in begging, street vending or paid labour”.	
	<i>Financial support</i>	Non-Doers are 1.1 times more likely than Doers to say “financial support would help them refrain from engaging their children in begging, street vending or paid labour”.	
Susceptibility/Risk	<i>How likely it is that your child might be abused (physically or sexually)?</i>		
	Somewhat likely	Non-Doers are 2.2 times more likely than Doers to say “it is somewhat likely that their child will be abused (physically or sexually)”.	0.001
	<i>How likely it is that your child will not complete his/her education?</i>		
	Not likely at all	Doers are 1.1 times more likely than Doers to say “it is not likely at all that their child might not complete their education”.	0.004
Severity	<i>How serious of a problem would it be if your child was abused (physically or sexually)?</i>		
	Very serious	Doers are more likely than Non-Doers to say “it is a very serious problem if their child was be abused (physically or sexually)”.	0.001
	Somewhat serious	Non-Doers are more likely than Doers to say “it is somewhat of a very serious problem if their child was be abused (physically or sexually)”.	0.003
	<i>How serious of a problem would it be if your child did not complete his/her education?</i>		
	Not serious at all	Doers are 1.3 times more likely than Non-Doers to say “it is a very serious problem if their child did not complete their education”.	0.000
	Somewhat serious	Non-Doers are 1.2 times more likely than Doers to say “it is somewhat of a very serious problem if their child did not complete their education”.	0.008
	Very serious	Non-Doers are more likely than Doers to say “it is not a serious problem if their child did not complete their education”.	0.026
Action Efficacy	<i>How likely is it that your child will not be abused (physically or sexually) if you refrain from sending him/her to work ?</i>		
	Very likely	Doers are 3.8 times more likely than Doers to say “it is very likely that their child will not be abused (physically or sexually) if they refrain from engaging their children in begging, street vending or paid labour”.	0.000

	Somewhat likely	Non-Doers are more likely than Doers to say “it is somewhat likely that their child will not be abused (physically or sexually) if they refrain from engaging their children in begging, street vending or paid labour”.	0.000
<i>How likely is it that your child will complete his/her education if you refrain from sending him/her to work ?</i>			
	Very likely	Doers are more likely than Doers to say “it is very likely that their child will complete his/her education if they refrain from engaging their children in begging, street vending or paid labour”.	0.000
	Somewhat likely	Non-Doers are more likely than Doers to say “it is somewhat likely that their child will complete his/her education if they refrain from engaging their children in begging, street vending or paid labour”.	0.000
	Not likely at all	Non-Doers are more likely than Doers to say “it not likely at all that their child will complete his/her education if they refrain from engaging their children in begging, street vending or paid labour”.	0.026
Policy	<i>Are there any community laws or rules in place that make it more likely that you refrain from sending your child to work for money or beg?</i>		
	Yes	Doers are 1.1 times more likely than Non-Doers to say “there are community laws or rules in place that make it more likely to refrain from engaging their children in begging, street vending or paid labour “	0.030
<i>If yes, what is the law or regulation? What happens to a caregiver who allows their child to work?</i>			
	Child labour is against the law	Doers are 1.1 times more likely than Non-Doers to say “Child labour is against the law “	0.012
<i>Are there any repercussions / punishments for parents or caregivers who send their children to work?</i>			
	Yes, there are repercussions / punishments for parents or caregivers who send their children to work (Policy)	Doers are 1.2 times more likely than Non-Doers to say “there are repercussions/punishments on the parents who send their minors to work “	0.000
	No, there are NO repercussions / punishments for parents or caregivers who send their children to work (Policy)	Non-Doers are 1.2 times more likely than Doers to say “there are no repercussions/punishments on the parents who send their minors to work “	0.000

Culture	<i>Are there any cultural norms, local customs, or taboos that make it harder for a caregiver to refrain from sending their child to work, including begging, street vending, chores and paid labour?</i>		
	No	Doers are 1.1 times more likely than Non-Doers to say “there are NO cultural norms, local customs, or taboos that make it harder for a caregiver to refrain from engaging their children in begging, street vending or paid labour “	0.046
	<i>If yes, What are those cultural norms, customs or rules concerning whether a parent should allow a child to work for money or beg?”</i>		
	Child labour is culturally acceptable and normalized	Non-Doers are 1.2 times more likely than Doers to say “Child labour is culturally acceptable and normalized”	0.030
	Education isn't worthy and children better work	Non-Doers are 3.2 times more likely than Doers to say “Education isn't worthy and children better work”	0.000
	child labour is a solution for financial shortage	Non-Doers are more likely than Doers to say “Child labour is a solution for financial shortage”	0.006

Table 3- Summary of significant results.

Table 3 summarized the significant determinants and factors along with their statistical significance and degree of association between particular responses and the behaviour. A further delineation of the results is presented in the graphs below to help unfurl each of the significant determinants and unpack the factors/findings underneath by comparing their frequencies between the two interviewee categories.

a- Perceived self-efficacy

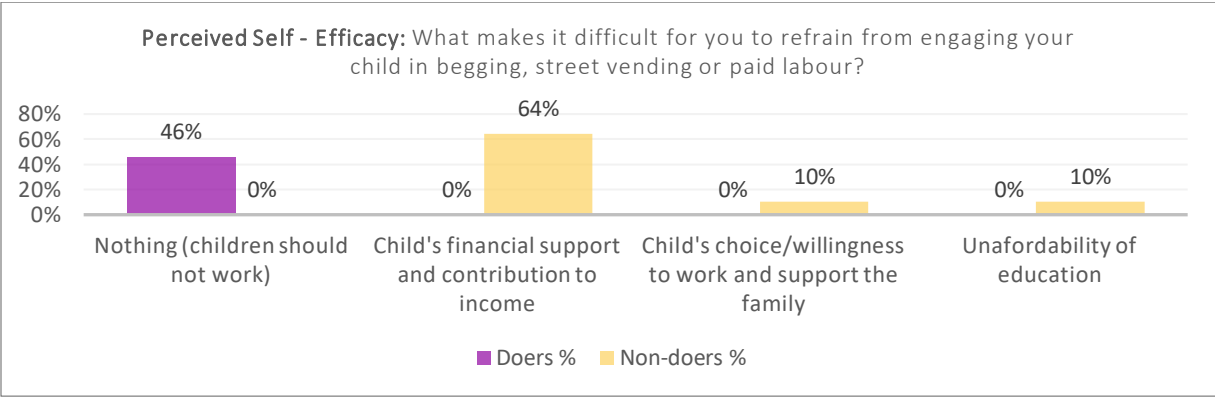
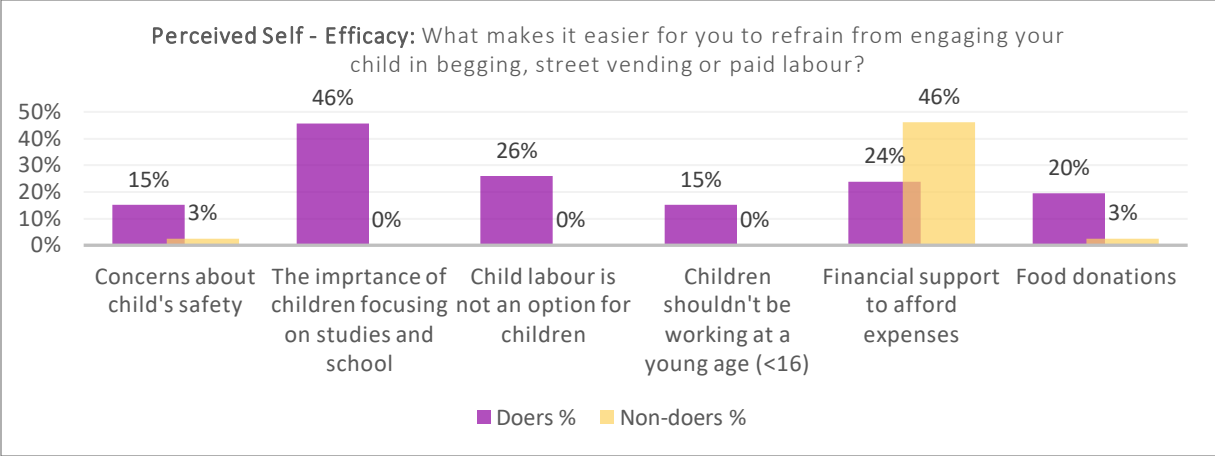


Figure 1- Perceived self-efficacy factors

Self-Efficacy: Belief that Children should not work:

Results showed that doers were more confident with their capacity to refrain from sending their child to work for money or beg compared to Non-doers. This confidence was backed with a concern about the child’s safety and beliefs that children should focus on their studies and that child labour is not an option for children. The aforementioned factors made it easier for doers to refrain from engaging their children in paid labour while also stating that nothing would make it difficult for them to refrain. Interestingly, some of the doers mentioned the belief that children shouldn't be working at an age younger than 16 makes it easier for them to refrain from engaging their children in paid labour highlighting the importance on spreading awareness about labour policy and laws.

Self-efficacy: Financial Stability and economic factors:

Financial stability and economic factors seem to influence participants’ self-efficacy; belief in their capacity to execute the target behaviour. Doers also were more likely to mention that food donations made it easier for them to refrain from sending their child to work while non-doers mentioned that financial assistance to help cover expenses would make it easier, both highlighting the need for more holistic programming, including livelihoods interventions, in tackling and prevention of child labour. Non-Doers were more likely to mention that Child's financial support and contribution to the income and the

child's choice/willingness to work and support the family would make it difficult for them to decide on refraining from sending their children to work. These findings highlight the need to eliminate the perception that child's financial support and their contribution to income is a healthy practice and to increase the awareness on risks related to child labour and the fact that they outweigh any benefits. Also, provision of messaging for children related to willingness to work, their right and self-efficacy would ensure children are aware of their rights when deciding to either engage or not engage in economic activities.

The costs associated with education were also found to be significant among Non-Doers highlighting an interaction between education and child labour when making child activity decisions where Non-Doers are more likely to mention that unaffordability of education would make it difficult for them to refrain from engaging their children in paid work. This finding highlights the need for increasing the capacity of parents and caregiver to enrol their children in free education opportunities and integrating multi-sectoral approach, including livelihoods, in designs.

b- Perceived negative consequences

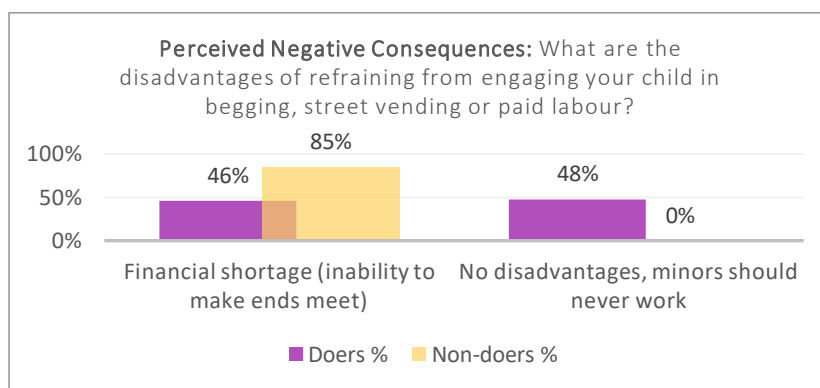


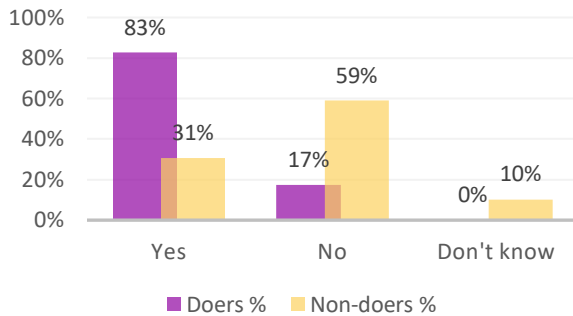
Figure 2- Perceived negative consequences

Perceived Negative Consequences: Loss of source of income

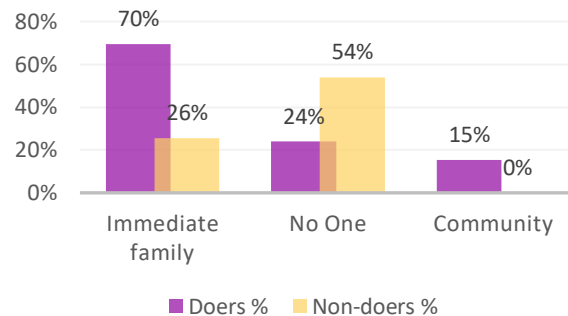
Perception of negative consequences reinforced the beliefs self-efficacy was rooted in for both doers and Non-Doers. In terms of disadvantages or perceives negative consequences, doers were 1.2 times more likely to state that there are no disadvantages to refraining from engaging children in paid work and that children should never work underlining their beliefs explained in the self-efficacy sections above. While Non-Doers were more likely to express that financial shortage would be a disadvantage of refraining from sending their children to work. These findings further highlight the aforementioned need for the integration of livelihoods and adoption of multi-sectoral approach to child protection programs in addition to focusing on child rights and the risks associated with CL (in terms of risks of CL outweighing the financial benefits).

c- Perceived social norms

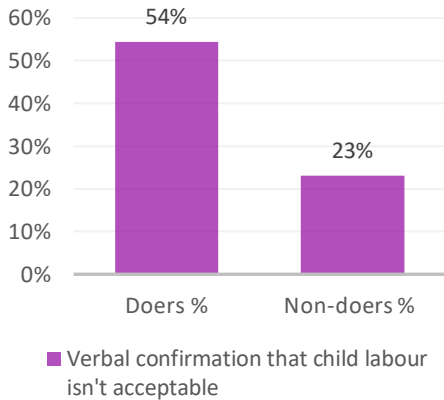
Perceived Social Norms: Do most of the people that you know support you in refraining from engaging your child in begging, street vending or paid labour?



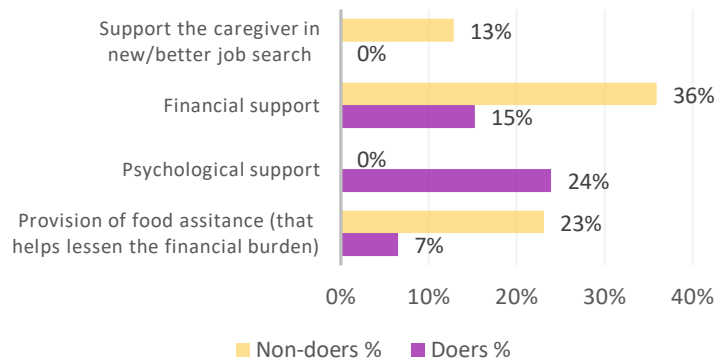
Perceived Social Norms: Who approves of or supports you in refraining from engaging your child in begging, street vending or paid labour?



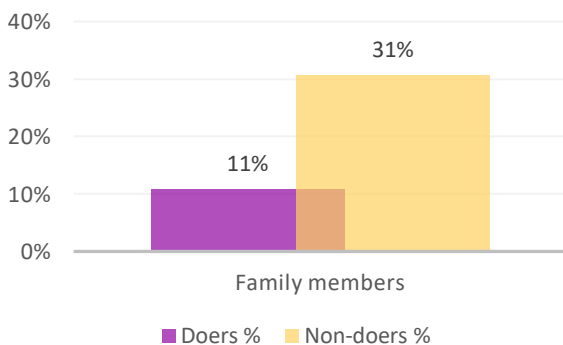
Perceived Social Norms: How do they show they approve?



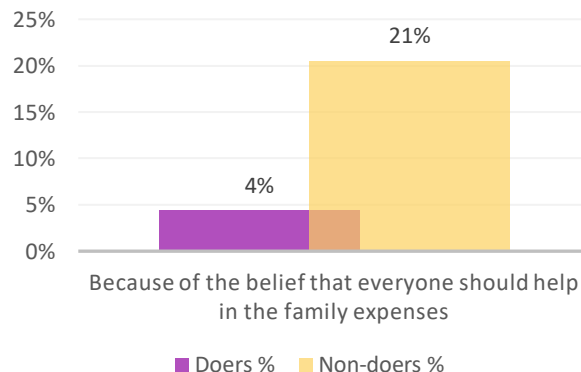
Perceived Social Norms: What do they do specifically to support you in the decision to refrain from sending your child to work?



Perceived Social Norms: Who disapproves of/opposes you in the decision to refrain from sending your child to work?



Perceived Social Norms: Why do you think they disapprove?



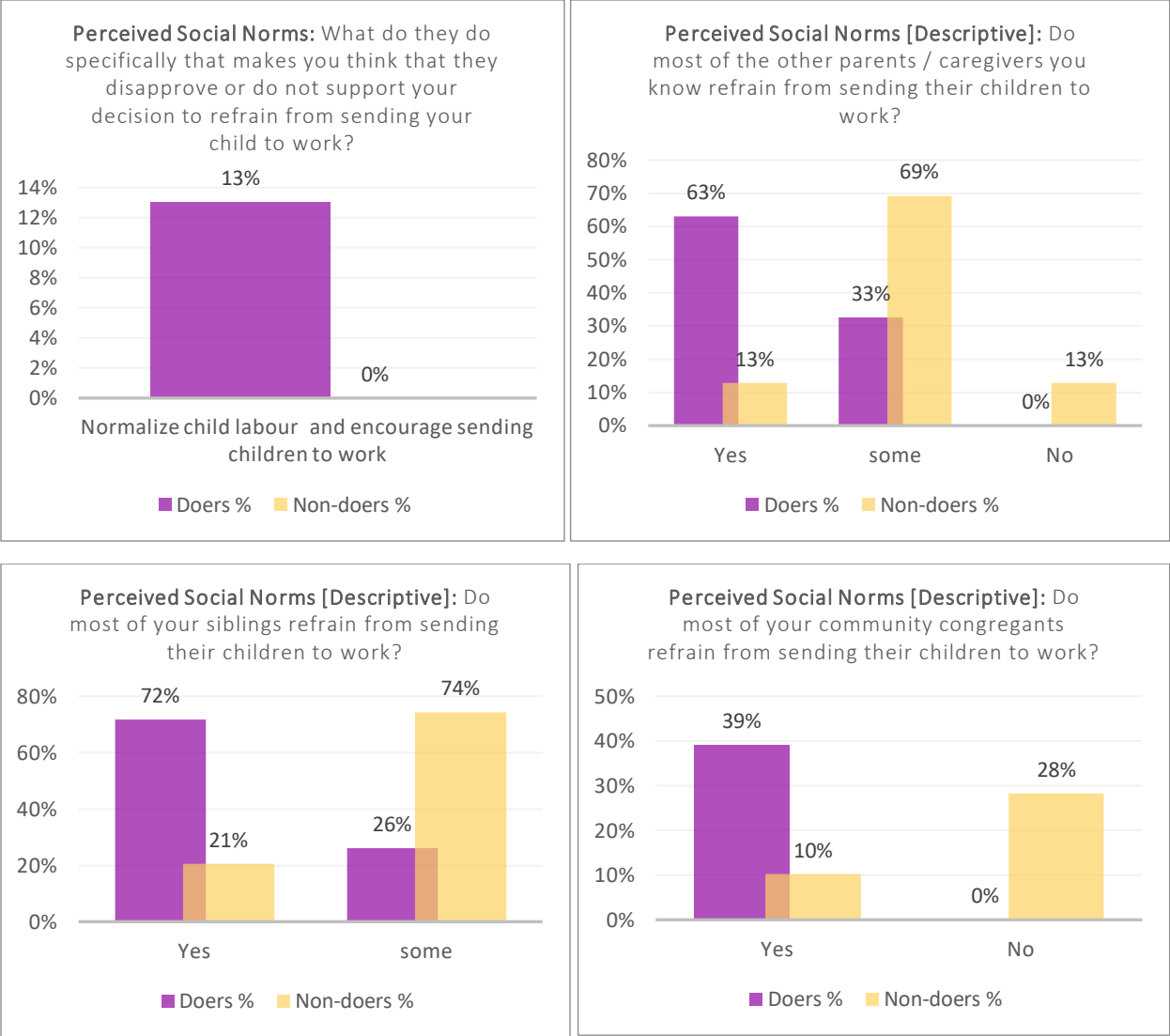


Figure 3- Perceived social norms

Social Norms: Support System to refrain from engaging children in labour & perceptions of the surroundings' behaviour and their justifications:

When exploring social norms, and regarding injunctive social norms especially, Doers are 1.4 times more likely to mention receiving support from people around them in refraining from sending their children to work. In terms of the source of the support and approval, doers are more likely to mention that the support was received from the immediate family and community (1.2 and 1.1 times respectively). Also, doers mentioned that verbal confirmation that child labour isn't okay (1.1 times) is a way their surroundings show approval of their decision along with psychological support (1.2 times). In terms of descriptive social norms, doers are more likely to say that most of other parents/caregivers and siblings (1.3 times) and community congregants (1.1 times) refrain from engaging their children in paid labour.

Non-Doers are 1.3 times more likely to mention not receiving support from people around them in refraining from sending their children to work. In terms of the source of the support and approval, Non-

Doers were 1.2 times more likely to say that no one supports/approves of refraining from sending their children to work hinting that they are surrounded with a weaker support system and this was further augmented by the fact that they were more likely to mention that their immediate family would disapprove of them refraining from sending their children to work. Although Non-Doers showed no significant or outlines supporting entities, they mentioned that the support they received was in the form of financial, food and job search assistance. When exploring the reasons they think their surroundings disapprove, Non-Doers were more likely to mention that those who would disapprove would do so because of the belief that everyone should help in the family expenses (1.4 times more likely) and because they normalize child labour and encourage sending children to work. This highlights the need to increase capacity of the whole family and communities on child rights and the consequences and risks of sending children to work to achieve an increased vocal disapproval of child labour by caregivers in the community. In terms of descriptive social norms, Non-Doers are more likely to mention that most or some parents / caregivers they know, siblings and community congregants do NOT refrain from engaging their children in paid labour. Exploring descriptive social norms allows for understanding possible modelling patterns in the society and the findings reflect that Non-Doers are a part of a community with which they share similar practice towards the targeted behaviour that is ensuring that children regularly attend education opportunities. The result revealed presence of social norms and their influence among this cohort and future programs should take this into consideration and address it through implementing programming and awareness at the community level to include as much caregivers as possible including those from various generations (grandparents...)and through ensuring collaboration with key community members and faith leaders.

d- Perceived access

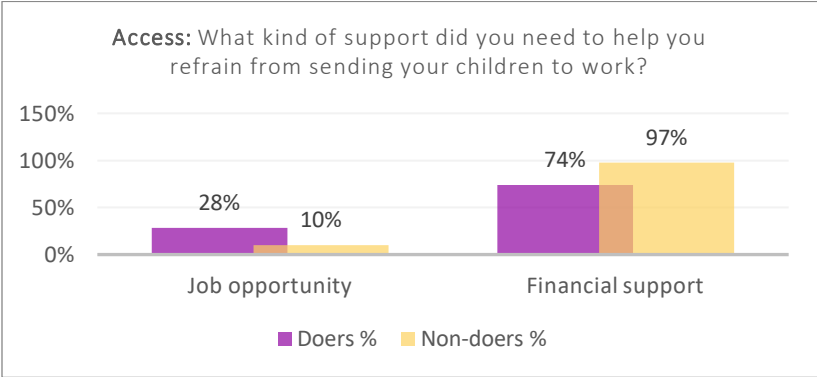


Figure 4-Perceived access

Access:

Regarding access, Doers are 1.1 times more likely, than Non-Doers, to mention that job opportunities were needed to help them refrain from sending their children to work while Non-doers are more likely state that financial support would be needed when asked the same question. This finding again highlights the need for the multi-sectoral approach discussed before.

e- Perceived susceptibility

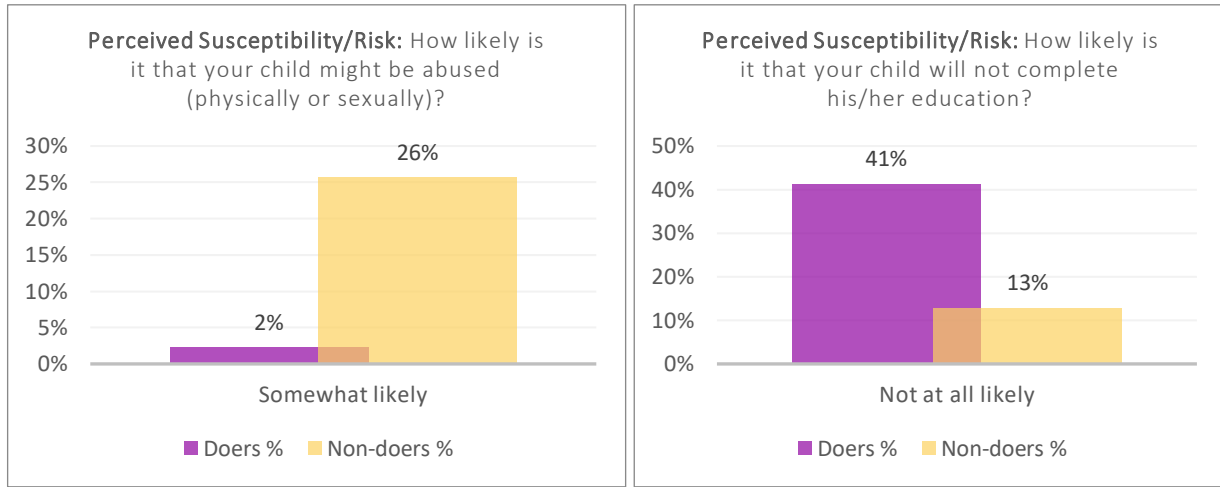


Figure 5- Perceived susceptibility

f- Perceived severity

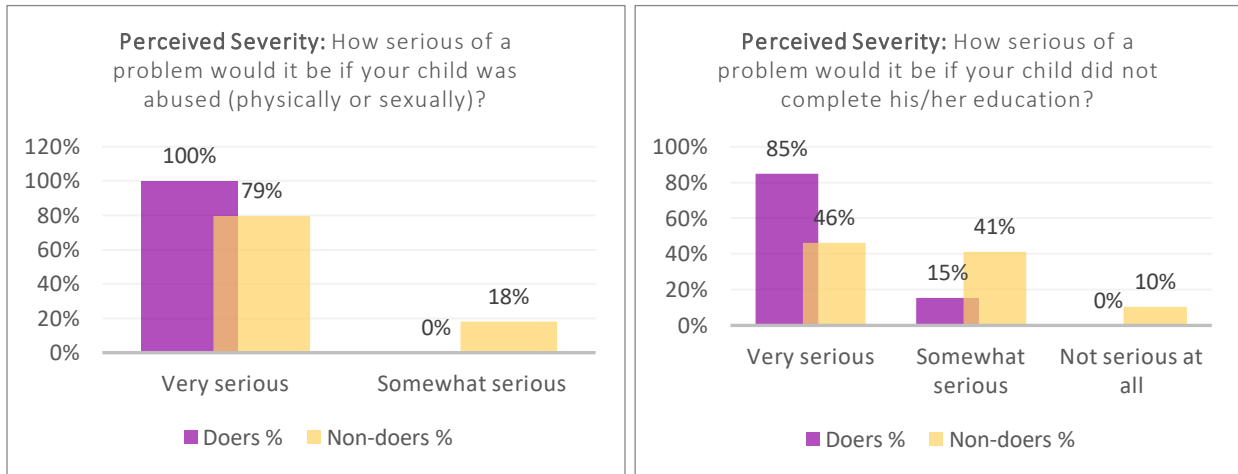


Figure 6- Perceived severity

Susceptibility and Severity: Exposure to risks:

Perception of susceptibility or exposure to risks varied between doers and non-doers. When asked about the perceived susceptibility of their children to abuse (physically or sexually) and to incompleteness of education, non-doers are 2.2 times more likely to mention that their child is somewhat likely to get abused and Doers were 1.1 times more likely to negate the risk of incompleteness of their child's education reflecting that they do not perceive it as likely at all. Regarding the perceived seriousness of these problems, Doers are more likely to recognize child abuse as a very serious problem while Non-Doers are more likely to consider it as a somewhat serious of a problem if their child was abused. Similarly, Doers are 1.3 times more likely discern incompleteness of education as a very serious problem while Non-Doers are more likely to consider it as not serious to somewhat serious. The result revealed a

low level of realization of the possible risks associated with child labour foregrounding the need to reinforce the capacity of caregivers on the damaging and life-long costly effects of abuse and violence against children and how to avoid them through refraining from sending their children to work.

g- Perceived Action efficacy

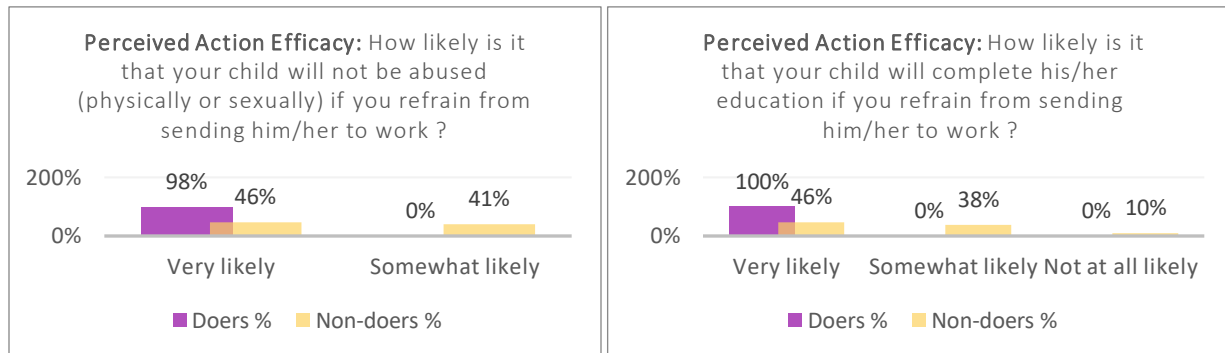


Figure 7- Perceived action efficacy

Action Efficacy: Child labour and associated risk of abuse and interference with education

Doers are 3.8 times more likely to believe that if they refrain from sending their children to work, it's very likely that he/she will not be abused. Similarly, doers are more likely to believe that if they refrain from sending their children to work then it's very likely that their child will complete their education. The perception of action efficacy is lower among the non-doers where they are more likely to believe that it is somewhat likely that their child will be abused even if they refrain from sending him/her to work. Also, non-doers are more likely to believe that it is not likely and somewhat likely respectively that their child will not complete his/her education even if they refrain from sending him/her to work. Addressing the aforementioned perception of risks, their severity and action efficacy can be also ensured through raising awareness on the risks related to engaging children in labour to increase the perception of these risks among many others and their repercussions on the quality of life of children.

h- Perceived Divine Will

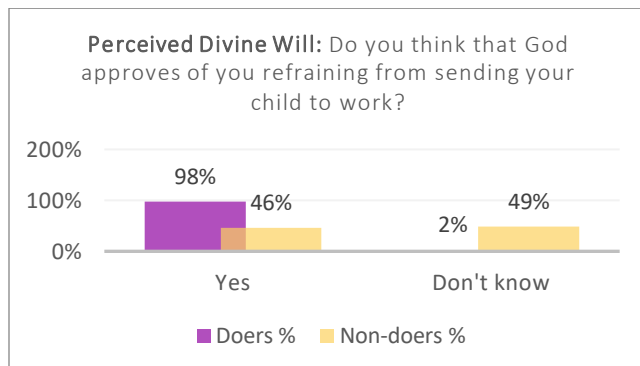


Figure 8- Perceived divine will

Perceived Divine Will: Does God approve of refraining from sending children to work?

Doers were 3.8 times more likely to mention that God approves of them refraining from sending their children to work while Non-Doers were 3.5 more likely to express that they are not sure whether God approves or disapproves. The aforementioned is augmented by and is in line with the findings under the social norms elaborating the influence of the community congregants and these results together highlight the social influence of the faith community. The influence of the faith community calls attention to leverage on the role of faith leaders and their social influence to promote healthy notions about children’s rights and the risks associated with their exposure to work and to combat faulty beliefs.

i- Policy

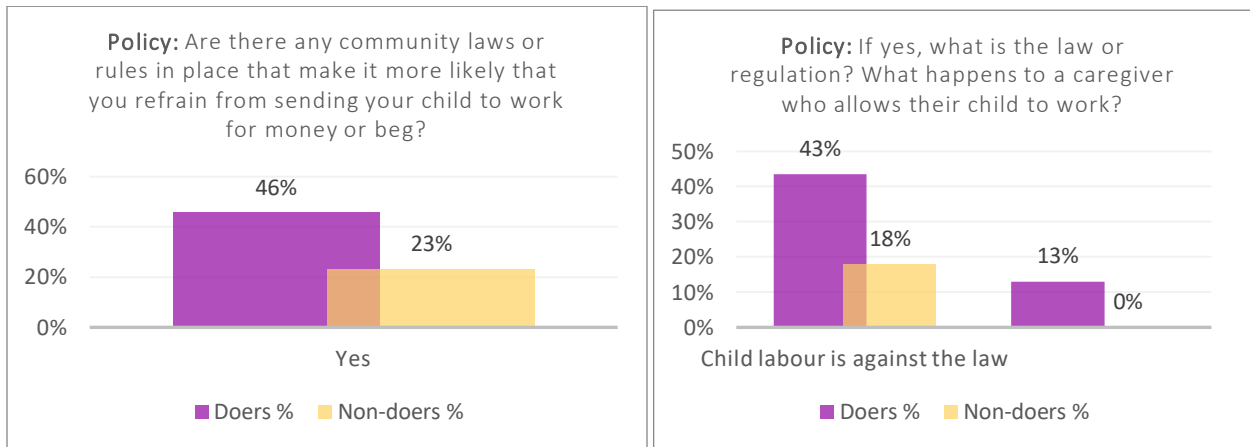


Figure 9- Policy

Policy: Existence of community laws to ensure regular attendance to school:

Doers were 1.1 times more likely to believe that there are community laws or rules in place that make it more likely to refrain from sending my child to work and to mention that child labour is against the law. Also, doers were 1.2 times more likely to state that there are repercussions / punishments for parents or caregivers who send their children to work while Non-Doers were equally more likely (1.2 times) to mention that these repercussion/punishments do not exist. These findings reflect an indifference or lack of knowledge around the existing policies and therefore the need to increase capacity of caregivers on policy and consequences of facilitating and or being in charge of child labourers or trafficking children by working and collaborating with local authorities.

j- Culture

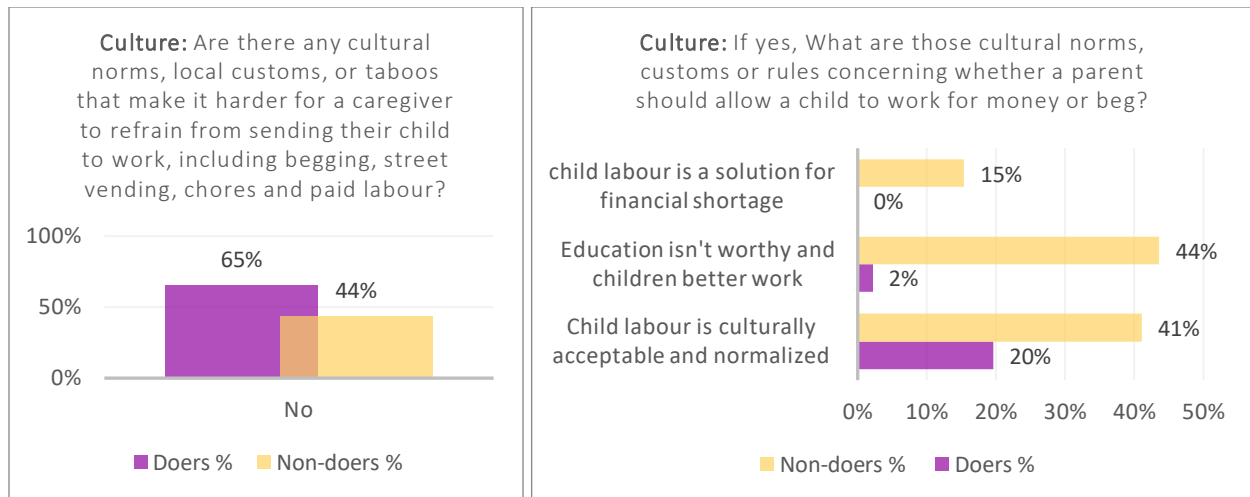


Figure 10- Culture

Culture: Cultural norms, local customs and/or taboos

When exploring predominant cultural norms, doers were 1.1 times more likely than non-doers to state that there are NO cultural norms, local customs, or taboos that make it harder for a caregiver to refrain from sending their child to work. Although there were no statistically significant differences in the agreement to the existence of such cultural norms facilitating child labour, yet Non-Doers were more likely to mention that child labour is a solution for financial shortage. Also, Non-Doers stated that child labour is culturally acceptable and normalized and that education isn't worthy and children better work revealing yet again an interaction between child labour and education but this time not linked to the unaffordability of education but rooted in the belief in benefits of child labour which was specific to the profile of Non-Doers throughout all the findings.

Limitations & Strengths

The study allowed a proper and broad exploration of the social norms; several questions were addressing this determinant and allowed a maximum examination of the effect on the behaviour as it was evident in the literature review.

The empirical results reported herein should be considered in the light of some limitations. The study was conducted during a precarious timing for the country on many levels including economic and social; an economic crisis grounded by the devaluation of the Lebanese Lira against the USD, the outbreak of COVID-19's and the Beirut port Blast all led to social instability and the exertion of an enormous strain on both vulnerable Lebanese and displaced populations. The aforementioned had repercussions on the respondents' state of mind, responsiveness and concentration. Also, beneficiary fatigue was noticed due to the enormous number of studies conducted in the aforementioned period by several organizations which had reverberations on the beneficiaries' willingness to participate and the extent and quality of the participation. Additionally, the adoption of remote data collection modality which was dictated by the aforementioned circumstances made it hard to establish rapport with the respondents. During data collection, people briskly answered the questions and they often wanted to tackle topics other than the discussed behaviour sharing their experiences with the exasperating circumstances and the rippling

hardships on their daily lives. Though the research team tried to overcome the effects of these factors by adopting extensive probing, this still was a challenge worth mentioning. In addition to challenges with respondents' concentration, responsiveness was a challenge too where reaching the required sample size was not achieved although the data collection window was stretched beyond what was initially planned. The patterns in participant responses raised some ethical concerns about the appropriateness of conducting assessments, of any type, in volatile timings and contexts given the level of frustration and hopelessness that was evident among the participants.

In terms of the BA methodology itself, a number of limitations should be borne in mind. The methodology relies on self-reported questions which makes the data dependent on the validity/precision of participant's self-reporting of their perceptions and this may have been affected by information bias, specifically social desirability bias. Although self-reporting is at the core of many population-based studies, information bias is one of its prominent limitations specifically in social and behavioural studies. In terms of the statistical analysis approach, the BA methodology relies on Pearson chi-square tests to check for statistical significance. In instances where one of the variables cross-tabulated has an ordinal scale, the use of non-parametric alternatives is more recommended. Additionally, there were many instances where contingency tables/cross-tabulations had empty cells or cells with very small values and in such cases Fisher's exact test is more recommended than a Pearson chi-square test.

Conclusions and Recommendations

This study will inform the development of clear messages and the incorporation/modification of the behaviour change strategy within World Vision Lebanon's technical programme for child protection. The study served as a supplement to the continuous efforts of the office to abide by the socio-ecological model in its technical programme's approach to induce positive change in the lives of the most vulnerable children. Adopting the socio-ecological model (Figure 11) as the core of the technical programme design and taking into consideration Prochaska's theory on the stages of change, it was important to ensure that this programme has a comprehensive approach addressing all the layers of the model which would enable individuals at any stage of change to achieve effective and sustainable change. The fabrication of such comprehensive programs requires a good understanding of the targeted communities at every level of the socio-ecological model and WV's efforts in the past year, through the BA and other studies, have been contributing to the formation of this solid understanding.

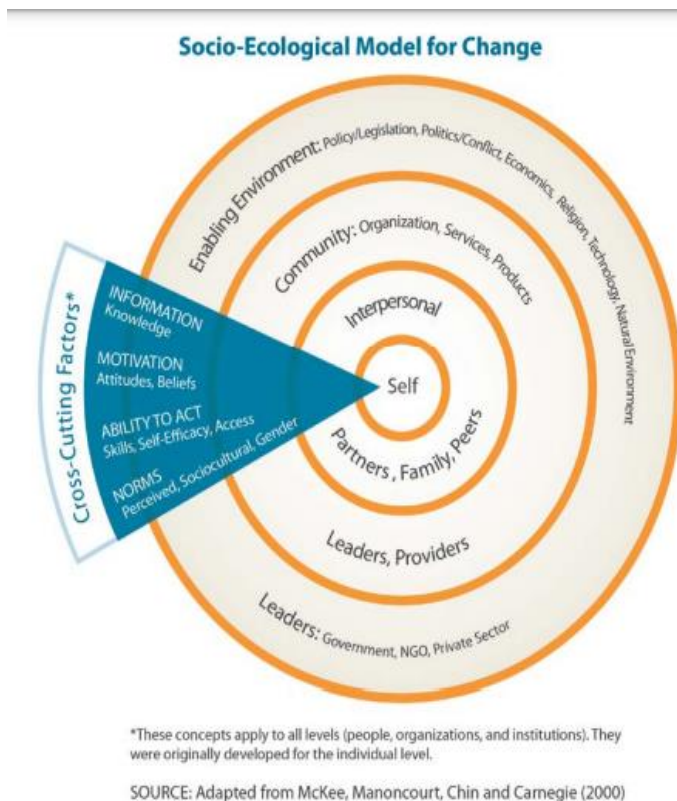


Figure 11- The socio-ecological model



Figure 12- World Vision's systems approach

The findings revealed determinants influencing the behaviour at all the levels; individual level, inter-personal level, community level and enabling environment level, in addition to cross-cutting factors that affect all levels. Self-efficacy, social norms and their interactions with perceived risk and severity, access and culture were heavily evident in the results. These determinants are among the cross-cutting factors that influence all the layers of the socio-ecological model and hence the findings highlight the need for a comprehensive approach with a lens wider than the individual level rather with a scope covering institutional/policy level. A key to such comprehensive approaches in addition to individual level

interventions, is conversation which will ensure the interventions move from “with the community” towards “for the community”.

To build on the findings of this research and utilize them in SBC programming, bridges to activities were pinned down indicating that the program should focus on the following actions listed under the 3 main umbrellas:

A- Financial:

1. Minimizing caregivers’ perception that financial benefits are higher than risks.
2. Augmenting the perception that food donations contribute to less child labour involvement.
3. Eliminating the perception of caregivers that child’s financial support and their contribution to income is a healthy practice.
4. Increasing the capacity of caregivers on how to access appropriate job markets or take up work that suit their skills through motivating cash modalities.
5. Eliminating the perception of caregivers that child’s education is not worth through empowering caregivers’ personal choices and decision on the best interest of their children instead of submitting to the dominating cultural influence.

B- Knowledge, Belief and Attitude:

6. Increasing caregivers’ awareness about labour safety risks.
7. Increasing caregivers’ awareness on importance of education for all children.
8. Increasing caregivers’ understanding of the notion of exploitation towards children for material benefits
9. Increasing the capacity of parents and caregivers to enrol their children in free education opportunities
10. Increasing vocal disapproval of child labour by caregivers in the community.
11. Increase the capacity of the whole family on consequences and risks of sending children to work.
12. Reinforcing the capacity of caregivers on the damaging and life-long costly effects of abuse and violence against children and how to avoid them through refraining from sending their children to work
13. Reinforcing the idea that completing education is very important for the development and securing a successful future for their child
14. Increasing the capacity of caregivers on how serious of a problem it is if their child did not complete their education and how this is linked to the cycles of intergenerational poverty
15. Reinforcing the perception that there’s a significant chance that children will less likely be abused by strangers if they are not working.
16. Reinforcing the perception of caregivers as direct decision makers of the education outcomes for their children and if they refrain from sending their children to work they are more likely to continue their education.
17. Reinforcing the belief that God approves of refraining from sending children to work.
18. Working with faith leaders to educate caregivers on how scriptures (God) reject the notion of child labour
19. Increasing capacity of caregivers on policy and consequences of facilitating and or being in charge of child labourers or trafficking children (work with local authorities to increase capacity of caregivers on the law / policy).
20. Increasing capacity of caregivers to form habits of local protective customs and taboos to make it easier for caregivers to refrain from sending children to work.

C- Subjective Norms:

21. Increasing perception on child rights through challenging the belief of work for children and model doers beliefs and actions and raise awareness on labour law and law
22. Enabling and supporting caregivers to ask for support when needed from supporters
23. Increasing the perception of self-efficacy in making positive decisions that protect their children from consequences of child labour and model social norms from other doers communities

24. Increasing understanding around why other parents / caregivers refrain from sending their children to work, include testimonies and best practices from.
25. Reinforcing the belief that refraining from sending their children to work is the right decision for children.
26. Reinforcing and building the capacity of caregivers to hold peer to peer support on changing harmful norms related to child labour in close by communities
27. Increasing the awareness of community congregants (caregivers) on harmful norms of sending children to work

Pragmatically speaking, implications from the findings validated the core components of the current child protection technical programme adopted by WVL. These bridges were translated into activities that fell within the currently adopted programming with the need for augmentation/accentuation of some components with topics/elements highlighted by the findings. The detailed DBC framework is available in Annexure 1

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Annexure1

GOAL of the Program: Decrease child labour			
Problem Statement: 11% of households with Lebanese children 3 to 18 years old are involved in child labour, acceptance of child labour among parents/caregivers.			
Behavior: Caregivers of children 3 to 18 years old refrain; from engaging their children in begging, street vending or paid labour which interferes with their schooling or alternate education.			
Priority Group	Determinants <i>(Barriers or enablers found to be both significant and actionable through formative research)</i>	Bridges to Activities <i>(BtA appear for illustrative purposes only. These must be written based on your unique study results.)</i>	Activities
<p>1. Demographics</p> <ul style="list-style-type: none"> Caregivers of children 3 to 18 years old. Men/Women aged 18 and above. <p><u>Reproduction and family planning</u></p> <ul style="list-style-type: none"> Average family size: 4 members <p><u>Ethnicity and languages</u></p> <ul style="list-style-type: none"> Language: Arabic Ethnicity: N/A <p><u>Religion</u></p>	<p><u>Self-efficacy</u></p> <p>Doers are 1.1 times more likely than Non-Doers to say that “Child’s safety concern and not worrying about the child working” makes it easier for them to refrain from engaging their children in begging, street vending or paid labour.</p>	<p>1. Increase awareness about labour safety risks.</p>	<p>Provide RCT and NCG focusing on the risks associated with CL.</p>
	<p><u>Self-efficacy</u></p> <p>Doers are 1.2 times more likely than Non-Doers to say “the importance of children focusing on studies and school” makes it easier for them to refrain from engaging their children in begging, street vending or paid labour.</p>	<p>2. Increase awareness on importance of education for all children.</p>	<p>Provide RCT and NCG focusing on the importance of education for children and decreasing child labour.</p>

<ul style="list-style-type: none"> No variance 			
<p><u>Labour and income</u></p> <p>Occupation:</p> <ul style="list-style-type: none"> Business owner/freelancer 31 (8.1%) Retired/not working 87 (22.8%) Daily worker 95 (24.9%) Household care 102 (26.8%) Full-time/Part-time employee 66 (17.3%) <p>Top income contributor:</p> <ul style="list-style-type: none"> Children Spouse/parent 122 (31.4%) Respondent 200 (51.4%) Extended family 12 (3.1%) (Assistance, debt) <p>Total Monthly Income:</p> <ul style="list-style-type: none"> 301,000 to 650,000 LBP 105 (27.0%) 651,000 LBP to 1,000,000 LBP 147 (37.8%) 1,001,000 to 1,300,000 LBP 45 (11.6%) 1,301,000 to 1,600,000 LBP 32 (8.2%) 1,601,000 LBP and above 0 to 300,000 LBP 38 (9.8%) 	<p><u>Self-efficacy/ Perceived Social Norms</u></p> <p>Doers are 1.2 times more likely than Non-Doers to say “Child labour is not an option for children: children shouldn't be working” makes it easier for them to refrain from engaging their children in begging, street vending or paid labour.</p> <p>Doers are 1.1 times more likely than Non-Doers to say “children shouldn't be working at a young age (below 16 years old)” makes it easier for them to refrain from engaging their children in begging, street vending or paid labour.</p> <p>Doers are 1.2 times more likely than Non-Doers to say “Nothing” makes it difficult for them to refrain from engaging their children in begging, street vending or paid labour.</p> <p>Doers are 1.2 times more likely than Non-Doers to say “No disadvantages” to refraining from engaging their children in begging, street vending or paid labour.</p>	<p>3. Increase perception through challenging the belief of work for children and model doers beliefs and actions and raise awareness on labour law and law 422</p>	<ul style="list-style-type: none"> - Provide RCT and NCG focusing on child rights and the risks associated with CL. - Organize community initiatives and events discussing child labour issues and including success stories and testimonies from other doers. (Could be in collaboration with municipalities and local stakeholders). - Under Channels of Hope and chat groups, focus on tailoring key messages related to refraining from sending children to work and associated risk to be cascaded to caregivers.

<p>Perceived Financial Status:</p> <ul style="list-style-type: none"> Some needs met 68 (17.5%) Most needs not met 218 (56.0%) Most needs met but cannot save money for the future plans 93 (23.9%) <p><u>Literacy</u></p> <ul style="list-style-type: none"> Education levels for both men and women (separate) is the best way to present these data. None/Primary 124 (31.9%) Intermediate/vocational 163 (41.9%) Secondary, Technical or university 102 (26.2%) None/Primary 109 (34.8%) Intermediate/vocational 118 (37.7%) Secondary, Technical or university 86 (27.5%) <p><u>Communications</u></p> <ul style="list-style-type: none"> Smart devices Phone calls, SMS, Whatsapp, zoom, facebook groups, community volunteers, focal points, councils (child or adult) 	<p>Doers are 1.3 times more likely than Non-Doers to say “most of the other parents / caregivers they know refrain from engaging their children in begging, street vending or paid labour”</p> <p>Doers are 1.3 times more likely than Non-Doers to say “most of their siblings know refrain from engaging their children in begging, street vending or paid labour”</p> <p>Doers are 1.1 times more likely than Non-Doers to say “most of the their community congregants refrain from engaging their children in begging, street vending or paid labour”</p> <p>Non-Doers are more likely than Doers to say “most of the other parents / caregivers they know do not refrain from engaging their children in begging, street vending or paid labour”</p> <p>Non-Doers are more likely than Doers to say “most of their community congregants do not refrain from engaging their children in begging, street vending or paid labour”</p>		
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<p><u>2. Daily routine</u></p> <ul style="list-style-type: none"> For women: more confined to the household (unemployment) (more free/ time availability) For men: more employment opportunities Since caregivers have more time to spend with children, more trust is built between both parties. 	<p>Non-Doers are 1.3 times more likely than Doers to say “some of their siblings refrain from engaging their children in begging, street vending or paid labour”</p>		
<p><u>Weekly routine</u></p> <ul style="list-style-type: none"> Not relevant <p><u>Seasonal routine</u></p> <ul style="list-style-type: none"> CL increases with agricultural seasons in agricultural regions, with fishing seasons (in areas near beaches) and during summer time (less relevant during covid). <p><u>3. Common Desires</u></p> <ul style="list-style-type: none"> What do PGMs want? <p><u>4. Common Barriers</u></p> <ul style="list-style-type: none"> Feeble access to quality systems (health, school, limited income, economic/political crisis). <p><u>5. What the priority group knows, feels and practices about the behaviour.</u></p>	<p><u>Self-efficacy/ Perceived Social Norms</u></p> <p>Non- Doers are 1.1 times more likely than Doers to say “Financial support to afford expenses” would make it easier for them to refrain from engaging their children in begging, street vending or paid labour.</p> <p>Non-Doers are 1.2 times more likely than Doers to say “Family members disapprove of them refraining from engaging their children in begging, street vending or paid labour”.</p> <p>Non-Doers are 1.4 times more likely than Doers to say “Those who disapprove of them refraining from engaging their children in begging, street vending or paid labour do so because of the belief that everyone should help in the family expenses”.</p>	<p>4. Increase capacity of the whole family on consequences and risks of sending children to work and the perception that these risks are higher than financial benefits.</p>	<ul style="list-style-type: none"> Provide RCT and NCG focusing on child rights (in terms of risks of CL outweighing the financial benefits) and the risks associated with CL. Expand the scope of local level advocacy to include extended family members as an integral part of tackling social norms related to CL.

<ul style="list-style-type: none"> ▪ Law 422, 293, code of conduct on employing children ILO/UNICEF/MoL/MoSA, penal code (part of trafficking in persons). ▪ Not very visible ▪ Not enforced ▪ Most know/admit that CL is not a healthy practice. ▪ From whom do they get information (trusted sources) ▪ Civil society organizations, local authorities. ▪ Mostly fathers (men), male-figure in the family, sometimes children. ▪ Financial gain, decreased responsibility towards child. ▪ Enroll in education and ensure basic needs for children. 	<p>Doers are 1.1 times more likely than Non-Doers to say “Those who disapprove of them refraining from engaging their children in begging, street vending or paid labour do so by normalizing child labour and encouraging sending children to work”</p>		
<p>6. Stage of change</p> <ul style="list-style-type: none"> ▪ ND: awareness/contemplation ▪ Doers: Action/maintenance. 	<p><u>Self-efficacy</u></p> <p>Doers are 1.1 times more likely than Non-Doers to say “Food donations” makes it easier for them to refrain from engaging their children in begging, street vending or paid labour.</p>	<p>5. Augment the perception that food donations contribute to less child labour involvement</p>	<p>Share a comprehensive service mapping including food security services in areas of programming, to refer beneficiaries.</p>
<p><u>7. Gender roles in relation to behaviour</u></p> <ul style="list-style-type: none"> ▪ What is happening with gender as it relates to the behavior? <p>Some examples could be:</p> <ul style="list-style-type: none"> ▪ Labour (outside the house) more common among boys compared to girls. 	<p><u>Self-efficacy/ Perceived Negative Consequences/ Culture</u></p> <p>Non- Doers are more likely than Doers to say “Child's financial support and contribution to income (to make ends meet)” would make it difficult for them to refrain from engaging their children in begging, street vending or paid labour.</p> <p>Non- Doers are more likely than Doers to say “Financial shortage/ not making ends meet” would be a disadvantage of refraining from</p>	<p>6. Eliminate the perception that child’s financial support and their contribution to income is a healthy practice</p>	<p>Provide RCT and NCG focusing on child rights (in terms of risks of CL outweighing the financial benefits) and the risks associated with CL.</p>

<ul style="list-style-type: none"> Household chores (including in someone else's house) more common among girls compared to boys. Preference to enroll girls in school as a solution Preference to enroll the younger child in school as a solution (Involve the older in labour) 	<p>engaging their children in begging, street vending or paid labour.</p> <p>Non-Doers are more likely than Doers to say "Child labour is a solution for financial shortage"</p>		
<ul style="list-style-type: none"> Female children are more likely than males to report being free from violence, exploitation and abuse. 	<p><u>Self-efficacy</u></p> <p>Non- Doers are more likely than Doers to say "The child's choice/willingness to work and support the family" would make it difficult for them to refrain from engaging their children in begging, street vending or paid labour.</p>	<p>7. Increase understanding of caregivers of the notion of exploitation towards children for material benefits</p>	<ul style="list-style-type: none"> Provide RCT and NCG focusing on child rights (in terms of risks of CL outweighing the financial benefits) and the risks associated with CL. Provide and tailor specific messaging for children related to willingness to work and self-efficacy (part of CBPSS).
	<p><u>Self-efficacy</u></p> <p>Non- Doers are more likely than Doers to say "unaffordability of education" would make it difficult for them to refrain from engaging their children in begging, street vending or paid labour.</p>	<p>8. Increase the capacity of parents and caregiver to enrol their children in free education opportunities</p>	<ul style="list-style-type: none"> Integrate Multi-sectoral approach in designs including livelihood. (Already existing livelihoods models under WV).
	<p><u>Perceived Social norms</u></p> <p>Doers are 1.4 times more likely than Non-Doers to say "most of the people they know support them in the decision of refraining from</p>	<p>9. Reinforce the perception of caregivers to ask for support when needed from supporters</p>	<p>Organize community initiatives and events discussing child labour issues and including success stories and testimonies from other doers.</p>

	engaging their children in begging, street vending or paid labour”.		(Could be in collaboration with municipalities and local stakeholders)
	<p><u>Perceived Social norms/Culture</u></p> <p>Non-Doers are 1.3 times more likely than Doers to say “most of the people they know do not support them in the decision of refraining from engaging their children in begging, street vending or paid labour”.</p> <p>Non-Doers are 1.2 times more likely than Doers to say “Child labour is culturally acceptable and normalized”</p>	<p>10. Increase perception of self-efficacy in making positive decisions that protect their children from consequences of child labour and model social norms from other doers communities</p>	<p>Organize community initiatives and events discussing child labour issues and including success stories and testimonies from other doers. (Could be in collaboration with municipalities and local stakeholders).</p>
	<p><u>Perceived Social norms</u></p> <p>Doers are 1.2 times more likely than Non-Doers to say “immediate family approves of them refraining from engaging their children in begging, street vending or paid labour”.</p> <p>Doers are 1.1 times more likely than Non-Doers to say “the community approves of them refraining from engaging their children in begging, street vending or paid labour”.</p>	<p>11. Increase capacity of caregivers that child labour is a harmful practice as families/community disprove it</p>	<p>Provide RCT and NCG focusing on child rights and the risks associated with CL</p>

	<p>Non-Doers are 1.2 times more likely than Doers to say “No one would approve of them refraining from engaging their children in begging, street vending or paid labour”.</p>		
	<p><u>Perceived Social norms</u></p> <p>Doers are 1.1 times more likely than Non-Doers to say “Verbal confirmation that child labour isn't okay is a way those who approve of them refraining from engaging their children in begging, street vending or paid labour express their approval”.</p>	<p>12. Increase vocal disapproval of child labour by caregivers in the community</p>	<ul style="list-style-type: none"> - Organize community initiatives and events discussing child labour issues and including success stories and testimonies from other doers. (Could be in collaboration with municipalities and local stakeholders). - Increase local level advocacy related to key messages around disapproval of child labour.
	<p><u>Perceived Social norms</u></p> <p>Doers are 1.2 times more likely than Non-Doers to say “Psychological support is a way of showing support by those who approve of them refraining from engaging their children in begging, street vending or paid labour”.</p>	<p>13. Increase capacity of caregivers on importance of joining caregivers’ programs and PSS</p>	<ul style="list-style-type: none"> - Tailor specific messaging during outreach activities related to joining caregivers’ and PSS programs and their importance to prevent CL. - Identify and refer cases to relevant services based on a comprehensive service mapping system.
	<p><u>Access</u></p> <p>Doers are 1.1 times more likely than Non-Doers to say “support in the form of job opportunities helps them refrain from</p>	<p>14. Increase capacity of caregivers on how to access appropriate job markets or take up work that suit</p>	<ul style="list-style-type: none"> - Integrate Multi-sectoral approach in designs including livelihood. (Already existing livelihoods models under WV; cash for work).

	<p>engaging their children in begging, street vending or paid labour”.</p> <p>Non-Doers are 1.1 times more likely than Doers to say “financial support would help them refrain from engaging their children in begging, street vending or paid labour”.</p>	<p>their skills through motivating cash modalities</p>	<p>- Share a comprehensive service mapping including food security services in areas of programming, to refer beneficiaries.</p>
	<p><u>Perceived Susceptibility/severity</u></p> <p>Non-Doers are 2.2 times more likely than Doers to say “it is somewhat likely that their child will be abused (physically or sexually)”.</p> <p>Doers are more likely than Non-Doers to say “it is a very serious problem if their child was be abused (physically or sexually)”.</p> <p>Non-Doers are more likely than Doers to say “it is somewhat of a very serious problem if their child was be abused (physically or sexually)”.</p>	<p>15. caregivers on the damaging and life-long costly effects of abuse and violence against children and how to avoid them through refraining from sending their children to work</p>	<p>Provide RCT and NCG focusing on child rights and the risks associated with CL.</p>
	<p><u>Perceived Susceptibility/severity</u></p> <p>Doers are 1.1 times more likely than Doers to say “it is not likely at all that their child might not complete their education”.</p>	<p>16. Increase the capacity of caregivers on how serious of a problem it is if their child did not complete their</p>	<p>Provide RCT and NCG focusing on the importance of education for children and decreasing child labour.</p>

	<p>Doers are 1.3 times more likely than Non-Doers to say “it is a very serious problem if their child did not complete their education”.</p> <p>Non-Doers are 1.2 times more likely than Doers to say “it is somewhat of a very serious problem if their child did not complete their education”.</p> <p>Non-Doers are more likely than Doers to say “it is not a serious problem if their child did not complete their education”.</p>	<p>education and how this is linked to the cycles of intergenerational poverty</p>	
	<p><u>Perceived Action Efficacy</u></p> <p>Doers are 3.8 times more likely than Doers to say “it is very likely that their child will not be abused (physically or sexually) if they refrain from engaging their children in begging, street vending or paid labour”.</p> <p>Non-Doers are more likely than Doers to say “it is somewhat likely that their child will not be abused (physically or sexually) if they refrain from engaging their children in begging, street vending or paid labour”.</p>	<p>17. Reinforce the perception that there’s a significant chance that children will less likely be abused by strangers if they are not working</p>	<p>Provide RCT and NCG focusing on child rights and the risks associated with CL.</p>

	<p><u>Perceived Action Efficacy/ culture</u></p> <p>Doers are more likely than Doers to say “it is very likely that their child will complete his/her education if they refrain from engaging their children in begging, street vending or paid labour”.</p> <p>Non-Doers are more likely than Doers to say “it is somewhat likely that their child will complete his/her education if they refrain from engaging their children in begging, street vending or paid labour”.</p> <p>Non-Doers are more likely than Doers to say “it not likely at all that their child will complete his/her education if they refrain from engaging their children in begging, street vending or paid labour”.</p> <p>Non-Doers are 3.2 times more likely than Doers to say “Education isn't worthy and children better work”</p>	<p>18. Reinforce the perception of caregivers as direct decision makers of the education outcomes for their children and if they refrain from sending their children to work they are more likely to continue their education</p>	<p>Provide RCT and NCG focusing on the importance of education for children and decreasing child labour.</p>
	<p><u>Perceived Divine Will</u></p> <p>Doers are 3.8 times more likely than Doers to say “God approves of them refraining from engaging their children in begging, street vending or paid labour “</p>	<p>19. Work with faith leaders to educate caregivers on how scriptures (God) reject the notion of child labour</p>	<p>Under Channels of Hope and chat groups, and celebrating families’ models, focus on tailoring key messages related to refraining from sending children to work and associated risk to be cascaded to caregivers.</p>

	<p>Non-Doers are 3.5 times more likely than Doers to say “They don’t know if God approves of them refraining from engaging their children in begging, street vending or paid labour “</p>		
	<p><u>Policy</u></p> <p>Doers are 1.1 times more likely than Non-Doers to say “there are community laws or rules in place that make it more likely to refrain from engaging their children in begging, street vending or paid labour “</p> <p>Doers are 1.1 times more likely than Non-Doers to say “Child labour is against the law “</p> <p>Doers are 1.2 times more likely than Non-Doers to say “there are repercussions/punishments on the parents who send their minors to work “</p> <p>Non-Doers are 1.2 times more likely than Doers to say “there are no repercussions/punishments on the parents who send their minors to work “</p>	<p>20. Increase capacity of caregivers on policy and consequences of facilitating and or being in charge of child labourers or trafficking children (work with local authorities to increase capacity of caregivers on the law / policy)</p>	<ul style="list-style-type: none"> - Provide RCT and NCG focusing on child rights and the risks associated with CL. - Increase local level advocacy related to policies and laws around child labour.

	<p><u>Culture</u></p> <p>Doers are 1.1 times more likely than Non-Doers to say “there are NO cultural norms, local customs, or taboos that make it harder for a caregiver to refrain from engaging their children in begging, street vending or paid labour “</p> <p>Non-Doers are more likely than Doers to say “Child labour is a solution for financial shortage”</p> <p>Non-Doers are 3.2 times more likely than Doers to say “Education isn't worthy and children better work”</p>	<p>21. Increase capacity of caregivers to form habits of local protective customs and taboos to make it easier for caregivers to refrain from sending children to work</p>	<ul style="list-style-type: none"> - Organize regular community initiatives and events discussing child labour issues and including success stories and testimonies from other doers. (Could be in collaboration with municipalities and local stakeholders). - Include in CP committees' action plans campaigns/activities highlighting and challenging faulty cultural norms.
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*Green colour: Activities already existing in World Vision Lebanon’s Technical Programme; Might need supplementation with new topics/theme