

legislative bodies, including the Cabinet, the Council of Ministers, Parliament and the Guardian Council, the Expediency Council in evaluating the performance of employees and government organization provided. Hence it is necessary in future research on the application of spiritual intelligence organization and government organization to validate all aspects and findings will be assigned and the pathology of spiritual intelligence staff and managers in government organization and test the relationship between spiritual intelligence staff motivation to work and also to evaluate the staff having state of spiritual intelligence in comparison with private organizations investigated and the results will be disseminated and published.

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THEORETICAL STUDY OF CHILD MARRIAGE (CONSEQUENCES AND HOW TO DEAL WITH)

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Abstract. The current paper described the child marriage issue, and analyzed consequences and ways of dealing with it. Family social harms including poverty, deprivation of education, addiction and immigration to reduce the economic burden to finance the addiction are other factors involved in child marriage in Iran. Child marriage consequences can be divided into two social and physical aspects; social consequences of child marriages, including non-registered marriages and not having identity papers, the emergence of the widow child, domestic violence and spouse abuse, prostitution, running away from home, deprivation of education, suicide, increased miscarriage and premature delivery, low birth weight increase in teens, lot of pressure for pregnancy and other HIV positive, and many others are physical consequences of child marriage.

Keywords: child marriage, social harms, finance issue, Iran

1 introduction

Marriage is a socially accepted formal or legal contract establishing contractual rights and obligations between spouses, their children and their families. Although the definition of marriage varies from culture to culture, it is a global cultural institution in which interpersonal relationships are accepted (Haviland et al., 2011). Girls' marriage or engagement before puberty was common in the ancient and medieval societies (Aglilikil, 1992). In ancient Israel, contractual agreement on the young girl was considered a popular privilege to the girl's father. There got married before the age of 15 and as soon as puberty (Friedman, 1979). Studies show the presence of ample references to child marriage in 16th century literature; this indicates the widespread child marriage as a norm so that a twelve and a half-year-old girl was considered to be an adult (Ruth Lemden, 2001). In Greece, teenage girls' early marriage and motherhood were encouraged (Nancy Demend, 1994). In ancient Rome young boys were expected to marry early, ie girls and boys were married at the ages of 12 and 14, respectively (D.J.B, 2010). In the middle Ages, marriage under 16 years was common in accordance to England Common Law. Early marriages also happened in imperial China (Zhao Xie, 1999). It was only since the bedding of the 20th century that the early marriage of children was questioned. The average age of first marriage rose in many communities and many countries rose the minimum age for marriage.

2 Problem Statement

Many believe that child marriage or early marriage affects the lives of children by and face them with various traumatic complicated health consequences at every level of development, growth and excellence of the individual. Early marriage or child marriage is any marriage under age of 18 (United Nations Children's Fund, 2001). Many Iranian families do not register or unofficially register the marriage at an early age. According to

Society for the Protection of Children's Rights in Iran, the number of married girls under the age of 15 has increased from 33383 on 2006 to 43459 on 2009 i.e. a 30 percent increase in three year. Such an increase is the result of the traditional look, social and cultural pressures, state and religion support, deep-rooted poverty and parents desire to have control over their daughters' sexuality. In this article, we explain and describe the child marriage in Iran. United Nations referred to any type of marriage under the age of 18 years before the girl is physically and psychologically ready for marriage responsibilities and

child-rearing as child marriage. Accordingly, any marriage under this age is an early marriage; a marriage arranged by the father or the grandfather without any attention to the minimum legal age of marriage. The main factors involved in this issue include increased levels of poverty, lack of knowledge and education and compliance with the requirements of patriarchal culture and beliefs that mistakenly forces girls into early unwanted marriage, considered as a factor to support and protect them. Unfortunately, despite the physical consequences and discrimination against young girls, few steps have been taken to end the practice of early marriage of children in Iran.

There were very few comprehensive and reliable studies on the effects of early marriage on men and the extent and effects of early marriage on young boys is overlooked even by international experts that combat child marriage. This lack of empirical data led to a serious lack of knowledge about the constraints of very young boys' marriage. They are often forced to drop out of school and employed at low level jobs to meet their new family responsibilities. This marriage before puberty perpetuates cycle of poverty that is the first cause of the same marriage.

3 the historical roots of early marriage of children in Iran

Iran as a Middle Eastern country has always exercised part of the cultural practices of Middle Eastern countries, i.e. the Arab world. Arabic countries are located in tropical areas, where the tropical climate leads to early puberty of girls and boys that is enough to make child marriage a socially accepted custom confirmed by clergymen and religious leaders. Early marriage in tropical climate is justified because the body grows faster and there is even more sexual desire. Though Iran is not an Arabic country, but share a long and deep traditions with the Arabic Islamic world. Iranian law is written based on old and static Islam laws. Arabic language is taught in Iran schools unlike nations such as Kurds, Turks, Lor and Baluchis, etc. in Iran, which could not manage to gain the right to teach their own language in schools. Therefore, sensitivity and complexity of Arab world should be taken into account to understand the child marriage historical roots (Ahmady: 2016).

3.1 Marriage law in Iran

Before the Islamic Revolution, on the basis of Article 23 of the Family Protection Act (1974), women under 18 and men under 20 years of age marriage was banned. After the Islamic Revolution this age minimum changed and it was replaced by Article 1041 of the Civil Code. According to article 1041 of the Civil Code, the marriage legal age for girls and boys was changed to 13 and 15, respectively. Moreover, marriages under these minimum legal ages can happen in case of fathers' or courts permission. Additionally, if the guardian (father or grandfather) requests and the Court conclude that she is mature enough to marry, the child can even marry at a younger age (Ahmady, 2016: 103).

Article 1041 of the Civil Code in 1934, declared that in accordance with the constitution and legality, no marriage may be established between a girl under 15 and a boy less than 18 years of age, provided that there is a certain conditions approves the validity of marriages by a lawsuit. This exclusion for fewer than 13 and 15 years of age was not included in a sense that they could not marry in any way whatsoever. A new law was enacted in 1982 that whereby the early age of marriage or age of puberty for girls and boys was 9 and 15 years of age, respectively. Accordingly, any marriage under the age of puberty was illegal. The final change in the law was passed in 2002 that emphasized on the legitimacy of marriages under the age of puberty of 13 and 15 with the consent of a competent judge as a condition.

3.2 Factors related to child marriage

3.2.1 Age

Many jurisdictions set a minimum age for marriage, so that person must have reached a certain age (usually 18) to legally be allowed to marry. The legal marriage age at which a person can legally marry differs from the consent age. In the judicial system, the legal age of marriage is lower than that of the age of consent. Law usually is ignored in cases where one spouse is under the age of consent with preferred the age of marriage to the age of consent. Other judicial systems rejected and prevent other forms of sexual relations outside of marriage, regardless of age. Child marriage is a grim reality for many teenage girls continued to exist as a result of factors such as the concepts of honor and pride, deviant views on gender, poverty, family disintegration infrastructure, low literacy, few job opportunities, and war and conflicts. Poor infrastructure and sexual violence and attacks that in nature strengthen the likelihood of early marriage are more intense in times of war and armed conflicts. Humanitarian and Relief interventions inventive, often overlook risk of early marriage of young girls during war and unrest, while child marriage is a reality (Bruce, J, et al: 1997)

3.2.2 Power of religion

Many religions are involved in determining the age of marriage. Religion controls and forms culture and norms as a significant contributing factor for those following it on their basic decisions with its power. The power of religion somehow infiltrated the role of parents that has led to the ownership of children by parents. In the nineteenth century more attention was paid to child sexual abuse (Haley, Boksal et al. 2015). Controversial policy of the Roman Catholic Church and other Protestant churches was to approve secret marriages or marriages without parental consent. In many communities in North-West Europe, marriage was rare in very young age. The church ruled that both bride and groom must be at least 21 years old to get married without the consent of their parents. Compared with Islam, even when geographical and time conditions needed, the rules of life for all Muslims all over the world is the same for both men and women to follow among them are the rules of puberty and the age of marriage as well.

Despite all the complexities of the age and maturity types, various social activities demand a certain age at onset. A certain standard or criterion for the definition of a child and an adult seems necessary in modern societies with the broad and universal social activities, demanding more participation of people. When the marriage age based on religious laws for a person is below the legal age of marriage in a country the government rule of law is predominant. To embrace early marriages culture and the social acceptability of the issue may have played a mediating role in this regard. For example, children who are married early may think that their experience is purely a social repeat of their mothers and sisters experience for generations and thus the culture is institutionalize, internalized and applied.

4 Types of marriage

4.1 Women exchange

Women exchange is one of the many common forms of marriage mainly prevalent in Pakistan and is sharply declined in Iran.

In this social custom two girls are exchanged between the two families as part of a trade deal. Women's traditional exchange was a strategy at resolving the conflict. Arranged marriage act for peace between the two warring tribes also been widely accepted. Usually, the men and women consent is not taken into account (Judith Gardner & Judi L Bushra, 2004), and there have been very few cases where parties have refused marriage.

4.2 Forced marriage and arranged marriage:

Since the mid-twentieth century many Western societies enacted laws on the equality of spouses in family law. Forced marriage occurs when one of the spouses or both are not willing to marry and at least one of the spouses is under the domination and coercion. It's a disgusting practice and is indefensible and in Great Britain has been defined as a form of violence against women, abuse and violence against children and violation of human rights. For some people, arranged marriage is a form of forced marriage. In forced marriage, one party or both is forced to marry against desire by intimidation, fear and pressure. But in the arranged marriage both parties accept marriage with their free will and full consent (State Health Office, 2005). An arranged marriage does not mean a forced marriage, because in the former spouses have the possibility to reject a marriage proposal, but it is not possible in the latter. However, the exact distinction between arranged marriage and forced marriage is very hard and may not be such a separation is made between them, because in reality they are very close concepts. It can not be said the girl's consent in arranged marriage has been based on her choice and an absolute satisfaction, because such marriages have usually been imposed through social and emotional pressure from her parents and brothers. A woman or young girl trying to reject a forced or an arranged marriage is often faced with hard reactions and in some parts of the world leads to honor killings. Family adherence to traditional customs, ethnic and tribal beliefs can get people to match. In this sense, the distinction between these two forms of marriage has never been easy, for the second type can be seen as a form of domestic violence against both children and adults (Ganguly Chntr Jay and Kay, 2009).

5 Consequences

5.1 Health

This little information on the issue of forced marriage shows that most girls are very sad and isolated. They lose connection with their peers, do not speak to anyone because all the people who are around them approve the act of forced marriage and act upon it. Their problems remain unknown and denied their community and they become hidden victims. Improper socialization and the impossibility of continuing education and the devastating physical and psychological damage due to successive deliveries are very shocking among them. Mental health problems are often ruthlessly seen as an inevitable part of their lives (Borhaneh Selassie, 1992). Statistics on suicide among girls, who were faced with a marriage proposal, have been twice compared to those without the same condition.

5.2 Education

The internal relationship between early marriage and illiteracy and low education of children is an underlying cause for low health and self-esteem and individual isolation. Undoubtedly, early childhood marriage is an end point to girls' education, especially in poor countries where child marriage is common (International Center for Research on Women, 2005). Shorten the period of study seems to be a part of the pattern of traditional social expectations about married girls. A girl is a school dropout to get married as soon as appropriate. It is necessary to point out that from the socio-cultural perspective many of these girls have been bred to marry early and spend their entire lives to household chores (Jones, Gavin, 1997).

5.3 Child divorce

Child marriage with its deep roots in gender inequality affects girls more adversely when the husband is aged more than twice his wife. Children marriage is usually associated with abandoned the wife. Divorced or abandoned wife often causes more poverty, because she usually should assume sole responsibility for their children. Since the majority of these girls are married at very young age and lack education, their skills to earn is very

low (if any), and thus contributes to their further impoverishment (Bruce, G., et al., 1997). In child marriage the age of girls is usually significantly lower than their husbands, thus they were divorced in younger age groups and may experience social and economic challenges in the broader and deeper compared to those married at older age (Jefeny Rice Ruth, 2011). It is interesting that Ali Akbar Mahzon, Director of Information, Immigration Statistics and Census Organization in 2016 declared that the other organizations' monthly statistical information relating to the divorce will not be announced on monthly basis from now on, and four critical statistics of (birth, death, marriage and divorce) from now on will change into three statistics with removed divorce statistics.

6. Conclusions

Iran has so far remained silent on the effects of child marriage. Early and children marriage is only logical and rational in its own cultural context. Child marriage continues under gender inequality chain under the influence of poverty, social expectations, cultural and sexual violence, explicit sexual norms, sexual stereotypes, social pressure and the family hardships. Changing this will require new policies and finding solutions as well as accepting norms reflection of gender equality. The fundamental reason why early and children marriage continues in traditional Iranian society is patriarchal worldview. This is why child marriage remained for generations in Iranian culture. Early and children marriage at a time when society is in the midst of conflicts and social antagonisms is seen as defense mechanism. When there is unrest or natural disasters in a country, the girls are first affected by. Parents marry their children as a mechanism for dealing with these disasters to provide their daughters with some degree of security and prosperity, especially at a time when the risk of sexual violence increases.

Common poor practices and socio-cultural gender norms in Iranian society help to maintain the custom of child marriage. In a traditional society, where the loss of virginity is still a taboo, weddings and engagement traditions are formed to avoid changing the taboos. Deviation from the norm is rare. The child at a certain age, usually in early adolescence is considered as a threat that must marry quickly. Women with low education and low social participation opportunities pass equal repressive position to their daughters. Neglecting the changes that could potentially arise in the lives of their daughters, child marriage victims who are survivors precisely committed the same manner against their children as experienced.

However, it is suggested, the legal age for compulsory education should be defined in line with defined minimum age for marriage. The law on the legal age of marriage that is now 13 for girls and 9 in case of court permission and 15 for boys, needs to be changed to 18. The official registration of all births and marriages is required to eliminate child marriages. The official registration of marriage is a fundamental step in the fight against early marriage. The government should recognize the existence and nature of early child marriage and wish to eradicate it. The political management should show a powerful policy. In addition, this rule can be coordinated with the shadows of corporate investments as well as on studies of early childhood marriage and other similar projects to provide the necessary funding. This requires long-term solutions, but not quick, short-term cures. There should be more serious effort by the government to punish those who engage in child marriage and parents who forced their children into early marriage. Targeting fathers, mothers, brothers, and husbands in the early marriage eradication interventions causes find better understanding of sexual status and the benefits gained by support and value the women and girls. Religious leaders are key and fundamental factors to change. They have a significant impact on public opinion and trust among the society and can provide cultural acceptance to delay marriage. Religious leaders potentially have

the ability to take steps against child marriage and changing attitudes of society.

Young girls should be helped to gain the power to defend themselves against adults, even parents, who want to force them to marry before they reach the age of maturity. Academic community and researchers should conduct more broad and deep research in the country and present reports on early children marriage, its nature, and the prevalence of sexual violence. In a world where the fight's against child marriage; this issue is still neglected in Iran. In other words, the new informed and active generation should be supported by pioneers in their own community to progressively eradicate children early marriage tradition.

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