

## Child Bride and Feeling of Unworthiness\*

### Çocuk Gelin ve Değersizlik Hissi

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#### Abstract

The research investigates the child bride event from the girls' perspective. It analyzes the emotional, cognitive, social, cultural, and physical experiences of a child bride.

We use the ethnographic method to interview women who are married at very young ages in Turkey. Questions such as what their reactions, feelings, and thoughts str when they heard their parents' (elderly's) choice? What happened emotionally before marriage and after marriage?

Our ethnographic research shows that women who are married at this early age can not develop physically, emotionally, and spiritually and are left incomplete in all respects in the following years. A deeper problem lies in unworthiness. They feel disrespected since people do not seek their consent. They carry strong negative emotions towards everyone in the surrounding. They need psychological support to overcome these dark emotions for gaining their self-respect along with economic, educational, and legal supports. When a girl thinks she is a victim and does not deserve a better life, the change cannot occur.

The stories of these girls are convincing that child marriage should be prohibited, and communities should be aware of the sharp negative shock on girls to stop this human right violation.

**Keywords:** Child Bride- Ethnography- Emotional Experience- Unworthiness

**JEL codes:** J12,J13, J16

#### Özet

Araştırmada çocuk gelin olayına kızların bakış açısından incelenmektedir. Onların çocuk gelin olma sürecindeki duygusal, bilişsel, sosyal, kültürel ve fiziksel deneyimleri analiz edilmektedir.

Türkiye'de çocuk yaşta evlendirilen kadınlarla etnografik mülakat gerçekleştirilmiştir. Ebeveynlerinin (yaşlıların) seçimini duyduklarındaki tepkileri, duyguları, açmazları ve düşünceleri sorulmuştur. Evlilikten önce ve evlilikten sonra duygusal olarak hangi süreçlerden geçtikleri detaylı şekilde irdelenmiştir.

Etnografi araştırma bu erken yaşta evlendirilen kadınların fiziksel, duygusal ve ruhsal olarak gelişemediklerini ve sonraki yıllarda her konuda eksik kaldıklarını, üzerlerindeki yıkımı atamadıklarını göstermektedir. Daha derin bir problem değersizlik hissini oluşmasıdır. Değersizlik hissini temelinde kendi fikrinin sorulmaması, rızasının alınmaması yatmaktadır. Kendi ailelerine, eşlerin ailelerine, hatta kendilerine karşı husumet beslemekteler. Ekonomik, eğitimsel ve yasal desteklerle birlikte öz saygılarını kazanmak ve bu karanlık duyguların üstesinden gelmek için güçlü psikolojik desteğe ihtiyaçları vardır. Bir kız kurban olduğunu ve hak etmediğini düşündükçe değişim yaşanmamaktadır.

Bu kızların hikayeleri, çocuk evliliğin yasaklanması gerektiğini ikna etmektedir. Topluluklar bu insan hakkı ihlalini durdurmak için kızların yaşadığı olumsuz şokun farkında olmalıdırlar.

**Anahtar Kelimeler:** Çocuk Gelin- Etnografi- Duygusal Deneyim- Değersizlik

**JEL kodları:** J12,J13, J16

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## 1. INTRODUCTION

Child marriage, described as the marriage of a child under the age of 18, is illegal, and still mainly exists in developing countries (United Nations, 1979, 1989; Nour, 2009). It is overwhelmingly girls are involved rather than boys, and therefore child bride calls special attention (United Nations, 2000; Population Reference Bureau, 2006: Alan Guttmacher Institute, 1998).

Some research is already conducted on this critical topic (Nour, 2006, 2009: Mathur et al., 2003; Adhikari, 2003; Gorney, 2011; United Nations, 2001). However, none of the research is investigated by the child brides' perspective. In general, the investigation on the child bride event is realized without direct contact with the child bride (Chakraborty, 2019; Nour, 2009).

Most marriages are arranged by parents. The girls move to their husband's household, become the responsibility of their in-laws (Nour, 2009). There are some different types of marriage arrangements that can be made. Some of these marriages are business transactions, where the bride's parents receive some amount of money, dowry (in Turkish -başlık parası-). Generally, younger girls mean higher dowry (Davids, 2007). It is called shighar in India in which two men provide each other with new brides by exchanging female relatives. Furthermore, in some regions, an arranged marriage occurs at birth (in Turkish beşik kertmesi - betrothed in the cradle-) (Bruce and Clark, 2003; Gorney, 2011).

This paper aims to contribute to an improved understanding of the role played by psychology and social psychology in child brides. We use the ethnographic method to interview women who are married at very young ages to analyze emotional, cognitive, social, cultural, and physical aspects. When dealing with a child bride, the legal framework will not work where society considers child bride as acceptable and natural behavior and where parents and society are not questioning the strong negative impact on children. Even though many countries passed laws changing the legal age of marriage to 18 years, for example, in India, 50% of girls are married at a younger age (International Center for Research on Women, 2003). According to Turkey Demographic and Health Survey (DHS) data, 22% of women between the ages of 25-49 reported that they are married before 18 years old and 4% before 15 years old (Hacettepe University Population Studies Institute, 2013). It is estimated that the average number of a child bride in Turkey is 181 thousand a year (Migration Foundation, 2012). However, this problem is rarely discussed in research (Aydin and Akay, 2017).

These questions remain unfilled: What their reactions, feelings, and thoughts are when they hear their parents' (elderly's) choice? What happened emotionally before marriage and after marriage? How do they survive and keep hopes? How have they pressed their negative feelings? In some cases, girls run away for the wedding. What are their motivations? Do they find what they expect? Finally, what are their recommendations for their peers (and hence politic makers)?

The second section of the paper explains the conceptual framework of the child bride. The third deals with the risk associated with a child bride. The fourth focuses on the current prevention measures against child bride. The fifth explains the ethnographic methodology. The sixth shows the results of the research. The seventh covers the conclusion and discussion.

## 2. CONCEPTUAL FRAMEWORK

A girl is typically forced to marry a much older man. In South Asia and sub-Saharan Africa, child marriage is the most common among girls. The highest overall prevalence of child marriage in the world is in Niger and Bangladesh. South Asia accounts for 42 percent of all child brides worldwide (Unicef, 2013; Nour, 2009). The frequency of child brides varies even within countries. In Ethiopia, child marriage rates in the Northern region are three times higher than in the capital city. There is also a significant difference between the poorest and the richest in the incidence of child marriage. Females in the most deprived quintile are 2.5 times more likely to get married during childhood than those in the wealthiest quintile. Girls living in rural areas are more likely to become brides to men than their urban counterparts (Unicef, 2013; Nour, 2009).

The causes of child marriage include deprivation, cultural practices, religious and social pressures, regional norms, fear of unmarried children in adulthood, lack of education, and women's perceived incapacity to work for money. The poor are at the most significant risk of child marriage in any region (Aydin and Akay, 2017; Bruce and Clark, 2003; Gorney, 2011; Unicef, 2013; Kök et al., 2017).

Early marriages reinforce women's unequal status, particularly in society, and diminish women's life opportunities and preferences in life. Nevertheless, early marriages, particularly in communities with traditional and patriarchal cultural features, are not considered an issue. Since in the societies of this system, marriage, which acquired legitimacy within the context of social consensus, is normalized and legitimized (Aydemir, 2011).

## 3. RISK OF CHILD BRIDE

Early marriage brings many health threats, including sexually transmitted diseases, cervical cancer, and miscarriage (Zhang et al., 1989; WHO, 2009; United Nations, 2004). Girls are not ready for childbearing (UNCF, 1998; Convention on the Rights of the Child, 1989). Besides, their child would have low birth weight, and the infant mortality rate is 60 % higher when the mother is less than 18 years of age (Adhikari, 2003). There are five major risk factors:

- Child marriage is one of the primary causes of teenage pregnancies. Child brides are often early on becoming mothers. Shortly after marriage, they face pressure to prove their fertility from their husband and in-laws, their relatives, and the broader community. Pregnancy during adolescence is implicitly related to child marriage: 90 percent of developed world teenage pregnancies are for girls who are already married. When girls carry children themselves while they are still kids, their lives are put at risk. In low- and middle-income nations, complications during pregnancy and childbirth are the leading cause of death in girls aged 15-19. Girls who give birth between the ages of 15 and 19 are far more likely than girls in their early 20s to die in childbirth. Those younger than 15 years old are at much higher risk (Girlsnotbride, 2020)

- Children of children's brides are more likely to be stillborn or die during their first week of existence than women's children who give birth afterward. Among mothers under the age of 20, stillbirths and infant deaths are 50 percent higher than in women who later give birth. Child brides are even more likely to have low-weight babies at birth, with significant long-term health consequences (Girlsnotbride, 2020).

- When child brides survive childbirth, they remain at risk of problems in their wellbeing. Late pregnancy leaves children's brides vulnerable to obstetric fistula, a preventing yet crippling condition triggered by obstructed labor or premature birth. Sixty-five percent of all obstetric fistula cases occur in girls below one age. (Girlsnotbride, 2020).
- The schooling is terminated after the marriage because of her domestic duties (Malhotra et al., 2014; Burris, 2014). They can not have a carrier when the children are unable to obtain an education.
- There is a massive psychological unworthiness that depresses the child bride in their entire life. The marriage of children is closely related to loneliness and depression. Marriage at an early age or child maternity is to take a woman's life. Violence against women and women imprisoned in the role of gender becomes permanent and destroys the identity of women. (Aydemir, 2011).

#### **4. PREVENTION CHILD BRIDE**

Ending child marriage would help break the cycle of deprivation between generations by allowing girls and women to participate more fully in the community. Empowered and trained girls are better able to nourish their children and care for them, contributing to safer, smaller families. Infant marriage custom is gradually decreasing. Progress is most noticeable when it comes to girls under the age of 15 getting married. Globally, in the early 1980s, 1 in 4 young women living today are married during childhood versus 1 in 3. The proportion of young women entering marriage before age 15 decreased during the same period from 12 percent to 8 percent. Yet development across regions and countries has been uneven. The number of women married before age 18 in the Middle East and North Africa has dropped by about half over the last three decades, from 34 percent to 18 percent. In South Asia, the decline has been especially marked for marriages involving girls under age 15, dropping from 32 percent to 17 percent; the marriage of girls under age 18, however, is still commonplace. However though rates of child marriage in Latin America and the Caribbean are lower overall, there has been no substantial change in the incidence of child marriage. Across Indonesia and Morocco, there is less than half the chance of marrying before age 18 of what it was three decades ago. In Ethiopia, women between the ages of 20 and 24 marry about three years later than their counterparts thirty years ago. However, the median age at first marriage has not changed significantly in some countries where child marriage is standard, including Burkina Faso and Niger (Unicef, 2013).

Several factors lower the child bride events: law, grant, education, growth of income, media, vocational training, and counseling.

Minimum marriage-age laws show at which age someone legally enters a marital union. United Nations adopts two conventions in 1962 ((Marriage Convention) and in 1979 (Elimination of All Forms of Discrimination Against Women). Before 1979, less than 10% of countries determine a minimum marriage age (Kim et al., 2013). By 2013, nearly all countries have adopted the minimum-age requirement (Kim et al. 2013: 4; UNSD 2013). According to Turkish civil code, children under the age of 17 years, according to the Turkish Penal Code, children under the age of 15, and according to the Children Protection Act, the children under

the age of 18 is considered child marriage (Turkish Civil Code; Turkish Penal Code; Protection Act).

However, the legal framework did not stop child marriage. The enforcement of authorities in developing countries is insufficient, particularly in rural areas (Suarez, 2018). In some cases, there are conflicts in the legal system of a nation. India, where child marriage prevails, its pluralist environment (different communities have own laws besides the national law) lead to an obstacle, and child bride issue exists in traditional cultural requirements (Francavilla, 2009; Goodwin, 2013). Therefore, communities or even authorities do not prevent this illegal act. In some countries such as Yemen, the law is not codified. Different views are adopted in terms of the legal marriage age (Voinarevich, 2015). On the other hand, institutional regulation can be even weak in developed countries (Burris, 2014).

Conditional-cash transfers grant to a family if their daughter reaches a legal marriage age without getting married (Suarez, 2018). These transfers are organized under a project with the support of NGO such as, "Our Daughter, Our Wealth" in India, the "Berhane Hewan" project in Ethiopia the "Save the Children's Kishoree Konth" in Bangladesh, with the support of NGOs such as Landesa, Health Institute for Mother and Child, and International Center for Research on Women (Suarez, 2018). However, the most extensive conditional-cash transfer program in India would not provide sufficient compensation (Suarez, 2018).

Educating has multi-dimensions. Education parents, girls, and young adult males about the poor socio-economic outcomes associated with early female marriage is active. Education to girls ensures a delayed marriage (Akin, 2005), and the content of education raises the awareness of women's rights (Nour, 2009; Suarez, 2018). 45% of girls attend elementary school in Yemen (Wing, 2012). Education brings some qualifications to girls who may work and become less dependent on husbands (Timmerman, 2004).

The rise of income lowers the incidence of child marriage. High growth countries of East Asia lower the child marriage rate (Nour, 2009).

The media coverage has a significant impact. The press attention forces politicians to act and pass laws to prohibit child marriage in Yemen, where a child bride wrote a book (Ali and Minoui, 2010).

Vocational training to girls might be a solution. Girls are employed and become self-independent. A vocational training program is initiated through the United Nations Population Fund in India (UNFPA) (Shrivastava and Shrivastava, 2020).

Providing a hotline service has also been initiated in the region, which supports the girls by providing free legal assistance and counseling (Shrivastava and Shrivastava, 2020).

Suarez (2018) argues that these government policies have an unexpected consequence in societies where son preference is strong. The vigorous enforcement leads female infanticide and abortion for unwanted girls. She surprisingly concludes that the child bride should continue under these circumstances.

## 5. RESEARCH METHOD

### Aim

The aim of ethnography is not statistical data but qualitative data (patterns, concepts, system). We interview women until the pattern (similarity of the participant stories) emerges. Nielsen (2000) argues that interviewing with five users reveals 80% of the problems. Scientific researches show we cover 45-60% of problems with five users and 75% of them with ten users (Faulkner, 2003; Nielsen, 2020). However, increasing the number of users above 10, its contribution to discovering problems is limited. More rational in ethnographic interviews is to identify the new research topic and continue to research with different in-depth interviews as problems and opportunities arise after the first interview (Nielsen, 2012).

### Sample

In the ethnographic study, we interview those who have already had experience regarding early marriage (Kök et al. 2017). We do not distinguish through demographic, regional, economic, and cultural differences (Young, 2015). The only criterion is to have experience. Since this incidence mostly occurs to girls (Aydemir, 2011) and in the Southeast of Turkey (Kök et al., 2017), low-income families (Unicef, 2013), our research subjects are mostly from the Southeast and coming from low-income families. Inviting for a recently married girl to an interview is nearly impossible. Only, after passing a certain age, they are ready to talk. Therefore, our age group mainly falls between 25-35. We deeply interview with six women from the Southeast.

### Method

The ethnographic interview is demonstrated in Table 1. We focus on user experience regarding events, activity, and emotions (Table 1). The feature of the ethnographic study is to reveal the perception indirectly from the marriage experienced by the participants without asking the opinion directly. (Young, 2015; Liedtka vd., 2014). Insights from user stories are conceptualized by induction.

There are three main kinds of interviews: structured, semi-structured, and unstructured. In a structured interview, the questions and the order in which they are asked are pre-determined. In a semi-structured interview, questions and issues are planned, but the wording and order are not. In unstructured interviews, nothing is planned ahead of time. Semi-structured interviews are usually the most effective type of meeting for user research due to flexibility. It allows us to plan the main topics for the interview, but also to listen to our participants and enable the conversation to cover what is important to them. (Young, 2015). In this article, the semi-structured interview is preferred due to flexibility (Merram ve Tisdell, 2015).

In the interview, we follow a chronological order, before, during, and after. In each case, we ask what was thinking and feeling. We ask open-ended questions as opposed to short-cut. We follow up on the questions through psychological situation. We avoid yes/no answers. Since it does not provide any insights. We ask specific questions without hypothesizing a situation. Because how they really would act in a real incidence will remain unknown. We want to get at accurate and precise information as opposed to abstracted, opinion-based, and generalized knowledge. We focus on experiences, and emotional, cognitive, social, and cultural ones carry primary importance rather than a physical one (Akin, 2019b; Young, 2015).

**Table 1:** The protocol of an Interview

Introduction of protocol	Explain who we are, the purpose of this interview, confidentiality.
Overarching Question	The emotional, cognitive, social, cultural, and physical experiences.
Warm-up	Some introductory questions regarding occupation, expectations, activities related to research questions.
Before the marriage	Could you explain in detail the process before the marriage? Who announced? Why are you getting married so early? What did act and feel regarding the announcement?
During the marriage	<ul style="list-style-type: none"> <li>• "How did you handle that situation?"</li> <li>• "Describe your worries."</li> </ul>
After marriage	<ul style="list-style-type: none"> <li>• "Tell me about your feeling about the marriage?"</li> </ul> How is your relationship with your own and husband's family? <ul style="list-style-type: none"> <li>• "Can you think of a specific instance when you pass a pleasant and unpleasant event?"</li> </ul> What is your plan regarding your children, especially girls? <ul style="list-style-type: none"> <li>• "What should I have asked you that I did not?"</li> </ul>

## 6. RESULTS OF ETHNOGRAPHIC RESEARCH

The women that we interview are 25-35 years old and got married between 13 to 17. They all have children. Most of them do not have consent, and they face forced marriage. They are from the Southeast of Turkey (Kök et al. 2017).

We categorize the field notes based on emotion, cognitive, social, cultural, and physical experiences (Kumar, 2012).

### Emotions:

The most substantial experience that these women face is emotional. Their feelings are very keen and negative. They express their frustration and resentment through the words of anger to them and their surroundings. They are shocked, feel worthless as an individual, and live in a meaningless situation.

After they learned about their marriage decision, they were terrified and stunned. They felt that they had fallen into such "a great emptiness." The forced marriage that happened to them had made them shut down, feel ashamed, unloved, unworthy, and afraid.

The most distinctive emotion they passed through was, "I am unworthy." They were not asked for consent in such a big decision of their lives. Nobody cared about them in their own family and their husband's family. Their wishes are no longer mattered. This event questioned their existence and drove them to the concepts of *worthless* and *insignificant*. *These negative feelings continue in their entire life. The feeling of worthlessness turns out that they are not human. They urge to forget feelings about joy, childhood, and purity. However, they could not overcome these concepts of "worthlessness and disrespect." It is so deep.*

Their relation with their families, their husbands, and their husbands' families make them feel unworthy. They had a huge setback. Abusive relationships are physical, sexual, and mental (Chakraborty, 2019). The worst is *psychological*, which is the root of unworthiness.

Underlying feeling paralyzes these women. *They cannot rely on themselves.* The idea that they are not good enough to do something, they are stupid, and they are uneducated prevail in their thoughts. *Since they cannot move and act to change the circumstances, they continue to get frustrated.*

The impact of having a child carries mixed feelings but eventually a positive one. When they had their first child in their hand, they were petrified and confused. They were children, and they didn't know how they take care of another child. In the beginning, one says that "I cannot look at her because I am angry with myself, my families, my husband, and even my newborn child." However, they know they have to take care of tiny babies. Women state that they grow up together, and children are their biggest supporters now. They can put up with all things thanks to their children.

One of the women expresses her wishes as "I would love to live my childhood. I would like to play house, play hide-and-seek with my friends, read, have a professional degree, and always be at my mother's knee".

They are very upset because they cannot continue their education. They envy to have a career. They feel that they lost their independence.

They also exhibited childish behavior in situations when they cannot cope with it. They cry.

### **Cognitive**

There are two stages in the cognitive experience: Refusal before marriage and acceptance the reality after marriage.

Before the announcement of marriage, they don't think about the wedding. They consider that only the elders are getting married, and this rule is not applied to children. One says that "I was so young and I didn't even know what marriage means."

They described the marriage as an awkward situation. It was difficult for them to get used to the marriage process. One says, "I didn't have enough maturity for marriage." They try to justify the marriage decision in terms of economic reality. They all come from large families. They have many brothers and sisters. One says that "we were eight brothers and sisters, and my family was poor, my father had difficulty supporting us, and he made such a decision without asking me." Daughters are often viewed in economic terms, financial burdens, or assets (Voinarevich, 2015).



After the marriage, they had to accept their situation. They were no longer children.

The girls who run away for marrying think everything will be better than before. Marriage is a salvation for them. Salvation is related to their socio-economic status at the house. One says that "my thoughts in the family are not respected." She feels lonely in the house. The economic situation is weak. She thinks the solution is marriage. She does not look for other solutions. Supposedly, she will get married to someone else anyway. After marriage, *they realize that salvation does not lie in early marriage*. One says that "my mistake is my assumption. I think that it will be better how early I can run away from my family".

### **Social and Cultural**

They have to obey the decision of their elders. An elderly makes the announcement. One says that at the notification of the decision, "I was at home, and my elder brother came and said to me that I would get married." She did not have any ideas about marriage. "When I saw the wedding dress, I realized that there is no turning back."

In traditional societies, children are seen as mothers or wives rather than a potential individual with a brilliant future (Mathur, 2003; Kök et al. 2017; Gezer Tuğrul, 2018).

All women state that they will never say yes to early marriage. They will not approve that decision, which would affect their whole life. They will do anything to oppose it.

According to them, the lack of support of their surrounding people to resist the early age marriage is underlying that they are not necessary. Moreover, there is no person around them to guide them. They don't have enough information about marriage and are very worried and very embarrassed. They are not aware of anything, and they lack experience.

Indeed, getting married so early impedes the autonomy and the advancement of women in society (Mark, 2012).

### **Physical**

Usually, the physical experience is the least significant after years pass (Kumar, 2012). Regarding the child brides, they face the burden of home activities in the early marriage period. The child bride is supposed to take care of all the house (Kök et al. 2017).

Their home responsibilities have started after marriage. They are doing all the chores. One says, "a month ago I was playing and now I am cooking or cleaning."

In the beginning, it was challenging to take care of houses and households, but eventually, they used to adapt. Besides, they do not put an emphasis on home duties anymore.

### **Plan about children**

Our last question is about their plan with their children, especially their daughters. They unanimously answered that they will support their education and will not let them get married. They add that if they had a chance to return, they would not get married. They would do anything to prevent this. *They point out the importance of the support of a member from family for resistance.*

## 7. CONCLUSIONS AND DISCUSSION

The child bride problem is ongoing. Any marriage of a teen under 18 is child marriage, and researchers estimate that every year 12 million girls in the developing world marry that young (Nour, 2009).

Our research shows that people who were married at this early age forcefully could not develop physically, emotionally, and spiritually and were left incomplete in all respects in the succeeding years. The current literature of child bride has seen that child bride is a result of the lack of education and income (Mathur et al., 2003). However, a more profound problem lies in unworthiness. They feel disrespected and inhuman. Therefore, they cannot change even if the circumstances (i.e., aging, loss of husband) differ.

From parents' perspectives, the reasons for the approval of child bride are poverty and fear of getting married to the wrong person.

The level of acceptance to marriage is different from those who have consent and have not. However, the level of satisfaction does not change in any case.

As the former Prime Minister of the United Kingdom Brown states that "Early marriage is a hidden crisis because the victims are overwhelmingly young, poor and female, their voices are seldom heard by governments" (Brown, 2012). These interviews with these ladies are to reveal their feelings and thoughts.

Besides, our research shows that they pass a shock, angry, and resentment that destroys their psychological health profoundly. We interview at least 10-20 years of the incidence, and the women hold dark emotions during this period. Their strongest emotion that they keep so long is the feeling of unworthiness. They believe that they are not respected in their decisions. They do not deserve anything. All these negative feelings and thoughts destroy potential positive improvements (Sen, 2001).

The qualitative research seeks the pattern. What we discover as a pattern is shown in schema 1. A typical case is that a girl is coming from a poor conservative and rural family. She gets shocks for the marriage announcement. She is afraid of something that she is not certain. She gets angry, and her self-esteem is low. Her love for children is the reason to survive. The crucial point is that before the marriage, any members of her family do not argue about the decision. However, if the young girl finds a supporter at her side, she can show some resistance. Why do not any family members help to the girl? There might be two main reasons: perception and the bystander effect. Family members may not perceive the girl as a victim aligned with social norms (Erkan et al. 2014). The bystander effect in social psychology shows that individuals are less likely to offer help to a victim when there are other people present. Each member expects someone else to act first.

**Schema 1: The Pattern**

	BEFORE MARRIAGE	DURING MARRIAGE	AFTER MARRIAGE	DOMINANT FEELINGS	CHILDREN AS HOPE
LOW SOCIAL-ECONOMIC, CONSERVATIVE, RURAL FAMILIES	GIRL SHOCKS AND IS AFRAID OF UNKNOWN CONSEQUENCES ANY MEMBERS OF FAMILY OPPOSES THE DECISION	SHE IS ANGRY SINCE PEOPLE DO NOT SEEK HER CONSENT	SHE BECOMES ENEMY TO HER FAMILIES AND EVALUATES HER SITUATION AS HOPELESS	SHE THINKS THAT SHE IS UNWORTHY	ONLY MEANING OF HER LIFE IS HER CHILDREN SHE WILL SUPPORT THEIR EDUCATION

The stories of these girls are convincing that child marriage should be prohibited, and communities should be aware of the sharp negative shock on girls to stop this human rights violation since child marriage is not considered as a human right violation yet (Voinarevich, 2015).

These women and girls need psychological therapy for gaining their self-respect along with economic, educational, and legal supports. There are many educational and economic opportunities, but they cannot break the unworthiness notion. In their past, a social experience made them feel like they don't deserve it. A help should awake them that they don't have to stay at this trap forever.

To improve their lives, we have to break the feeling of unworthiness and thoughts that they are not good enough. These constant negative thoughts hold themselves back from opportunity and joy. Their belief has to change. When a victim thinks that she does not deserve and the change cannot occur, it turns out that the child brides' daughters become a child bride. The move forward is the critical element to overcome the notion of dark emotions, shame, hatred, self-criticism, and self-doubt. There is self-sabotage where they take someone else and will use to do the same with them as happened to themselves. They hiddenly pass these feelings and thoughts to their kids. Therefore, their mothers probably felt the same when they had daughters but could not react.

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