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The role of the media in mindfulness of the social and educational consequences of early forced marriages

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ABSTRACT

It is seen that the rate of women who are forced into marriage at a young age in Turkey is above the average in the world. In this study, it is aimed to understand the current situation of child marriage, which is a social problem, primarily through media tools and to propose solutions by making scientific contributions to this issue. The province of Mardin, which is famous for being the subject of marriages even in various TV series, has an average above Turkey in terms of child marriages. For this reason, the research population is the province of Mardin. In-depth interview technique, which is one of the qualitative research methods, was used in the research. Within the scope of the interview, in-depth interviews were conducted with 5 female participants and 2 local media employees. Open-ended questions were asked to them and the subject was examined in depth. Research data were analyzed by content analysis technique. As a result of the findings obtained as a result of the research, it is remarked that women who are married at a young age are primarily banned from education life. Three of the participants are illiterate. Besides, women who grow up as individuals deprived of their own rights take a more passive role in business and social life. With the new media taking a wider place in our lives, studies on forced marriages at a young age are coming to light. It can be said that this issue, which was ignored in the traditional media, came back to the agenda of the society through the new media and social media. Meanwhile, with the migration movement in recent years, the resettlement of refugees in the country and their continued cultural and social life has brought the issue of child marriages to the featured again. In the research, it can be said that this problem, which has regressed with the media forming public opinion, has become visible again in recent years. Considering the issue in terms of education, it was determined that children who were forced into marriage at a youthful age fell before in education, couldn't be included in the compass of mandatory education, and were deprived of their education life. Among the results that crop are the fact that girls, who cannot make opinions about their lives on the way to getting an individual, are deprived of their right to acquire a profession, assuming adult liabilities at an early age, and depriving them of their right to live nonage.

Keywords: Child age marriages, child bride, children's rights, marriages in Mardin, education

INTRODUCTION

Forced marriages at a young age (ÇYEZE) are still being talked about in 2022 and take place in our lives as a social problem. Statistics on child marriage, compiled by the United Nations Council around the world, are categorized as marriages between the ages of 15 and 18, taking into account the different age at marriage by country. While including the individuals who were forced into marriage at a young age in the study, it was deemed appropriate to examine them under three separate headings such as "the place of residence", "the education he received" and "the welfare level of the house where he was born". In addition, since child marriages made by taking into account the legal age of marriage determined in most national legal systems are not officially registered, access to accuracy becomes difficult (Aktepe, 2017; Aydemir, 2011).

From a sociological perspective, it is not possible to consider this issue separately from the concept of poverty. Although it is not a sufficient reason to call such marriages due to poverty, factors such as the patriarchal life of

the society, masculine order ideas and cultural life appear as the reason for such marriages (Altuntek, 1993; Barmham, 2008). The interaction of the world through the internet has been facilitated. The means of communication have multiplied and the concept of media has gradually changed shape. In this context, it is aimed to contribute to the research with the example of Mardin province, how much the forced marriages at a young age are reflected in the media and to what extent. Interviewing women who were married at a young age in Mardin, it was tried to be examined in line with the opinions of media employees, and it was investigated how this issue took place in the media.

Early Marriages Around the World

According to the results of the research titled Child Forced Marriage, 21% of women aged 20 to 24 in the world were married or were married before they reached the age of 18. Looking at these figures, 650 million women got married before they turned 18. As a result of the struggle against these marriages, 10 million girls around the world have been saved from early marriage in ten years. This change took place mostly in South Asian countries; However, the positive development in South Asia was not seen in Latin America, Africa and the Middle East regions. (Beylu, 2017). Niger with 76%, Central African Republic with 68%, and Chad with 67% are in the African continent, among the countries with the highest percentage of marriages before the age of 18 for women aged 20-24. In its 2019 report, UNICEF states that the economic link with early marriages is quite strong.

Considering the countries of the world regarding early marriages, the effect of the traditional structure should not be underestimated. Lane, who investigated the reasons for early marriage of girls in Pakistan, found that girls and families adopt early marriage in order to protect their dignity, lead a better life, and practice their religious beliefs and traditions (Keskin, 2011; Çetinkaya, 2015). In Bangladesh, female adolescents regularly suffer from early marriage. Despite the establishment of the minimum legal age for marriage in Bangladesh, early marriage, especially among female adolescents, is approximately 11% among the 10–14-year-olds and 46% among the 15–19-year-olds (Barkat and Majid, Çelebi et al. 2020). Dagne states that the reason why girls marry early in Northern Ethiopia is to secure the future of girls before their parents die, to strengthen kinship ties, to raise the status of the family, as well as to prevent them from reaching adulthood and still not marrying, preserving their virginity in the traditional sense, and ultimately preventing the negativities they may face (Dagne, 2008). 1994). It is not easy to deal with the statistical data of child marriages in the world. In a study conducted by the European Union Agency for Fundamental Rights (FRA) on the situation of forced marriage in European Union countries, as of 2014, only Germany, Austria, Belgium, Denmark, Croatia, England and Cyprus among the European Union member states, forced marriage is a crime in the penal code of the countries. regulated (FRA 2014). In a study conducted by the Forced Marriage Unit in the UK in 2016, it was stated that forced marriage is not a phenomenon specific to a single country or culture. In the study, it is stated that since 2005, when the unit started its activities, there are clients from more than 90 countries from Asia, the Middle East, Africa, Europe and North America. In 2016, cases in 69 focus countries where the victim was at risk of or were forced into marriage were examined. The six countries with the highest number of clients who are victims of forced marriage are listed as follows: Pakistan 43% (612 cases), Bangladesh 8% (121 cases), India 6% (79 cases), Somalia 3% (47 cases), Afghanistan 3% (39 cases). cases), Saudi Arabia 1% (16 cases) (Çelebi et al., 2020).

In the study, it was stated that 157 (11%) of the cases handled by the Unit occurred in England (FMU 2016). In the study titled “The Global Measurement of Modern Slavery: Forced Labor and Forced Marriage” conducted by the International Labor Organization (ILO) in cooperation with the Walk Free Foundation and the International Organization for Migration, information was also collected on the prevalence of forced labor and forced marriage. In line with the data produced from 54 national representative household surveys conducted in 48 countries between 2014 and 2016, it was stated that as of 2016, 15.4 million people experienced forced marriages and 6.5 million of them occurred in the last five years (2012-2016). Although men and boys are also victims of forced marriage, it has been revealed that mostly women and girls (84%) are affected by this phenomenon. In the study, which revealed that 37% of victims of forced marriage were under the age of 18 when they got married, it was stated that 44% of child victims were younger than 15, with the youngest victim being 9 years old (ILO 2017).

Early Marriages in Turkey

Marriages in Turkey are only registered as official marriages. An individual must be 18 years old and/or older to marry of their own free will. It is stated that people over the age of 17 can marry with the written consent of their parents or guardians. In any unlikely event, a man or woman over the age of 16 can marry with the permission of the judge. For this reason, the lower limit of 16 years of age at marriage is counted as statistical data in the marriage statistics published by the Turkish Statistical Institute. Marriages under the age of 18 are also not included in the statistical data, since child marriages are performed by religious marriage. A large share of these unregistered marriages are included in the research with the data obtained as a result of the meetings with the religious marriage. Turkey Family Structure Study (TAYA) also provides data on this. Official marriage statis-

tics show that the age at marriage for women and men has increased over time. It is seen that the rate for men who got married for the first time increased from 27.0 to 27.8 in the 2010 - 2019 period, and the average age for women increased from 23.7 to 24.8. It is stated that the provinces with the lowest age at first marriage on a provincial basis are Afyonkarahisar and Şanlıurfa with an average age of 25.9 for men, and Ağrı with 21.9 years for women (TÜİK, 2020). According to the 2018 Demographic and Health Survey, the average age at first marriage for women between the ages of 25 and 49 in Turkey is 21.4. In other words, half of the women were married before the age of 21. The official data obtained as a result of the statistical research can say that the first marriages of the 16-19 age group become less frequent and less frequent over time. (TUIK, 2020). In fact, the data discussed here for the world and Turkey; It should not be overlooked that there are statistically recorded data, especially for those under the age of 16, that there are many unrecorded child marriages. Considering the situation in Turkey, it is stated that the migration of refugees to the country due to the war in Syria in recent years has caused such an increase in unregistered marriages, especially in the Syrian border regions (Şenol and Dinç, 2017). UNICEF Turkey Child Welfare Officer Özle Koyuncu draws attention to the fact that an estimated 120 million girls will be married at an early age by 2030, and states that 21% of young women worldwide are married before the age of 18. Among the reasons why early and forced marriages at a young age continue today; It is stated that economic problems, social norms, gender inequality and limited access to quality education are shown.

Early Marriages in Mardin

Although the majority of the population in Mardin is made up of Kurds and Arab Muslims, it is seen that there are also a substantial number of Assyrians. There are different origin sects and beliefs in this region. The majority of Assyrians, who have a Christian religious belief, belong to the Orthodox sect. While the Muslim and Christian communities are the majority, the Yazidi community lives as a minority. Kurdish, Syriac and Arabic languages are common in the region. Marriages often develop within the framework of relatives or the same beliefs. Marriages between relatives are common types of marriages in our country. Consanguineous marriages are the natural result of the group coming together by tribal ties. Consanguineous marriages based on ancestry and cultural partnership are preferred. It is a preferential marriage that we see not only in Turkish culture, but also in North Africa, the Near East, some countries in Asia and countries in the Middle East. It is known that the marriage of cousin and uncle's daughter is preferred among the Oghuz Turks, but with the adoption of Islam, marriage with the daughter of an uncle, which is an Arab tradition, has started to be seen (Güneş et al.; 2016). Marriages between relatives take place in societies that adhere to their traditions. The expansion and strengthening of the tribe occur through blood ties and kinship. Consanguineous marriage is preferred so that the land and property are not fragmented and divided. For these reasons, marriages between relatives are a reflection of a cultural form that includes a material, economic, political and moral situation.

KAMER (Women's Center) Mardin Branch Head Tülay Elçioğlu is one of the important researchers, contains quite striking results in Mardin. According to the survey conducted with 2 thousand 746 female participants, it was concluded that 363 women got married between the ages of 12 and 17. Elçioğlu stated that according to studies conducted in Mardin and its environs, the marriage age of young girls dropped to 12. Elçioğlu states that the reasons such as lack of quality education, traditionalist and patriarchal structure, social values and job inadequacy cause girls to marry at an early age in underdeveloped societies.

Stating that economic inadequacies, unrest in the family, gaining reputation in the society, gender roles as the doctrine of patriarchal society are among the reasons for early marriages, Elçioğlu stated that girls are seen as guests in the family for families, and all these do not have their basic rights and freedoms in the society. emphasizes that. According to KAMER's research, Southeastern Anatolia Region is a closed box full of unknowns in child marriages. In the research, it is mentioned that child marriages are seen in almost every city in Turkey and the dramas that are experienced as a result are mentioned. The most important task of the media, which is an important power in the globalizing world, is to meet the needs of people for the principle of fairness and freedom of information. The way to do this is when the media fulfills the function of informing and informing. The content of this information is as important as the source. With the introduction of the internet into our lives, many social media organs have started to take place in human life and social problems have found a more comfortable sharing opportunity with these social media tools.

The Relationship between Early Marriages and Education

Early marriages cause girls who are in the compulsory education age to be unable to attend school. Children who have to assume adult responsibilities at a youthful age are deprived of their right to education as well as their right to live childhood.

While the concept of "leaving academy" was not encountered in official documents in Turkey until 2010, this concept was first introduced in the 18th National Education Council held in 2010; With the law that came into force in 2012, compulsory education was increased to 12 years, and the exit from formal education was limited to the transition to open education programs in non-formal education (Tatar, 2016); It is known that in this way,

academy powerhouse are tried to be prevented by official means. However, this does not deter early marriages. While early marriages constitute one of the reasons for school dropout, the regulations and sanctions in the education system are far from preventing students from getting married at an early age.

According to studies on early marriages and dropouts, 30 of youthful girls drop out of academy in the USA because of marriage, gestation and motherliness liabilities (Shuger, 2012; Tatar, 2016). For Turkey, early marriages are one of the important factors that beget girls to drop out of academy (Aslan, 2021). Access to artistic and social coffers is confined for children who are barred from the education system due to early marriage, and particular development openings are excluded This situation causes the miracle of early marriage, together with its social, legal, profitable, cerebral and all other confines, to continue to live as a social reality transmitted from generation to generation (Altun- Aslan, 2022). Although there are experimenters who explain early marriages with artistic and social values (Aydemir, 2011; Gezer- Tuğrul, 2018), according to experimenters similar as Sözer (2020), trying to explain early marriages with artistic morals causes child abuse caused by early marriage to be pushed into the background (Altun- Aslan, 2022).

In short, early marriage, as a reality that negatively affects both individual and social development (Nguyen & Wodon, 2015; Altun- Aslan, 2022), continues to live in societies and negatively affect both individualities and society from colorful aspects.

METHOD

Research Pattern

In this study, it is aimed to examine how early and child marriages are covered in the media in Mardin. The research, which uses qualitative research methods, will add value to the field as it is thought to shed light on an important problem and offer solutions since it is up-to-date and there is not much study on this subject in the literature. Qualitative research involving individuals, processes and phenomena; the experiences, behaviors and activities described; understanding intentions, desires, values, ideas; feelings and emotions can be reflected. It is a research method in which knowledge, beliefs and opinions can be conveyed in detail. It includes a sensitive understanding of the individual's circumstances, social facts, contextual characteristics, historical, social, spatial and symbolic worlds of ideas, their meanings and qualitative data generated by direct quotations, and provides the researcher with the opportunity to grasp the true meaning of the participant's statements. (Çelik and Yüce Tar, 2016).

Working group

The study group of the research was selected by snowball sampling method. The working group consists of 5 women who were married at an early age and 2 journalists. Snowball sampling is also called chain sampling (Yıldırım & Şimşek, 2016). The demographic characteristics of the participants are as indicated in Table 1 and Table 2.

Table 1: Demographic Characteristics of the Participants

Participant	Age	First Marriage Age	Number of children	Educational Status
k.1	56	9	8	-
k.2	57	13	5	-
k.3	29	14	6	primary school dropout
k.4	42	15	3	-
k.5	77	13	10	-

Table 2: Demographic characteristics of journalists

Participant	Age	Job	Year of study	Educational Status
g.1	56	Correspondent	20	Graduated from a University
g.2	30	Correspondent	8	Graduated from a University

Data Collection

A semi-structured interview form developed by the authors was used in the study. The interview form was structured by taking the opinions of two academicians who are experts in their fields. In the first part of the interview form, there are questions about the demographic characteristics of the participants, while in the second part there are questions for the purpose of the research. The interviews were conducted face to face. Before the interview, the participants were informed about the purpose of the research and the interviews were recorded with the permission of the participants.

Analysis of Data

The findings within the scope of the research were analyzed with the content analysis technique. Content analysis is done by bringing together similar topics and explaining them in a way that the reader can understand (Yıldırım & Şimşek, 2016). Firstly, the obtained data were made ready for analysis. Based on the identity confidentiality of the research participants, the female participants participating in the research were coded as P1, P2, etc., and the participant journalists were coded as J1, J2.

RESULTS

While examining the demographic characteristics of women, common features were determined in educational status as well as age at marriage. According to the information received about their education, the participants either never went to school or education life was not considered as a right.

P3 "I achieved success in my school life, but my father took me out of school because the number of girls in the school was low. I was a student who loved the appreciated school, I cried for days, but my father deprived me of my school life by stating that he did not even read that much. I still keep the documents I received at that time."

When P3's expression and discourses are examined, it is observed that he likes his school life and is even successful. However, it is clear that he did not think about marriage at that time and his field of interest was education. However, due to the living conditions and family traditions of the participant, education life, in other words, modern education life does not seem very likely. His father's words about his education life also reveal the idea that men's and women's education life should be different. It can be seen that the father, who says "I haven't even studied that much", has the understanding that it is unnecessary for his daughter to go to school.

P2 said, "I never knew what a school face was. I already learned Turkish thanks to my children. All of my brothers went to school, I would wrap their collars around my neck while ironing their aprons, I would see what they wrote in the notebooks. Of course, I would like to read it, but they wouldn't let me, they would have told me if they did. My job was to clean them up, not read them. So I don't even know why I didn't read it. I would like to read it if I could."

even an obligation to serve the older brothers of girls, with the grounds that it is not possible for girls to read in their own time. P2's longing for school supplies and school can be seen, but it is understood that his desire does not match with the realities of the region.

P5 "Not in my time, going to school, even going out, traveling alone was not tolerated. The girl part was always at home. Since my father was a ghetto, we couldn't do anything to make him face down. Even if I wanted to read it, it was not possible. They wouldn't let anyone read it anyway. My father didn't like it either. My brothers barely finished primary school. None of us had a higher education. But there was a teacher who came to the village and I still had a lot of trouble in my mind. Nobody from our village asked for it, we did not read it. This was not a shortcoming for us back then, but now even my brothers regret that they did not read it."

Most of the women, who were deprived of their educational life due to their father's or social point of view, were married at a young age, and many of them even had religious marriages without their knowledge. He states that even his brothers, whom P5 sees as more advantageous in their narratives, are not taught, but now they regret it too. Again, P5's statements clearly explain that the realities they lived at that time and that they saw as true do not fit with today's world.

J1, "I was 9 years old in my first marriage, I still don't remember some things. I was filling water at the fountain, my peers were talking and laughing about their mothers. Again, a woman from our village came back and said, "Congratulations, your father, you H... gave it to. At first I didn't take it seriously. I laughed. He swore. I left my water bottle there. I ran to my mother crying. My father did indeed have a religious marriage. As a sect, the father takes the power of attorney of the daughter. For this, he can marry me without my permission. I cried for days, but it didn't help."

J1 draws attention as the participant who was married at the earliest age among the participants and states the age at which to marry as 9. Although it is customary to marry early in the Eastern and Southeastern Anatolian Region, this age is quite early even for the region in question. J1's trauma is huge. During a conversation at the fountain, he heard from another woman that he was forced to marry a 9-year-old man. This causes great sadness in him and causes him to cry for days. Again, it is seen from J1's statements that he did not accept this situation

immediately and protested the decision by crying for days, but again, an accepted helplessness prevails as in almost all examples.

P5 said, "My identity age was 13 when I got married. I even felt as if I got married a year late and stayed at home. No one has ever experienced what I went through (he says with a laugh) I haven't seen my wife for a month, even though I'm in the same house. My father already gave it without asking. In our case, the girl is shamed as soon as she is asked, so it is not a fruit, you will like the one that appeals to you and say okay. In the imam marriage, my father was my power of attorney, he got married, and I did not see my wife there. The house I went to was crowded. My wife is the eldest child, but she has 3 brothers and they were close in age. Sorry, there was an oil lamp in our room, and because we were newlyweds, we would turn it off as soon as we left. I couldn't see my wife's face in the dark either. It's been a whole month. We have one, we call it 'ze'. A woman who is a bride for a month goes to her father's house. That's when my wife took me to my father's house and that's when I was able to look at his face and realized that this is my husband. I still laugh, actually it's something to be upset about, but what should I do, I was a kid, I didn't know anything anyway.'

What P5 tells is the kind that can be the subject of movies. But the proportion of women who share this fate is not low at all. In the interviews with the women who are the subject of the research, the stories of the women can be met with surprise in some parts of the society. Just like the shares of other participants.

P2 said, "I got married at 13, but got engaged at 12, I waited a year. I used to call my wife uncle, he was someone who came and went to our house. He was one of my father's uncles. One day my father came home and while he was eating at the table, he said, "To you A.... I gave it to him." I couldn't swallow that food that day because I called that individual uncle and I was very surprised. When I got married, I sometimes called him uncle. I didn't say anything to my father that day. Anyway, my mother couldn't do anything. But if they asked, I would say "I don't want to".

It is considered normal for girls to get married as soon as possible, especially at an early age, with family decisions for marriage or engagement, and with traditional understandings such as not staying at home and women's place is with their men. In addition, the fact that spouses deemed suitable for girls are mostly chosen or requested by uncles, aunts and close relatives, and the parties agree on this issue, means that the decision is taken without asking the girl herself about marriage.

The issue that should be emphasized in this fatalistic understanding is the idea that the promises made by families and which are certain to be kept are mostly reinforced with a spiritual and religious-based understanding of "destiny" and that they cannot be changed. Based on these fatalistic expressions of the girls, it can also be evaluated that the decisions taken regarding their own lives are accepted with expressions such as luck, fortune, and fate, and that no contrary thought develops.

P4 "My father gave me when I was 14. He even talked to my wife's family himself and said that he wanted to give me away. My wife lived in the center and had never been to the village. I was secretly smoking. I rolled my father's cigarettes and smoked them in our outside toilet. My father followed me and thought I was meeting someone because I was always going to the outside toilet. While I was in the bathroom, he slammed the door open. Cigarette in my hand, I just froze. God did not say anything that day. He got married in less than a week. Well, I've been finishing packs of cigarettes out of anger since that day. If it's a big sin, why does he smoke himself? He got me married without asking."

The reason why early or child marriages are common especially in the Southeastern Anatolia Region and Eastern Anatolia Region and why more fathers decide on these marriages is perhaps one of the issues that should be investigated again. It is a very normal situation in these regions that the girls in these marriages do not have their own consent and that the decisions are made especially by the fathers and sometimes by the mothers.

said that the tribal phenomenon has a large share in the decisions taken in these geographies. In order not to cause any problems among the tribe members, it is observed that sometimes girls are even married as a vehicle. In the geography where there is tribal sovereignty, the marriage decision is taken by the tribal elders and family heads, and mostly women do not have the right to speak in these decisions. The approval of the tribal elders or the father, who is the head of the family, is considered sufficient for the marriage to take place.

P5 said, "I don't have much knowledge because I can't read or write. But I'm watching the news on TV. These marriages are not tolerated there. Now girls and families are more knowledgeable. Marriage is not accepted when the girl does not have a heart as in the past. Girls today go to the police and complain."

As can be understood from the statements of P5, women's use of social media is also an important turning point in raising awareness on this issue. However, the most important negative factor here is that the victims of EIA (Early and Forced Marriages at Childhood) Many of them are already illiterate and/or unable to get an education due to early marriages and traditions. In this sense, girls who do EIA are unfortunately mostly unable to benefit from social networks, databases, electronic communication and digital tools; However, it can be said that informative content of radio and television broadcasts is very important among communication elements for girls who cannot benefit from literacy opportunities.

P2 said, "Nobody accepts such a marriage anymore. There are only those who come from Syria, and no one says anything to them. But now they are spreading both on Instagram and on the internet in our society. Every-

thing that happens here is now spreading all over the world, so no one dares to hide it, at least in the center, as before.”

P3, “I also have an account on social media. Now, whatever it is, it is spreading all over Turkey. Even though getting married was called an honor in the past, now they do not dare because of the fear that we will end up in newspapers and on the Internet. Now, this is something that is condemned, so internet television is good in that regard.”

Even though the participant women were at different times in time, they experienced similar situations. All the women participating in the study got married without their consent and without being involved in the marriage decision. This issue, which is still one of the important problems today, has become visible in recent years with the increase in the use of new media and the contributions of mass media. In the interviews with women, it can be said that the media had a positive effect in this respect. Local media employees did not remain indifferent to the events in these lands where they were born and grew up, and drew attention to this issue in newspapers, magazines and televisions, and fulfilled the function of the media to form public opinion.

Two local media employees were interviewed regarding the issue. As it is known, the local media has a structure that makes the voice of the region heard, conveys its problems, and acts as a bridge between the citizens and the administration. In this sense, the opinions and thoughts of local media employees provide important data for research. Local media employees are coded as P1 and P2.

P1's thoughts on the subject are as follows.

“I have witnessed people getting married at a young age. In other words, when the age is over 15, at least I can tell from my point of view, when there is consent from both sides, it is said as 16 in the official records, it is possible to get married at the age of 16. Especially in the last half century, especially with the development of the computer, the knowledge of girls has increased and I can tell from my point of view that I have not seen anything strange about marriages over the age of 15. But when children under the age of 15, 12-year-olds we can call 13-year-olds, get married, and I put my own children in their shoes for a moment, of course, it becomes strange inevitably.”

P1 stated that while it is more normal to marry over the age of 15, it does not approve of marriages under the age of 15. Considering that people up to the age of 18 are considered as children according to the law, it is open to debate how marriages made before the age of 18 can affect the future years of people. The views of other local media employees on the subject are as follows:

“We know that these marriages are made especially in rural areas, in areas far from city life. We are talking about an abuse that leads to death in terms of children, when families allow their underage children to marry. It would be more correct to say "children abused by being forced into marriage" in order to make visible this abuse, which is called 'Child Bride' in the society. It can be really sad to come across such marriages. In particular, there have been cases where we have witnessed from the media and our environment that the marriage of children to the abuser after the abuse causes mental and psychological problems. When we come across abuses under the name of this type of marriage, I try to talk to families one-on-one to explain that marriage is not right. I know that abuse marriages will continue as long as families do not become aware of this. The lack of an environment in the society where children can defend themselves against these marriages also puts the child under pressure. Although various associations have taken action for these abuses recently, the solution will be raising the awareness of the families.”

Another media employee, coded as P2, stated that child marriages cause very serious problems, that abused children are forced into marriage, and that this situation causes psychological and mental problems in children and that he tries to raise awareness of families on this issue. Expressing that he is trying to present a conscious point of view in the news reflected in the media, the journalist draws attention to the importance of raising awareness of families.

“Society has accepted these marriages as normal and normal, based on the opinion of women. When we look at it from the media's point of view, some media employees are of the opinion that this situation has changed, while others observe that this process has become normal. In the process of sparse news and the situation in this direction, child marriages in Mardin have been brought to the agenda again, together with refugees from Syria. The people do not speak out against the fact that these Syrian families, who are a group within themselves, marry their children at a young age. Because it's a life he's unfamiliar with”

As P2 stated above, despite the development of awareness in the society against child marriages with the power and influence of social media, it is seen that this issue has come to the fore again, especially with the migrations in recent years.

The views of the P1 on the subject are as follows: “The society does not approve of such marriages, but once they become Syrian, people make comments such as “He is a Syrian, he does whatever he does or it is his right”. Families in Mardin are not very aware of the local and rural events; I mean, shame on the city only when it's on the news. Local authorities, or women's associations, have not made much of a reaction in the recent period. The last issue was on the agenda at that time, stemming from a news I made 4 years ago, and many non-

governmental organizations, including the bar association, made statements about it and embraced the woman. Let me not say a woman, her daughter was taken care of.”

In line with the views of P2, it is understood that such situations have decreased in the center of Mardin, but that early marriages are still observed in rural areas. However, it can be concluded that possible early marriages attract a lot of attention in the center of Mardin, but the situation is more common in rural areas, villages and towns. Again, in the meeting with P2, it was stated that a news brought up by him 4 years ago had great repercussions, that this issue was brought to the agenda by non-governmental organizations and bar associations and that the little girl was taken care of.

Reflection of the Subject to the Media

P2 said, “The society is approaching these events like a wedding! He doesn't see it as abuse. A society full of people who want to justify themselves by bringing water from a thousand streams in order not to understand when you tell them that this is abuse. There are some conscious people, they should not be dishonored either. It is useful to say that there are people who tell families what harm such abuses will cause, but do families listen? There are those who say, "The child also has consent", that child and the child will not consent, how will someone who is under the age of consent?

When we look at what P2 tells, it is seen that this issue has been ordinary and normalized only with the approach of “the child also has consent”. However, it should not be overlooked that this marriage at an early age (child) has social, legal and conscientious obligations. In addition, P2 draws attention to the situation by adding that they have difficulty in explaining that this situation is not normal and that the age group described as a child cannot consent.

P1 said, “Yes, I took part in many projects about marriage at a young age. However, I shared the information we gained on these issues with the families at the Ministry of Family and Social Policies. It was present in Mardin before, but it was almost non-existent until 2010-2011. Later, I witnessed a lot of families coming from Syria to marry their children, especially at the age of 12-13-14. In fact, all the news I made after 2010 in this process were Syrian people of foreign nationality.”

It is observed that the Syrian irregular migrants, on which the P2, whose opinions were consulted, also emphasized, also changed the demographic structure. In recent years, there has been a great increase in the number of refugees or irregular migrants. It would not be wrong to say that the "junior marriages", which are in the cultural structures, religious beliefs or lifestyles of foreigners (especially Syria) coming to Turkey, have negative reflections on our geography.

Early marriage of uneducated girls in families of Syrian nationality living in Turkey and especially in the Eastern and Southeastern Anatolia Regions is considered quite normal. Mentioning that this normalization may also negatively affect families in Turkey, P2 stated that they took many initiatives to prevent these negative events and used the following statements:

“As a journalist, I have done a lot of news work on this subject. I wish I hadn't made that news if those events hadn't happened. It is also very important to report in a way that will protect the child's future life here. I have worked not only for children who have been abused by being forced into marriage, but also for children on many different issues. I have both individually carried out news work for many children who have been subjected to physical violence, psychological violence, abandoned by their families, and abused, as well as volunteering under the umbrella of associations that struggle to prevent these abuses.”

Conclusion and Recommendations

In today's world, the development of communication networks and the diversity in communication tools have a great role in changing, developing and managing the intellectual structures, behavior patterns, feelings and perspectives of the masses. Especially in the newspaper, which is widely reached in the society, television and radios, and the internet, which tries to keep people within their sphere of influence, social media leads to social perception and behavioral changes.

It would not be wrong to show women and children as the segments where internet use and media watching habits are more common. From this point of view, it can be assumed that the effect of informative publications on the problems of early marriages in the programs of the media for women and children will be beneficial in a constructive way.

It is clear that the discourses of the media about child abuse will be effective in child marriages. Consciousness levels of women and girls should be increased in the production content, publications especially aimed at women, children and youth should be evaluated with pedagogues, psychologists and/or sociologists, and a common media dialect should be established. Public service announcements should be created with respectable individualities in the society and awareness should be created. It is accepted that the public service announcements made to increase the level of knowledge are purposeful and successful. (Especially the productions featuring people who have become role models for the society) With such publications, it should be emphasized that early marriage is not legal, and the fact that those responsible for this situation will be held accountable before the law

should be explained. In addition, in the productions in the media, especially in women's programs, the legal and physical consequences of early marriages, the harm to individuals and society should be emphasized, and women and girls should be informed through the media.

Early and forced marriages affect not only the individual but also the society. As the behavior of ordinaryization, accepting and considering such violations naturally becomes widespread among individuals, this negative situation in social life will normalize.

Such marriages occur due to various reasons such as economic inadequacy, lack of education, traditionalism and religious beliefs, domestic violence and social pressure. From this point of view, it is important to give state support to families in economic difficulties and to implement the social state understanding for a humane life.

While the education life of women who are married at a young age is taken away from them, their right to life is also taken away from them because they do not play an active role in working life. These women, who have turned into individuals who do not have a say in their own lives, cannot find a place in today's world. Broadcasts by the media have reduced but not eliminated the presence of child brides. Male-dominated societies have made women dependent on their own hegemony by banning women from social life. Media employees, who are the subject of the research, stated that there is an awareness in the society about the child bride compared to the past, and that this progress has regressed with the arrival of refugees. Despite the positive influence of the media, the traces of the culture, which is a part of the tradition and tradition lived for centuries, are not easily erased, and the developments in this matter do not occur very quickly.

It is very important for girls to be educated and for the media to make publications that direct individuals, families and society in this regard. The power and influence of television, which is one of the most common mass media today, is undeniable. It is very important that the mass media, which aims to broadcast public service, increase this awareness and change the understanding of "what will happen to read", the way of thinking about girls.

The importance of the perception of women in television series, which play an important role in shaping the society, is too great to be discussed. Considering the impact of the role of women in the development of the individuals and thus the people who make up the society, it is obvious that the responsibility that television series should undertake is great. It has been observed that the female protagonists of the series have limited similarities with the real-life heroines. It is observed that the female characters are positioned either as weak, weak, weepy, under male domination, or as having rich, ambitious, dominant, scheming and beautiful physical features in a class and power-oriented character structure. (Kasimoglu; Celik, 2019)

Television series featuring the stories of strong female characters should be made. The image of the woman presented in the TV series should change, come from all socio-economic structures of the society, are well-educated, exhibit consistent behaviors, fit the reality of life, do not dramatize the problems, have positive individuality traits, work, have economic freedom, can be a good role model for girls and other women in the society. Intelligent characters who do not have to pay a heavy price to be "me", who are aware that the way to cope is not through intrigues, who produce, read, should find their place on TV screens. (Kasimoglu; Celik, 2019)

It can be said that the functions of radio and television broadcasts, "informing, enlightening, educating, acculturation", have left their place to the "entertainment function" in Turkish media today. It is an important necessity for the media to broadcast about the problems of people living in rural areas and to contribute to the cultural level of the people.

In this study, the part of the media in mindfulness of the social and educational consequences of forced marriages at an early age, it was concluded that forced early marriages deprive girls of mandatory education. This situation of children who are deprived of their right to live their nonage is reflected in the sanctioned documents with the conception of "dropping out". Children outside the compass of mandatory education are deprived of their right to education, and their freedoms similar as tone- determination and choosing a profession are also abolished. In terms of artistic and social values, in order to help this situation where child abuse is easily seen, the significance of children's rights should be underscored by relating and barring the reasons that lead to child marriages, raising social mindfulness, and furnishing education on this subject at an early age in seminaries.

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