



Factors of Early Marriage in the IDP camps Qorato and Tazade in Garmyan District in Sulaimani Province in Iraq

(An Empirical Research)

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ABSTRACT

This research seeks to find factors of early marriage among IDPs in the Qorato and Tazade camps in Garmiyan district, in Sulaimani – Iraq. Which are mostly Arab families from Anbar city. Beside of displacement problems, related to lack of water, food, heat conditioner and many more immediate needs, the social problems are more effective on families' structure and everyday lives. This research aims to identify social, economic, and religions factors and motivation behind the process of early marriage. The research use social survey method for analyzing and collecting data. It also, used questionnaire form to collect data from women in 165 different families in the both camps. This research uses a quantitative approach of engaging and analyzing data, starting by introduction and a research framework, identifying research problem, importance and objectives of the research. Moreover, in the theoretical frame work, the research seeks to conceptualize main motivational of conducting early marriage as a kind of marriage which has a traditional roots in the society. In the second part of the research, the research illustrates collected data in the charts and analyzed accordingly. In the last part, the research presented research findings.

Keywords: Early Marriage, IDPS, Internally Displaced Person.



Chapter one: Theoretical Framework:

1: Research Framework:

1.1. The Research Question: The question of widening of the early marriage problems still continues in Iraq. However, this kind of marriage is type of sword of violence against underage girl from (physically and mentally) perspectives. Not ready for marriage due to pre giving birth a baby that come a head, despite unbalanced serving to the husband and household. There are many reasons behind this marriage traditional, culture, economic, environmental, and many other subject matters, parallel to coming law issues. To sum up, what the Early marriage status in (Garmian , Tazade and Qorato) are like IDPs camps, and what are the main factors behind the issue? To obtain the answer, another question will come ahead what are family supportive reasons for the sort of marriage? And what the influences and reactions over the women in local communities, and what the Iraqi law for early marriage is like?

1.2. The research objective : The object is an analytical measurement for pre-marriage question for the rest of the women who has entered this process in (Garmian IDPs Camp) and to diagnose the reasons that bring about this marriage.

1.3. The research importance: This research could be based on Early marriage in Gaimian district (Qorato_Tazade) that can be considered of a problem circling around silence, overshadowed by all the Iraqi traditions to have a new scientific measure to promote the marriage to a better phase that comply with human rights. However, many families consider marriage and family violence as a private subject within a family to the present.

1.2. The Research Terms:

We have to explain terms and notions are meant to be opinions theory or many beliefs about a specified thing, it could be a noun that is brought to over the same classified things. Many terms and expressions used by researchers are abstract terms, these terms are needed to be elucidated , as Al Hasan and Al Hussni claimed. (1982:72).

1.2.1. Marriage: In general the word marriage refers to a social institution or in another words man _ relation to a women through a tradition and legislation approved that could be brought to woman and man and for the offspring come out from this relation (Mark: 2001: 30). Also marriage is a social relation that will continue the relation between two genders to fill social and sexual needs in approved social way, through this way the society, and sex are born to have many responsibilities and rights towards the spouses and offspring in an emotional a relationship arranged (Alkhuli: 1987: 55). Here we will define marriage from the perspective of four Islamic doctrines that a legitimate marriage that have based on these doctrines in Islamic Countries.

For the Hannafiz: it's a bond for the right of sexual pleasure. For the Malikies: It's a written bond to legitimize of getting pleasure of the females. For Shafies: It's a bond



that allows sex in the name of getting married and it's derivational. For Hanbalis: It's a marriage contract denoting getting married or it's derivational.

But from the new contemporary doctrine of Islam, it is considered as staying as intercourse between man and woman which is legalized and the cooperation, right, and mutual responsibilities denoted (Alqitae: 2009:5-6).

1.2.2. Early marriage: it is a pre-puberty from the scientific perspective or it is a marriage before becoming 18 years old. Here the marriage is born to puberty; full puberty is when the girl from their childhood stage goes through many physiological, psychological stages she goes through (Alziud: 2012: 438).

1.2.3. Forced Marriage: is a marriage that takes place without the consent of both parties that one party will be unable to end up or split up due to various reasons legally and not granting suppression right to the women.

1.2.4. Child Marriage: is a marriage that takes place under 18 years old; however, limiting child age (18 years old) has not come in child right convention articles **decisively** that it comes in the first article in this child convection (a child is who does not go over 18 years old) in condition to that his puberty has not been reached to puberty that will be entitled to this law. And this article in the convention of many countries that will specify child that could be under 18 and possible marriage may take place. Therefore, the committee of child rights invites all the participated countries in the convention to review the puberty stage that was under 18 years old in their countries (Alfarshishi: 2015:7).

1.2.5. The Age of Marriage: that is to say that a girl before 18 years old legally has no right to have self-determination in marriage, rather, it requires approve of a parent, father, brother, in case a father is not alive. The second one socially: could be specified in the view of Arabic communities among them Iraqi community that is one of the communities that the value of religion and social influences play a great role in the marriage of a girl and a boy, that denotes that this marriage will not be based on any private situation like to be ready physically and that will come in the second consequence of that marriage from the perspective of the family is just like a fence and guarantee for the future of newly weeds (Salim: 2015:31).

1.2.6. Family: from the view of Bourges and Lurk they come to define family as a group of persons due to marriage and blood are connected to a mutual life (Said Mansur and Al Sharbini: 2000: 20). and also Bourges defines family as a small social group consisted of father, mother and their children, and exchanged love and mutual responsibility is available in between (Mubarek: 1992: 118).

1.2.7. Family Violence: It is the use of illegitimate force by a person or many in a family towards another. That is meant to oblige a member to follow the orders where there is no personal freedom or any written laws (Shukr: 1998:34).

2. Second Chapter: The Early Marriage

2.1. The reasons of Early Marriage for the Female Gender

There are many reasons for early marriage for the females with the context of social and culture. Some are not constrained to a family or private economical of family situation, some other are constrained to society and social heritage. This research will



show the motivations behind this phenomenon from a family economics, politics, and religion that each plays a crucial role in continuing this phenomenon in Iraq.

2.1.1. War and Political Reasons: the system of racial segregation that will form doctrines, a nation, and economical situation to such an extent this segregation will lead to separation between the citizens and many that come under its influence and they will be **deprived** of their rights and achievements and in balanced class will be brought about that later results in individual violence. This sort of violence branches out to give the predomination in women and minimize the scale of women, the political situations and social injustice situation and any war situation will give the priority to the man to impose themselves over the females. In Iraq, there was a general campaign for pro mature marriage especially between them, throughout this campaign having no other ways, all the presidential Diwan members and staff that all they should have to get married, that they lost their spouse, they were giving a donation by Saddam Hussain which reached to (\$1100) and there was a least prepared to collect the donations and assistance for all the members of Baas Party in all over Iraqi cities to promote a marriage rate and giving mortgages for marriage process, this is from the Middle East journal report. (2001 :8222: 17) .

The conflict and war brings insecurity to a family (that it is responsibility lies on men, as traditionally has been descended down) It is a great threat for committing sexual harassment against women. This happened post war against ISIS in many parts of Iraq that became a reason for many families due to having fear of sexual harassment, they been displaced and they did not let their daughter to return to schools and public places out of fear. Therefore, Early marriage for underage girls become a solution for the families, and tribes as a solution for any potential threat, and those places where the people take refuge in (in the first phase of become a IDPs) where the places of danger to marry of their daughters, but it was the same time was good to save their dignity. And also, the detritions of economic situations due to being displaced were another reason to consider the early marriage and to listen the burden responsibility and became a materialistic achievement for their families. This was the girls paid a heavy price of this kind of life changing and led to male domination that left bad, unhealthy, and psychologically status in their social life (Auitha: 2015:28).

2.1.2. Religious Reasons: In any social situation fears that will lead to have fears and panic, in that case searching for a peace and security could be the enter motivational factors that the religious men play a great role to call for metaphysical and spiritual forces that will take into power (Auitha: 2015: 31-32). In this case, religion goads on the individuals on marriage that is similarly like defensive wall for the women and her family, in accordance with their metaphysical interpretation and there is another view that religion has a great impact on Early marriage as from the Prophet of Islam said ("get marry to be more in the community, in the hereafter I will be proud of you among the other nations") However, there is not a specified age for both genders for marriage, rather it depends on the physical competences and also in Islam there is a verse in holy Quran that gives a shed light on marriage that claims "And of His signs is that He created for you from yourselves mates that you may find



tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.” (ROME 20 Verse).

Also, the prophet says "it is in our Sunna, tradition is marriage", and also he proclaim that "if any youth has the capabilities to get married, he should do it in case not he should be fasting." (Abu Mosa:2008:31-32). Marriage is one of the strongest bonds in Islamic legislation that indicated the order of god and his messenger that aimed to bring a prosperous life for his slaves. In here, and hereafter, it is the compliment of religion and the purification of soul, and protecting from fame and self-resistance towards sins for both men and women (Al Taei: 2014:348).

Appropriate age in accordance with religion and doctrines (Law code: 1083:1)

Discrimination	Appropriate age for marriage - Female	Doctrine
9	17	Sunni
adolescence	9	Shiites
----	16 -14	Catholic

2.1.3. Economic Reasons: economic reasons played great role in understanding education situations and bringing up the generation in the community, the lack of economy results in insecurity for the family livelihood that later brings in inner conflict between the spouses for insufficiency of economy for the household and the family (Al Enzry:2008: 51). Many families marry off their daughters to lessen the expenses of life especially those families owning a number of children and their economic status is low, many researchers have been conducted the result that came out is many Early marriages are due to gaining dowry and lessen the burden of expenses on the family. Economic situations many times are the main reasons for separations and splitting up families, this depends on the lifestyle, city, and countryside. Working in countryside has less income than working in developed areas, also job opportunities are less provided in the villages. The life style of the villagers has a direct impact on the increase of the income of the family and providing job opportunities for those families (Al Taei: 2014:342).

2.1.4. Level of Education: Education in Iraq before the 20th C. was the Islamic education; this education had strong relation with the history basis of the area. Also, education witnessed a great change parallel to the economic, social, and contemporary education fields. After the withdraw of Britain invasion in Iraq, the education was getting higher and got more progressed in all educational department. The girls started going to school, different institutions were established parallel to universities and higher education -launches later (Al Rebei: 17-20). The girls' education played a vital role to rescue families from poverty, and the girls could have their own view and they owned the right of decision making that a turning point in a new world for the families (Al Taei: 2004: 6).

However, some girls were deprived of education especially in the villages by the conservatives and extremisms and in the cities at the same time noticed (Alfaqya: 2009: 119). The biggest problem that continues to this day, is Early marriage in girls, because of this girls are deprived from their childhood and education, and before they



are even physically developed and grown they will give birth and enter a life full of responsibility and child raising instead of going to school and live their childhood (Al Salahi: 2007: 85-86). It can be said, lack of the schools in the villages was another reason for the girls to drop out of school which was followed by early marriage. However, highly educated families did not make haste in marrying off their daughters, reversely to the less educated families (Al Faiez: 2012: 4). Many reports illustrates that there was a relation between dropping out school and early marriage that was always at the end of the sixth grade at primary school. That later many girls would not join secondary school starting from seventh grade, many researches indicate that this was the main factor behind the early marriage as well as lack of high schools in the villages. In many villages, girls dropped out of school because of no transportation, by having their schools farther from their homes and their safety (Abu Sabra: 7). This shows that education is a tool to decrease early marriage.

2.1.5. Social and Cultural Reasons (Tradition): Marriage is the basic process of building a family in every society and it's a clear indication of filling their basic biological and social needs of human life, there is a sharp difference in this relation as compared to the animals, to humans it's a social system influenced by religion, and traditions that are only a biological relation. Therefore, the ceremony of marriage differs from a community to another. Social factors are arrangement of situations within a person which carry a little bit of specification that makes a difference with his surrounding that is to say the social situation from a group of relation of individuals and classes around (family, school, and group of friends) could be made. That is like a mixture of culture and sociability that descends down from a traditional family, it has control over choosing a partner, marriage and relationships before marriage (AL Tai: 2004: 316).

Social norm in its broad meaning is a repetitive perspective that is suppressed on individuals and specific reactions are expected from them, otherwise they will face violence and revenge by these groups (Ziyab: 1966: 107). Social and traditional norms are two of the reasons that intervene in the marriage process of girls. Iraq community and its traditions could run over the whole society that it related to tribes and clans. That kind of traditions could be different from the south of Iraq to the Middle and its Northern parts, some of the notorious traditions could be considered as good by some, since these traditions have a bad affect on the mentality of the majority of the people (Ibrahim: 96).

Traditions have a vital role in marriage process among the families away from the desire of the generations, thus Early marriage is used like a tool to increase the offspring and generation that later could help the fathers to work in collaboration. For many families, increasing offspring relates to the domination of power and also the segregation between girls and boys have a negative view on girls. The community looks down at girls as a shame in respect of socially un-materialistic perspective, when a girl reaches 10 years old; she is being subjected to abide by the surrounding rules in the name of preserving honor. Here the concerns will be rising upon marring off their daughters, starting from the first person asking their daughters hands, that's to



protect them. Many concerns of social defects are considered to marrying off their daughters at a young age, it is like a guarantee in family dignity (Al Faiez: 2012: 4). In addition, they believe that if you have children that haven't married yet, you will be looked at in a different way and you might face some criticism. This chaos is in a way that there might be none or little number of villagers which hasn't married off their daughters in an early age, in engagement ceremonies the women would sing and pray for those who haven't married yet, to have someone asking for their hand soon (Atta: 4).

2.1.6. Legal Reasons: A number of legal reasons are supporting the legitimization of some cultural and social traditions, The legal process of some countries lowers to the age of below 18 years old to the end of childhood, or it marks 18 years old as the end of underage and permits marriage for girls that chooses 14 to 16 years old, this will open the door for the early marriage. Because there is not a legal script to impose education on girls and to specify permitted age for dropping out from school, this results in quitting school in an early age by many girls. These reasons, especially the legal reasons are against the international laws with relation to early marriage, giving a reference to personal status law that is specialized for marriage case; in the article 7 of the law it states that: "For a fully legitimate marriage, one has to pass 18 years old." However, in article 8 in the same law, the judge has the right to give permission for marriage for anyone who had reached 15 years old, if there is absolute necessity. It is a prerequisite for this permission accompanied by puberty and physiological competence that is a clear indication that Iraqi law will not allow less than 15 years old and from age 15 to 18 the assessment and permission lies in the hand of the judge following the consent of the parents and specialized physicians or doctors. According to the Iraqi law, to sign the marriage in tray of the court is conditional, not only supposed to be done by religious men away from the eyes of law to fulfill the requirements and obligation free. The Iraqi law has stated many fines for anyone who forces the other to enter a marriage process, they will be sentenced 10 years in prison (article 9 personal status law); however, according to the activists in Iraq, this article seems as it was written for another society. Since, the fine changes from impressments to financial sentences. Some of the marriage bonds are made by religious men since they do not meet the requirements in the courts. In accordance with UNICEF statistics reported in 11/2/2013 that the rate of early marriage has reached 8% (Khalifa: 2015: 15).

2.2. Early Marriage and Human Rights: Although those who have entered into the early marriage haven't experienced their own childhood, their social affairs cannot always be measured with their wills. Many people view early marriage as a social need, a major escape to a better future, from a dreadful poverty to losing safety (CRC: code 1).

Women in Iraq and the different pretexts enter early marriage in accordance with the convention (a child cannot be married off) therefore, precocious law measure should be taken to limit the least age for marriage and in documenting the marriage in a formal necessary form (CEDAW: Code 16: 1-2). The United Nations have chosen



25th of November of every year as an international day to stand for violence against women, they have also asked other countries and international organizations around the world to arrange some activities in this day in order to raise awareness for this global issue (Decision 54: 1999). The reason to why this date was chosen was because of what happened in 1981 in Dominican Republic. The tragic history was brought after the execution of three sisters who were political activists in the Dominican Republic that was ruled by (Rafael Trujillo) from 1930 till 1961 (Al Qali: 2007, Baba Jan: 2009: 13). Focusing on matters like violence and harassment against women in many communities witnessed many activities and developments all around the world throughout the years. This focus will highlight the Early marriage deprive the girl of their basic rights like getting educated and looking after family and filing peace and tranquility, and also to fulfill their objectives.

3. Research methods and Data Analyze

In this theme we show the methods procedures of the field research that includes: Research types & method, selecting research community, research contexts, data collection tools and statistical tools.

3.1. Research type and method:

This research works as prescriptive analytics on collecting data and facts then analyzing and explaining to getting the result. Social survey method, is the research method operation, it's a method that studying social situation in a specific geographic area, to getting particular information on the studied phenomena. Similarly, it's an organize trying to getting information about a society or a sample of it, through using questionnaire polling or interviewing, and it does not describe the data only, but analyze and explain to it. This method was being chosen in this research due to the nature subject, the area, and proper time, because Garmiyan IDPs camp was been surveyed completely, and it made the information capacity great and it's possible for this type of method (Al Etabi : 1991: 47).

3.2. Research Population:

The meaning of research community is the original research community, whom into the research context or have been involved the research phenomenon & research subject, that context called context sample (Khamish: 1999: 273), due to the research is about early marriage in the IDPs camp, we have to know the reasons of this phenomenon and indicate its influences on women & social structure, because the research includes all the women who got early marriage in both "Qhora Too" & "Taza De" camps, the families number in "Qhora Too" camp are 255 families, and 525 families in "Taza De" camp (Statistic from Camp Management " Tazade and Qorato), on the average 780 IDPs families are resident in both camps, and there's 165 families in that number whom their wives had been getting early marriage, thus surveys to the whole families had been doing, so early marriage have been done in %21.1 percentages of the IDPs.

3.3. Date collection tools:

Social workers have some tools for data collection to achieve their aims, for example "Observing, questionnaire polling, interviewing", social worker can use a tool or



some tools for data collection, and it's according to some tools compatibility to some characteristics and some research types, and according to the phenomenon sides and the ways of using the research method (Ouarsenis, website: 2018).

In this research, researchers have been choosing questionnaire poll that we can say it's a series of organize questioning according to some theme or subject, and according to classification of the research purpose, the questionnaire poll contains 24 questions according to the research content the questions are about "Age, violence, mores and laws", so on the researchers had been taking cooperation from another two researchers in the field, that they did the survey family by family and filled the questionnaire poll form, in order not to have any damaged form and have no family out of the survey.

3.4. The research context:

A- Humanitarian context:

This research is includes those whom their ages are between (9-18) years , and who are females in both "Qorato" & "Tazade" camps, that they are 165 persons and according to the previous statistics we mentioned, %21.1 percentages of the research community, are involving the phenomenon.

B- Area context:

Garmiyān area is the research field, administratively "Tazade" IDPs camp is concerned to Kalar city, and "Qorato" camp is concerned to Khanaqin city.

C- Time context:

It' is the temporary time that researcher had been spending in data collection; it starts from 1-12-2017 to 1/1/2018.

3.5. Statistical tool:

Statistical tools means addition process and used tools in quantity data and depending on a calculating way to data analyzing (Al Qasas: 2007: 3-4). This research depends on some tools to connecting different variables of the questionnaire form, for example:

1- Percentage: "Gepercenta"

$$\text{Percentage: } \frac{\text{Number}}{\text{Totality}} \times 100$$

2- SPSS software tool: In creating complex table to multiplication two variables or more.



Chapter Two: Analyzing Research Data:

2.1 General Data about the Research sample:

(1) Age of the Research Sample

	Age	Percent	Cumulative Percent
Validity	14-18	11.5	11.5
	19-23	13.3	24.8
	24-28	16.4	41.2
	29-33	14.5	55.8
	34-above	44.2	100.0
	Total	100.0	

1.1 Age: The Data of the table show that most of the questionnaires are about 34 and above. The highest enrolled age during discharging the tables was 70 years old. However, 11.5% of the questionnaires' are children or under 18 years old. The ages of the entire sample research are under 18 years old as it is explained in the following data tables.

(2) The Place of Birth

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	City	28	17.0	17.0	17.0
	Town	49	29.7	29.7	46.7
	District	42	25.5	25.5	72.1
	Village	46	27.9	27.9	100.0
	Total	165	100.0	100.0	

1.2: The place of Birth: Most of the sample was born in the villages. It includes about 27.9%. 17% of them were born in the cities. These ratios reveal that the awareness of the participants is very poor. This also can be seen clearly during the personal questions.

(3) Permanent Residence

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	City	24	14.5	14.5	14.5
	Town	28	17.0	17.0	31.5
	District	19	11.5	11.5	43.0
	Village	94	57.0	57.0	100.0
	Total	165	100.0	100.0	



1.3: Permanent residence:

Table (3) shows that maximum number of participants of the sample research live in the villages as it is mentioned in the table of birthplace. Few of the participants live in the cities.

(4) Job and Educational level:

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	illiteracy	55	33.3	33.3	33.3
	Elementary	89	53.9	53.9	87.3
	Secondary	21	12.7	12.7	100.0
	Total	165	100.0	100.0	

(5) Job and profession of the research sample

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Housewife	165	100.0	100.0	100.0

1.4: Job and Educational level:

Table 4 shows 100% of the participants are housewives. Despite the cultural norm, this is because of their poor educational backgrounds. As it is seen in the table 4 above 33.3% are illiterates, 53.9% studied elementary. These conclusions indicate that most of them lost the chance to study or just entered school.

(5) Religion of the sample

		Frequency	Percent
Valid	Muslim	165	100.0

(5.a) Doctrine of the sample

		Frequency	Percent
Valid	Sunni	164	99.4
	Shiite	1	.6
	Total	165	100.0

1.5: Religion and doctrine:

According to the data inside the tables above, all the participants are Muslims and the majority of them are Sunnis.

**(6) Marital status**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Married	140	84.8	84.8	84.8
	Widow	19	11.5	11.5	96.4
	Divorced	6	3.6	3.6	100.0
	Total	165	100.0	100.0	

1.6: Marital status:

According to the data in the tables 84.8% of the participants of the questionnaires are still living together as families, 11.5% lost their partners and 3.6% broke up. The high ratio of being together for so long indicates that due to the social and cultural backs this type of marriage can't be broken up easily.

2.1 Social Status and Violence against women:**(7) Informational measurement on Social status of the sample**

Family member	Range	Frequency	Percent	
		2-5	12	7.3
		6-9	60	36.4
		10-14	84	50.9
		15- above	9	5.5
Num. of Girls	Num.		Percent	
		1	10	6.1
		2	18	10.9
		3	24	14.5
		4	37	22.4
		5	76	46.1
Breadwinner	Person- relation		Percent	
		Father	138	83.6
		Grandfather	2	1.2
		Mother	18	10.9
		Brother	3	1.8
		Sister	1	.6
		Relatives – level one	3	1.8
Factor of Marriage	factors		Percent	
		Personal motivation	55	33.3
		Religious motivation	7	4.2
		Financial motivation	37	22.4



	Society's cultural and traditional motivation	64	38.8
	Other factor	2	1.2
Relation with Parents	Type of relation		Percent
	Formal	8	4.8
	Friendly	75	45.5
	violent	7	4.2
	Other	75	45.5
Financial income	Scale		Percent
	Excellent	11	6.7
	Very good	17	10.3
	good	77	46.7
	Bad	22	13.3
	Very bad	38	23.0
Wife-Ranking	ranking		Percent
	Only me	137	83.0
	First wife	10	6.1
	Second wife	10	6.1
	Third wife	6	3.6
	Fourth wife	2	1.2
Husband profession	profession		Percent
	freelance business	131	79.4
	employed	11	6.7
	teacher	2	1.2
	Armed group	16	9.7
	unemployed	2	1.2
	student	3	1.8
Level of education of husband	level		Percent
	illiterate	35	21.2
	Primary	90	54.5
	Secondary	33	20.0
	High Diploma	2	1.2
	Bachler	5	3.0



Number of Marriage	Num.		Percent	
		Only one	152	92.1
		Two times	12	7.3
		Three times	1	.6
Type of Residence	type		Percent	
		Independent	15	9.1
		With Husband family	144	87.3
		With my family (wife)	3	1.8
		other	3	1.8
Previous information on early marriage	answer		Percent	
		yes	61	37.0
		no	104	63.0
resources of getting Previous information on early Marriage	resource		Percent	
		Through the court	1	.6
		Through relatives	9	5.5
		Through Media	8	4.8
		Through Organizations	43	26.1
		I don't have information	104	63.0
Marriage status	status		Percent	
		Obligatory	35	21.2
		To solve tribal problems	1	.6
		Exchange (wife for a wife)	35	21.2
		with your satisfaction	85	51.5
		other	9	5.5
Husband Identification	Identification		Percent	
		IDP	29	17.6
		Local – Non IDP – outside the camp	136	82.4
Husband ethnicity	Ethnicity		Percent	
		Arab	130	78.8
		Kurdish	35	21.2
Drop school	Answer		Percent	
		Yes	12	7.3
		No	153	92.7



Level which Dropped school	level		Percent
	Never go to school	153	92.7
	Primary	1	.6
	High school	11	6.7
Feeling after Marriage	feeling		Percent
	stable	98	59.4
	Exhaustion	36	21.8
	regret	31	18.8
Factors of Problems	Factors		Percent
	Lack of care from husband	25	15.2
	Interference of father or husband	72	43.6
	Interference of husband's sisters	10	6.1
	Interference of relatives	55	33.3
	others	3	1.8
Stress situation	situation		Percent
	Bleeding	39	23.6
	Psychological stress	80	48.5
	No thing	41	24.8
	other	5	3.0

As it is shown in the table (7), some data with social norms affect the participants and the *underage marriage or child marriage* which is the main goal of the research. Here we briefly mark out the most important signs from the questions. The number of family members as a crucial factor has an effect on educational level and the awareness of the families. 50.9% of the participants are families of more than ten members, and about 46.1% with more than five sisters live in one family. This could be a motive to marry their daughters in a small age. And due to the social reputation and financial condition, marrying their daughters off might seem like a good idea.

The idea of marrying off daughters in a small age is obviously adopted by men. This is because 83.6% of the participants live under the custody of their paterfamilias. 46.7% of them have lived in a mid-financial condition depending on village life style, as the majority of the participants were previously villagers. 36.3% of the participants lived in very critical financial condition previously in their parents' house. This is a clear indication of the lifestyle of the participants. The reason behind the marriage process of 22.4% of the participants especially was due to financial condition. And about 38.8% of the research, which is the highest percentage of the research, show that traditional and cultural norms are the main reason of marriage, in a way that underage or child marriage can be seen as the social circle and is enforced by the



society. It would be shame for those who are not married in that early age. In the term of putting pressure on the participants, 51.5% of the sample research believes that they were married by their own will. This proves this type of marriage is a fixed tradition before anything else. About 21.2% of the sample researches were married compulsory. And about the same ratio were married with exchange which is also considered compulsory and obligatory marriage. About 0.6% was married for the sake of tribal reconciliation. However, it is only a case in 165 cases.

It is believed that girls are being treated as items and materials and being given to solve the social problems. In the other aspect this type of marriage is never considered as free and independent marriage. It is already decided by the big families who are the decision makers of these couples. As 87.3% of these couples live with their parents, and they do not possess their own homes. Only about 9.1% of them have their own homes and live independently. Besides 43.6% of the sample research believe that their parents interference in their lives is the main cause of their problems.

(8) Factors of Marriage and feeling after marriage

			Condition after marriage			Total
			stable	Exhaustion	regret	
Factor of Marriage	Personal motivation	Count	41	9	5	55
		% of Total	24.8%	5.5%	3.0%	33.3%
	Religious motivation	Count	5	1	1	7
		% of Total	3.0%	0.6%	0.6%	4.2%
	Financial motivation	Count	12	12	13	37
		% of Total	7.3%	7.3%	7.9%	22.4%
	Society's cultural and traditional motivation	Count	39	14	11	64
		% of Total	23.6%	8.5%	6.7%	38.8%
	other	Count	1	0	1	2
		% of Total	0.6%	0.0%	0.6%	1.2%
Total		Count	98	36	31	165

2.2: The most important part of the questions of the research is to illuminate the social effects on underage marriage as a concrete structural dimension which takes over other aspects to let any social process be done. One of the structural dimensions that justify any social process is financial condition and lifestyle. According to the conclusion of the research 22.4% were married because of their low and bad financial condition. About 7.9% of the participants feel regretful of their marriage, and 41.93% of them are those who were married due to their low and poor financial condition and are now regretful of their marriages. The reason behind the marriage process of 38.8% of the participants was to cultural and traditional condition. The fear of losing the chance to get married and becoming a spinster could be the reason behind the process of underage or child marriage.



(9) Age gap between spouses

			Age at marriage			Total
			9-11	12-14	15-17	
Age of husband	16-20	Count	0 _a	26 _a	38 _a	64
		% of Total	0.0%	15.8%	23.0%	38.8%
	21-25	Count	1 _a	15 _a	37 _a	53
		% of Total	0.6%	9.1%	22.4%	32.1%
	26-30	Count	1 _a	11 _a	21 _a	33
		% of Total	0.6%	6.7%	12.7%	20.0%
	31-35	Count	0 _a	1 _a	5 _a	6
		% of Total	0.0%	0.6%	3.0%	3.6%
	36-above	Count	0 _a	3 _a	6 _a	9
		% of Total	0.0%	1.8%	3.6%	5.5%
	Total	Count	2	56	107	165
		% of Total	1.2%	33.9%	64.8%	100.0%

2.3: Age gap between husband and wife:

According to the data given in the tables, there is a little age gap between the couples in marriage. The age of about 23% of the participants are between 15 and 17 years old were married to those who were between 16 and 20 years old. This is a clear indication even males marry in small ages due to cultural and traditional norms. The ages of the wives of about 61.2% of the sample research were above 21 years old. There is one generation difference between the couples. And about 3.6% married those men who were about 31 to 36 years old, 5.5% of the sample research married those men who were above 36 years old. In these two ratios the difference in the age range is too high, and is only acceptable in a very low class and an unaware society.

(10) Social experience before marriage

House work Experience			Percent
	yes	110	66.7
	No	56	33.3
kitchen			Percent
	Yes	110	66.7
	No	55	33.3
Hosting guests			Percent
	Yes	107	64.8
	No	58	35.2



2.4: In the table above, the participants were asked about some social experience before marriage. Their answers with a very high rate were that they had enough experience about house works that are specified to women culturally. 66.7% of them did the house works, besides about the same rate had enough ability to prepare food. 64.8% as housekeepers hosted guests. According to the answers of these three questions girls are seen as housemaids, and from their early childhoods are trained on the house works to serve men. Considering house work as the duty of women and girls is a part of history of sex discrimination. From that perspective, it is clear that girls are seen as housemaids from their early childhoods.

3.1: Laws between Encouragement and Rejection

(11) Marriage contract and previous information about early marriage

			previous information		Total
			Yes	No	
Marriage contract	The court	Count	15	23	38
		% within Marriage contract	39.5%	60.5%	100.0%
		% within previous information	24.6%	22.1%	23.0%
		% of Total	9.1%	13.9%	23.0%
	Religious man	Count	46	81	127
		% within Marriage contract	36.2%	63.8%	100.0%
		% within previous information	75.4%	77.9%	77.0%
		% of Total	27.9%	49.1%	77.0%
Total		Count	61	104	165
		% within Marriage contract	37.0%	63.0%	100.0%
		% within previous information	100.0%	100.0%	100.0%
		% of Total	37.0%	63.0%	100.0%

3.2: Although underage marriage is a problem in the idea of community, and women are seen as materials for sexual desires and giving birth, the Iraqi laws is supporting this idea in a way that girls can marry in the age of 16 years old and have marriage contract. In this table, there is analysis for marriage process and marriage contract. According to the data inside the table, only 23% of the sample researches have done civil marriage. 37% of them had pre-information about marriage. The rates of those who had pre-information and made civil marriage are more than those who had no idea about marriage process and also made civil marriage. 24.6% had information vs. 22.1% who had no idea.



(12) Age at marriage and marriage contract

			marriage contract		Total
			The court	Religious man	
Age at marriage	9-11	Count	1	1	2
		% within Age at marriage	50.0%	50.0%	100.0%
		% within marriage contract	2.6%	0.8%	1.2%
		% of Total	0.6%	0.6%	1.2%
	12-14	Count	8	48	56
		% within Age at marriage	14.3%	85.7%	100.0%
		% within marriage contract	21.1%	37.8%	33.9%
		% of Total	4.8%	29.1%	33.9%
	15-17	Count	29	78	107
		% within Age at marriage	27.1%	72.9%	100.0%
		% within marriage contract	76.3%	61.4%	64.8%
		% of Total	17.6%	47.3%	64.8%
Total	Count	38	127	165	
	% within Age at marriage	23.0%	77.0%	100.0%	
	% within marriage contract	100.0%	100.0%	100.0%	
	% of Total	23.0%	77.0%	100.0%	

3.3: Age and marriage contract: According to the conclusion of the research 23% of the sample research made civil marriage, and about 77% were married by Mullah (Islamic religious man) this is a clear sign for abnormality of this type of marriage. And also an indication for the high rate of marriage at the age of 16, as girls can make civil marriage in the age of 16 in the southern and middle of Iraq. About 76.3% who have done civil marriage were between 15 to 17 with court contracts and proof about the allowance of marriage in the age of 16.

(13) Marriage contract of the sample of the research

Marriage contract	Answer	Qua.	Percent
	Do not have marriage contract		76
Directly in the court		43	26.1
A year after marriage		19	11.5
Two years or more after marriage		27	16.4
	Total	165	100



3.4: Considering marriage contract as an unnecessary matter. According to the conclusion of the research 46.1% of the sample research do not have marriage contract yet, While 11.5% of the sample research are below 18 years old. Only 26.1% of the sample research made civil marriage and marriage contract at the same time of their marriage, this means that only that percentage have an official marriage. 11.5% of the sample research married and made marriage contract after a year. Also, a higher percentage of 16.4% made civil marriage and marriage contract after two or more years after engagement, and this was because their children needed to be enlisted for getting national identity cards.

(14) After marriage opinion

Support underage marriage	Answer	Qua.	Percent
	Yes	25	15.2
No	140	84.8	
Encourage underage marriage	Answer	Qua.	Percent
	Yes	25	15.2
No	140	84.8	
Prefer age to marriage	Answer	Qua.	Percent
	9-13	3	1.8
	14-17	23	13.9
	18-21	108	65.5
22-25	31	18.8	

3.5: After marriage process: According to the table, 84.8% of the sample researches don't support underage marriage. Only 15.2% of the participants approve this type of marriage, the same percentage will repeat in encouraging early marriage in their families. Regarding the reasonable age for marriage after this experience, a high percentage of the participants have voted that one has to be above 18 years old to enter the marital life. 65.5% of the sample research prefers the ages of 18 to 21 as an acceptable age of marriage and about 18.8% of them prefer the ages 22 to 25 years old. With these two rates, 84.3% of the sample research prefers the lawful ages for marriage, which is as much as the same rate that reject underage marriage.

Findings:

1. The majority of the survey which is 27.9% is born in the villages, but only 17% of the participants are born in the city.
2. The majority of the participants are house wives and most of them have not finished education according to the education levels and certificates in Iraq.
3. The number of girls in a family is a major reason for early marriage, especially because of shame and social norms, as well as diminishing the financial pressure on the family.



4. Regarding forcing the participants to marry at an early age, 51.5% of them said that they married at their wills and without any pressure. This proves that these marriages are acceptable in the society and is somehow seen as tradition.
5. The relationship between regret and financial situation is directly proportional, it is shown in the results of the survey that 7.9% of the participants are regretting their marriage and 41.93 are those who married at an early age because of their low financial status at their parent's house.
6. Girls learn housework and behavior from an early age from their families, in a way that their families prepare them for marital life. From the first day they train them to be housewives.
7. 77% of the Research sample do not have legal documents and they married by the mullah and religious men, and this result shows the abolition of Early marriage legally despite the high rate of such marriages in Iraq.
8. It is concluded that 84.8% of the research's community do not support early marriage and 65.5% of the participants believe that the most reasonable age for marriage is between the ages of 18 to 21.



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Annex (1) Questionnaire

Early marriage questionnaire survey form in both Qorato and Tazade IDPs camps in Kalar city

1. Age: () years old
2. Birth place:
3. Living place (before being IDPs): City (), Large town (), Town (), Village ()
4. Carrier: ()
5. Religion: ()
- 6: Creed: ()
- 7: Marital status right now: ()
- 8: Educational stage: Uneducated (), Primary school (), High school (), Institute (), Bachelor ()
9. How is your father's family financial situation? Very good (), Good (), Bad (), Very Bad () .
10. Did you have any information about making foods before marriage? Yes (), No () .
11. Did you have any information about daily homework before marriage? Yes (), No () .
12. How was your age when you married? () years old.
13. How was your husband age while he married you? () years old.
14. What wife number are you of your husband? His only wife (), His first wife (), His second wife (), His third wife (), His fourth wife () .
15. What your marriage number is this? First time (), Second time (), Third time (), Fourth time and more () .
16. What kind of these living places with your husband you are living in?
 - A. () Independent house.
 - B. () With father in law.
 - C. () With your parent's home.
 - D. () Others.....
17. What is the reason of your marriage?
 - A. () My wish and desire.
 - B. () Religious impulse "Religion is an impulse for people to keep themselves from physical sin.
 - C. () Economical impulse "My family's economic was low so I married to have a better life".
 - D. () Cultural impulse "Girls marriage after puberty time is a normal costume".
18. Where was your marriage process have been done?

Court (), Religious men () .

 - If you have the legal marriage agreement, when it has been done?
 - A. () directly in the court.
 - B. () A year after marriage contract by Mullah.
 - C. () Two years or more after marriage contract by Mullah.



19. Do you have any information about early marriage? Yes (), No ().
- If yes, where is the source of the information?
 - A. () From the court.
 - B. () From the relatives.
 - C. () From the medias.
 - D. () From the organizations.
20. How was your marriage process?
- A. () Forcibly.
 - B. () Instead of social problem.
 - C. () Inter-marriage.
 - D. () Interested.
 - C. () Others.....
21. Did you know your husband before marriage? Yes (), No ().
22. What was your relation with your husband before marriage?
- A. () Near relatives (cousins...).
 - B. () Same tribe.
 - C. () Familiar.
 - D. () From the same resident place.
 - E. () From another resident place.
23. Will you support this kind of marriage after early marriage experiencing?
Yes (), No ().
24. What is the right age for girls to getting married in your opinion?
- A. () 9-13.
 - B. () 14-17.
 - C. () 18-21.
 - D. () 22-25.