



Child Marriages: A Major Threat to Security, Life, Health and Human Rights of the Girl Child

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Abstract

Child marriages are prevalent in many parts of the world, but this paper focuses on situation of child marriages in India and Pakistan. Child marriages are a major threat to the security, wellbeing, health and human rights of the girl child and should not be seen in a vacuum. The contextual realities have to be taken into consideration. The culture, religions, literacy level, quality of education, moral education, situation of human rights, value system, status of women and their rights, political culture, educational and economic conditions of women, role of governments and political parties, and social conditions play a very dominating and strong role in promoting or controlling child marriages. Especially women do not have any rights and women are considered a property and something owned by man whose sole role is to please man even at the cost of their life. The innocent childhood wherein the children are supposed to play with dolls is snatched and taken away from the children who are married off in their childhood. Many girls die due to premature pregnancy and delivery in their minor age. The children are denied the right to education, right to enjoy their childhood, right to choose their favourite jobs, right to find their own life partners and to decide the size of their family. Child marriages are having extremely negative and dangerous implications on the future of the children and overall social development of entire societies. The governments must allocate sufficient resources for the education of children and promote awareness among societies to end child marriages.

Keywords: Child Marriages; Human Rights; Girl Child

Introduction

The very inhuman, uncivilized, uncultured and barbarian custom of child marriages is still going on in many parts of Asia and Africa and perhaps in some other parts of the world as well. The sad part is that religions and cultures are being used to support the continuation of this beastly custom.

This paper will only focus on child marriages in India and Pakistan. The issues that this paper will try to find answers to are: What are the cultural factors that cause and support the continuation of this custom which is a sheer human rights violation of many children? What are the religious factors that support this custom? What are the social factors that cause and support this custom? Why political governments, which claim to be democratic and champions of human rights fail to stop this custom?

Findings and analysis

What are the cultural factors that cause and support the continuation of this custom which is a sheer human rights violation of many children?

Cultural realities

Status of girls/women in feudal/tribal society

The child marriages cannot be seen and should not be seen in a vacuum and should be seen in cultural context, status of women in a certain culture, combination of culture and religion, level of literacy and kind of course content taught in schools and the overall situation of human rights in a society. Therefore, to understand the issue of child marriages fully, we will have to fully understand the Asian Cultures.

Pakistan and India are predominantly tribal and feudal societies and tribal and feudal values dominate the mindset of every member of these societies. This mindset could be a little softer in mega cities and particularly in educated families where education has changed the tribal and feudal mentality a bit, but that does not mean that women in educated sectors of South Asia have begun to enjoy full human rights and have been given powers to make the decisions of their lives.

This is very unfortunate that girls and women do not enjoy a status of being humans in these societies. The girls and women are like properties of men just like land, cattle and other belongings of the house.

In tribal and feudal societies, women are things owned by men of the family and in many cases they are also owned by the tribal head, feudal lord or Pir (Pir is a religious man and holds a control on spirits or the ghosts, or evil spirits. He has the reputation of casting away evil spirits from people and also does the spiritual healing. Nobody can dare to challenge his powers or authority. Often girls whose marriages are delayed suffer from hysteria and the uneducated and backward families think that their daughter or sister is possessed by some evil spirit or demon. The girl is taken to the Pir, who rapes the woman/girl and family thinks that the demon has been cast away by the Pir. This practice is very common in many parts of India and Pakistan).

As it has been mentioned above that the women are just like a property owned by men so they do not have any right to make any decision about themselves and their lives. They cannot decide about their education and will go to school, college, university or some vocational institute only if the family allows her to do so.

They do not have the right to make any decision to take up a job of her own choice and this decision depends on the family. Although due to some awareness, poverty and inflation many poor families have been forced to get their daughters educated and encourage them to take up jobs especially as teachers. Thus the girls with their education and jobs are taking their families out of poverty.

The Asian girls/women do not have the right to choose their own life partner. In most of South Asia, having a love affair is still a

taboo and many girls are killed for having friendship with boys or going for a love marriage.

In most cases brides and bridegrooms are not even allowed to see their life partners to be before their wedding. The first time they encounter each other is on their wedding night.

But things are changing in mega cities and especially among educated families. But again the arrival of education in the family does not mean the all the educated families give freedom to their girls and boys of selecting up their life partners.

The concepts of Ghairat and Mardangi

Woman is honour of the family. The concepts of Ghairat (Honour) and mardangi (manhood or manliness) create problems and are immensely misused. The woman/girls of the family are ghairat or honour of the men of the family and they are supposed to protect their ghairat, which means they have to keep their women hidden from men of society, they must protect their honour even at the cost of lives of their women or at the cost of any human life so far so that they are supposed to sacrifice their lives to protect their honour. The demands strict behaviour and tight control over their family women.

Ghairat is honour and mardangi is manliness of a man. The man with ghairat is the one who protects his family women from the eyes of men around his house because the women of the family are honour of the family and this honour must be protected at any cost even if the whole locality has to be butchered. Human life has no value is tribal and feudal Asian culture. That is why killing the girl who gets into a love affair with a boy against the will of the family or goes for a court marriage/love marriage could be killed along with the boy.

Ideal man in Asian culture

The Asian culture demands that the ideal man should be full of mardangi (manhood) which means that he should be short-tempered, aggressive, and always ready to fight and kill others and keeps a strong control over his family women. The one who controls his anger, avoids fights and tries to resolve issues through peaceful ways is considered a coward man and womanish. The one who gives respect to the opinions of his family women and involves them in decision making about family issues is considered run mureed (servant to his wife).

Ideal woman in Asian culture

The ideal woman/girl in Asian culture is the one who is like a cow and goat, who does not open her mouth for her rights and obeys every order from father, brothers and then after marriage from her husband and in-laws with her gaze low. Anyone who raises her voice for her rights or the rights of other family members is considered a shameless and rebel woman/girl. She is supposed to never express her feelings about her likes and dislikes, her desire to get education, her desire to take a job of her own choice, and if she has expressed her likeness for some man/boy, she has almost committed a crime for which the only suitable punishment is death or a forced marriage to some stranger.

Vani

Vani means payment for peace accord. In many parts of South Punjab and Sindh and off course some other parts of South Asia as well, when two clans, tribes, families become enemies to each other, some men are killed in feuds and when the killers have to go to jail or if they are sentenced to death, their tribe, family goes to the opponents and begs for a peace accord and as a reward for the peace accord and for sparing lives of the killers who are languishing in jails and waiting for their death punishments to be implemented, the families of the victims demands hands of the girls of the killers. In such peace accords even a six month old girl was also taken by the family of the victims. So these girls are later married to the men/boys of the families of the victims and treated as slaves because they are the girls from the family of the enemies. This helps the opponent men to quench the fire of anger and enmity by using the women/girls of the killers.

The girls born in such tribes/families are very unfortunate that they have to become a payment amount for the killings done by their father, brothers or uncles. The girls of these families are the most unfortunate human beings on the face of the earth.

And this is being done by the men of a culture which boasts off for their mardangi and ghairat.

Karo kari

Karo Kari is a custom in rural Sindh, Pakistan. Karo means black (this is used for male, the man who has blackened his face, i.e. has had illicit sexual relations out of wedlock, and Kari is used for female who has blackened her face with a man/boy out of wedlock).

Originally the use of this custom was very limited and only men and women who had illicit sexual relations were killed by their families. Later it began being misused and tribes and families killed one of their women and declared that their so and so woman had illicit sexual relations with so and so man of the so and so tribe/family, and they have killed their woman and now they will kill this man also. So this custom was misused to eliminate the opponents.

Later this custom began to be exploited more and more and men of families began killing their mothers and sisters on the charges of illicit relations to grab their property because when a girl/woman is married off to man outside the family, her share of property is also taken by the husband and many brothers/fathers do not want to give away the share of property to their daughters and sisters.

In one incident, a man got up in the morning and instantly killed his mother and when the village/community asked for the reason of murder, he said that he had dreamed that his mother has illicit relations with so and so man of so and so family so he has killed his mother.

Now this custom is further being misused for making money. A husband, father, brother alleges that so and so man of so and so family is having illicit relations with his wife, sister, or daughter so he will kill the said man. To protect the life of their man, the family of the man offers money to the one who has levelled allegations. The amount could be hefty like \$5,000/- to \$20,000/-

Marriage to quraan

In many parts of south Asia and particularly in Sindh, brothers and fathers get their sisters/daughters married off to Quraan and not to any man. This way the marriage also performed and the girls/women live at the house of their father/brothers in a secluded place and this way the property share of the said girl is continued to be controlled and owned by the men of the family i.e. the father or brothers. This custom also shows that women do not have any say in matters related to their lives and they are just a thing owned by men of the family.

Aurat paon kee juti (The woman is shoes of man's feet)

There is an old saying in Asian culture that "aurat paon kee juti hay" (The woman is shoes of man's feet and just the way a man can remove and throw away the shoes that troubles his feet, similarly the man can any time get rid of the wife who troubles his life.

Pir sahib ki oontani (the she camel of Pir Sahib)

In rural Sindh, there is a custom known as “pir sahib kee oontani” (The she camel of Pir Sahib - Pir is the holy man as mentioned above and the word sahib means Sir for respect). According to this custom, if Pir sahib likes the daughter of a poor man or a peasant, he declares that from now on this girl will be Pir sahib kee oontanti. She will be like a keep/Mistress of the Pir and he can call her anytime for sex purposes. The parents of the girl cannot dare to refuse this demand and the girl can never be married to anyone else. However, if the Pir stops liking her or if she becomes an old woman, only then the girl will be released from the slavery of the Pir and she could get married provided some man is ready to get married to her but generally such women/girls are considered as used and dirty creatures and none wants to have any kind of association with them. The Pir’s sons and brothers also have a right to pick up any poor girl for their use just the way a feudal lord or his sons and brothers can do the same. This means that the girls/women belonging to poor families are completely at the mercy of feudal lords and Pirs.

Situation of human rights

Human life and human dignity does not have any place or such things are not important in feudal and tribal culture. Only the honour, pride and dignity of the tribe and its men is important. Especially, there is no place for women rights or the rights of the weaker sectors of society. Customs of the feudal or tribal society are more important than human life. In Baluchistan, 5 women were buried alive and killed by their tribe. The crime of these women was that they had supported and facilitated the love marriage of a girl of their tribe. As a punishment the tribal heads decided to kill them by burying them alive. A journalist asked a Federal Minister from Baluchistan about the incident and the answer of the Minister was shocking: “Killing those women by burying them alive was not a crime. We did according to the demands of custom of our tribe and that is a normal thing for us”.

In another incident, two young girls were enjoying rain in full dress in the courtyard of their house. Someone made their video and uploaded it on the internet. Their step brother came to know about the video and shot the both girls dead.

In Asian societies, the concept of human rights has no place at all. Many people oppose human rights as a Western concept and even as a conspiracy against Islam or other religions.

Especially women do not have any rights and women are considered a thing or property whose sole role is to please men even at the cost of their life.

Level and quality and moral education

The literacy level and the quality and moral education is very poor in such societies like India and Pakistan. In Pakistan, half the children are out of school, which means only 50 percent children go to school and the remaining 50 percent are either involved in child labour due to poverty of the parents or they are loafers. Thus in Pakistan the literacy rate is less than 50 percent. Although the governments one after the other, for face saving have been claiming that the literacy rate in Pakistan is around 60 percent. They also include hafiz-e-Quran (the persons who learn Quran by heart) and those who can write their names among the educated population which is not fair.

Secondly, due to the poor education system, poor quality of teaching and learning, the quality of education is very poor. Many students who reach universities are very poor in subjects that they study, languages and they can’t properly read or write English or even their national language. So 14 to 16 years of studying in schools, colleges and universities fail to teach them good reading and writing. They study English for 14 years and yet can’t read, write or speak English properly. Their reading, writing and pronunciation of even their national language, which is Urdu, is also very poor.

The education system also fails to teach morality to students. Most University students do not know the manners and etiquettes of the classroom. Many enter universities to enjoy co-education, trap a girl and enjoy life by exploiting different girls. Some people also develop sincere and honesty based love affairs and get married to the girl that they fall in love. Most families oppose because of different religion, sect or caste so the boys or girls go for court marriage. But fraud and exploitation in the name of love is increasing with every passing day.

There is no culture of teaching of morality to children by parents. The parents are busy in their businesses, jobs and never visit educational institutions of their children and never attend Parent-Teacher meetings to enquire about the education or behaviour of their children. In the homes also there is no culture of discussions on moral issues between parents and children.

Hypocritic religiosity

Pastors and Maulvis (religious leaders of Muslims) never talk about moral issues in their sermons on Sunday and Friday. In such societies, religions are used to promote hatred among different people, sects etc. and they are not used to make people better human beings. Most people follow their religions for showing others that they are very religious people or getting their sins forgiven and ensuring their seat in Heaven.

The UNICEF Reports says that

“Are there country-specific drivers of child marriage in this country (Pakistan)? Child marriage is driven by gender inequality and the belief that girls are somehow inferior to boys. In Pakistan, child marriage is also driven by:

- **Traditional customs:** Swara, where girls are married off to resolve disputes or debt, continues in rural communities and is often sanctioned by a council of elders. Watta Satta (bartering for brides) and pait likkhi (marrying girls off before they are born or very young) also still occur.
- **Gender norms:** Deeply entrenched patriarchal norms continue to drive child marriage, and girls who marry late are often shamed for “deviating” from tradition.
- **Family practices:** Marriages among families or tribes (addo baddo) are still common in Pakistan. 34% of married 16-17 year old girls are married to a first cousin on their father’s side.
- **Religion:** Some Pakistani Muslims believe their religion requires them to marry off their daughters once they reach puberty. This also relates to a desire to protect a girl’s izzat (honour), and the high premium attached to the chastity of young unmarried girls.
- **Level of education:** Dropping out of school early is both a cause and consequence of child marriage. A 2017 study shows that each year of additional secondary education reduces the risk of child marriage by 3.4% in Pakistan”.

The report further says that

“What has this country committed to? Pakistan has committed to eliminate child, early and forced marriage by 2030 in line with target 5.3 of the Sustainable Development Goals. Pakistan ratified the Convention on the Rights of the Child in 1990, which sets a minimum age of marriage of 18, and the Convention on the Elimination

of All Forms of Discrimination Against Women (CEDAW) in 1996, which obligates states to ensure free and full consent to marriage. However, it noted that this is subject to the provisions of the Constitution of the Islamic Republic of Pakistan. Pakistan is a member of the South Asian Initiative to End Violence Against Children (SAIEVAC), which adopted a regional action plan to end child marriage from 2015-2018. Representatives of the South Asia Association for Regional Cooperation (SAARC), including Pakistan, asserted the Kathmandu Call to Action to End Child Marriage in Asia in 2014. As part of its commitment, Pakistan will ensure access to legal remedies for child brides and establish a uniform minimum legal age of marriage of 18. During its 2018 Universal Periodic Review, Pakistan agreed to examine recommendations to make the minimum age of marriage for women and men 18. During its 2013 review, the CEDAW Committee raised concerns about the persistence of child marriages and the minimum age of marriage for girls in Pakistan. It also expressed concern about the high number of Pakistani girls belonging to religious minorities who are forced to convert and marry” [1].

About the actions and steps of the government the reports says that

“What is the government doing to address this at the national level? Several alliances have been active in advocating for legal reform at the provincial and federal level. In Khyber-Pakhtunkhwa province, there is a working group on child marriage. Pakistan’s 2017-2025 National Education Policy focuses on eliminating gender disparity in education and encouraging families to send girls to school. Under the Child Marriage Restraint Act 1929 the minimum legal age of marriage is 16 years for girls and 18 years for boys. At the provincial level, in 2014 the Sindh Assembly unanimously adopted the Sindh Child Marriage Restraint Act, increasing the minimum age of marriage to 18 years and making child marriage a punishable offence. A proposed similar nationwide bill was unfortunately struck down by Pakistan’s National Assembly in 2014. In Punjab, a Bill introducing harsher penalties for marriage under the age of 16 was also adopted. However, it does not increase the age of marriage to 18. In May 2017 a proposed Child Marriage Restraint (Amendment) Bill seeking to revise the legal age of marriage to 18 years for girls was moved into the Senate by Senator Shear Kamran and was passed by the standing committee. However, it was then referred to the Council of Islamic Ideology (“CII”) for review, who were to compile a report within three weeks. Two months later no report had been published but the Council of Islamic Ideology in-

licated that marriage can be performed at any age, but rukhsati (moving to the husband's house) would only be allowed after the age of 18. In a recent series of rulings, the Council of Islamic Ideology, a constitutional body which gives Islamic legal advice to the Pakistani Government, declared that Pakistani laws prohibiting child marriage are un-Islamic. The rulings were widely criticised" [2].

Talking about the legalization of the child marriages, a news report says that

"This could change if Pakistan's government passes an important bill, submitted by Senator Sherry Rehman, suggesting amendments to the Child Marriage Restraint Act, 1929. The bill seeks to completely ban marriage before the age of 18. Pakistan's current law sets the legal marriage age at 16 for girls and 18 for boys, setting different, and thereby discriminatory, marriage ages for girls and boys. But even this law is rarely enforced, as the Pakistani courts often apply Sharia (Islamic law) instead, which they interpret as allowing any girl who has gone through puberty to marry" [3].

The UNICEF report has discussed the custom of Watta-Satta, wherein two families exchange girls. It is not as simple as it seems. Not only that two families exchange girls to get their sons married but a horrible form of Watta-Satta is that a 70 years old father of a 10 years old daughter talks to a neighbor who is also 70 years old and father of a 10 years old daughter and tells him that "you take my daughter as a wife and I will take your daughter as my wife". This horrible form of Watta-Satta is prevalent in many parts of South Asia and especially in South Punjab, rural Sindh and KhyberPakhtunkhwa provinces of Pakistan.

What are the religious factors that support this custom?

Religious views

The Islamic scholars believe that the original Islam has clear instructions that parents must get their children married as soon as they reach the age of puberty. That means that when the girl has her first menses and the boy begins to release his sperm. They suggest that this will prevent adultery in society and young people if married in time can fulfil their sexual desires by having sex with their life partners otherwise they will commit sin by having pre-marital sex.

Tussle between Religious lobbies and human rights activists

In the Pakistani context, there was a lot of pressure from the civil society and human rights organizations for increasing the

minimum age for marriage, but a major hurdle was faced from the religious lobbies particularly Jamiat ulema-e- Islam of Maulana Fazalur Rehman, who happens to be the biggest opponent of human rights and greatest supporter of Talibanization. A semiliterate religious leader who happens to be one of party members Maulana Fazalur Rehman was appointed as Chairman of the Council of Islamic Ideology, the supreme body which is supposed to advise the government and the legislative assemblies to make laws according to the Quraan and Sunnah [4].

This extremist lobby said that children could be married at any age because there is no age restriction in Islam.

Unfortunately the extremist religious lobbies do not believe in any kind of human rights for women and girl child.

Another bad luck is that in Pakistan generally people do not have clear understanding of Islam and tribal and feudal customs are confused with Islam and tribal and feudal customs and Islam complement and support each other in subjugating the rights of women and religious minorities and according to the amalgamation of these two philosophies, only powerful sectors of society have rights and the poor, women and the weaker sectors of society have no human rights in an Islamic State, but this thinking is against the real spirit of Islam.

But the real Islamic concept is that as soon as your sons and daughters reach maturity, you must get them married. This means Islam does not allow child marriages.

Moreover, even if you accept the Islamic instructions of getting children married at the age of puberty, that would mean that the children would have no right to education, some technical training or skill and they would be denied the right to enjoy their childhood and they would be married off even before the time they are able to understand as to what is a family life and how to manage a family. This would also mean that the lives of the girl children would be continued to be risked through premature pregnancies and deliveries.

What are the social factors that cause and support this custom?

The general mentality is that the delay in marriage of the girls could spoil them and they could have sexual relations with boys and men in the neighbourhood and they will spoil the honour and name

of the family and particularly the girls could bring a bad name to the father and brothers by spoiling the honour of the family.

Why political government which claim to be democratic and champions of human rights fail to stop this custom?

The political government which were so called democratically elected ones have also failed to take any concrete steps or actions for elimination of child marriages for several reasons, which are:

- **Feudal lords have control over political parties and parliament:** Since most of the members of political parties are feudal lords so they are not interested in eliminating the child marriage. Many feudal lords also love to exploit and marry young girls. Also because they do not want to anger their vote bank and religious lobbies. Secondly, they do politics as business to multiply their wealth and they are not interested in reforming the social system and they are least bothered about the rights of the girl child.

Country (India) specific facts according to UNICEF

The UNICEF report has posed a question: Are there country-specific drivers of child marriage in this country?

Child marriage is driven by gender inequality and the belief that girls are somehow inferior to boys. In India, child marriage is also driven by: The summary of the findings of the UNICEF Report is: Poverty, Betrothal (girls promised in marriage before their birth), girl education not a priority because she belongs to the in laws so why to invest money on her education, younger girls are seen as a very productive worker for the family labour, the girls are exchanged by families which is called watta-satta (exchange), customs and religion cause enormous social pressure on families to get their young girls married at puberty, females have lower value and child marriages are used to control female sexuality, premarital sex is controlled through child marriages because a virgin girl is more valuable, the one who loses her virginity before marriage becomes disgusting, unclean and outcaste and brings shame to her father and brothers, girls are married off due to corrupt environment outside the house but child brides are at greater risk of sexual abuse and violence within their marital home [5].

According to the Prohibition of Child Marriage Act 2006 the minimum legal age of marriage in India is 18 years with no exceptions [2].

But unfortunately some Muslims have filed court cases to challenge the above law and demanded that Muslim marriages should be: "Governed by Muslim Personal Law under the Muslim Personal Law (Shariat) Application Act, 1937" [2].

The UNICEF report about Pakistan

The summary of the UNICEF report on Pakistan is as below

"What's the child marriage rate? How big of an issue is child marriage? 21% of girls in Pakistan are married before their 18th birthday and 3% are married before the age of 15. According to UNICEF, Pakistan has the sixth highest number of absolute child brides in the world – 1,909,000. The median age of marriage is lowest in rural areas and in Gilgit Baltistan. A 2017 study estimates that ending child marriage in Pakistan could lead to a \$6229 million rise in earnings and productivity" [2].

According to another report

The report revealed that worldwide, an estimated 650 million girls and women alive were married before their 18th birthday and globally, the total number of girls married in childhood is estimated at 12 million per year. "South Asia is home to the largest number of child brides with more than 40 per cent of the global burden (285 million or 44 per cent of the global total), followed by sub-Saharan Africa (115 million or 18 per cent globally)", it noted [6].

What are the implications of this inhuman and barbarian custom?

Implication of child marriages

- The golden period of childhood of many girls and boys is snatched away from them.
- They are denied the right to enjoy their life as a child, play with dolls etc.
- They are denied the right to education.
- By denial to education and training, the children, especially girls are denied their right to fully realise their capacities and abilities as a human being.
- By denial of right to education and training, the society is deprived of an educated and trained citizen who could contribute enormously as an educated and trained member of society to the social and economic development of society.
- Many girls who are married as children face sexual exploitation in their in-laws at the hands of brothers and cousins of their husband.

- Many young girls die at a very early age during pregnancy or delivery.
- Those who survive and become mothers, their children face a very bleak future because young mothers who are still children themselves do not know as to how to look after their newborns.
- Child marriages deny the right to girls to live lives as human beings.
- Child marriages deny the right to both girls and boys to choose their own life partners and marry as per their own choice.
- The children are forcibly married against their will and have to tolerate and spend their lives with the persons whom they do not even like.
- Awareness campaign should be launched by governments of countries wherein this custom is practiced to make the parents, teachers, religious leaders and community leaders aware of the dangerous implications of the child marriages.
- Such issues of human rights should be made part of the school syllabi from class 3 onward. Stories could be used to promote awareness among students.
- States must assert themselves and implement legislation by force and politicians, religious leaders and parents involved in violations of rights of the children must be punished. As in Pakistan some grooms, father of the girl child and groom, and religious leader performing wedding ceremony (Nikah) were jailed and fined as well.)
- Electronic Media must be used and dramas, films and adds must be shown extensively to promote awareness in society.
- State must allocate sufficient resources for promoting education and training among girls and boys and give scholarships to the girls and boys who continue their education and training and this way incentives could lure parents to send their girls and boys for education and this could help in delaying the marriages of the children.

Conclusion

Following are the conclusions of the paper

- Child marriages are denial of human rights, health rights, social rights, right to education, right to live full life as human beings to the children, which are married at a very young age when they are innocent children.
- Culture and religion, ignorance of parents, extended family members, elders of the families and caste and tribal leaders play a major role in continuing the child marriages.
- Societies are not doing much to prevent this inhuman customary practice.
- Religious lobbies are a major obstacle and hurdle for reforming this inhuman cultural practice.
- Positive ways and means are not adopted and implemented to tackle social pressures which are forcing parents to continue child marriages.

Recommendations

Following are the recommendations of the paper:

- Saving lives of the children from being misused in child marriages is the duty of the state and the state must play its role and perform its duties diligently and efficiently for protecting children from being married at very young age.
- Proper moral education and awareness should be given to the parents, religious leaders, teachers, community leaders politicians, bureaucracy for making them aware on the implications of this inhuman practice.

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