CHILD MARRIAGE AND FAMILY VIOLENCE IN ETHIOPIA

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ABSTRACT: *According to data, there are over two million children in Ethiopia who are being forced to marry when they are under the age of 18 and most of the children are girls (World Economic Forum, 2016). Children who are involved in an early age marriage will face different types of difficulties and domestic violence. Many factors related to place a girl at risk of marriage, including poverty, disease, and education (World Economic Forum, 2016). This paper will analyze the violence and conflict between intimate partners. This study aims to find the relationship between child marriage and domestic violence and preventing child marriage as well as establishing law implementation. Research questions include what are the factors of contributing to child marriage in Ethiopia? Why can child marriage lead to family violence in Ethiopia? How to reduce the practice of child marriage? Moreover, what are the recommendation and implications for reducing domestic violence? Recommendations focus on the prevention of domestic violence, and gender inequality will be provided.*

KEYWORDS: child marriage, intimate partner violence, human needs theory, theory of relative deprivation

INTRODUCTION

Child Marriage and Family Violence in Ethiopia

Child marriage is a deeply rooted tradition in Ethiopian communities. Historically, many populations in Ethiopia were experiencing poverty, especially female children who were lacking education and career opportunities. Intimate partner violence is known as spousal abuse and domestic violence, which is defined as a human behavior within an intimate relationship, and it can cause another party physical, sexual, or psychological harm (Leigh, 2018). The rights of women and girls have not been adequately protected in Ethiopia, and many people were not aware of the importance of respecting their young wives and listening to their needs. When a young girl marries at a young age, she often experiences intimate partner violence (Andarge1 & Shiferaw, 2018). According to a World Health Organization (WHO) multicounty study, more than 50% of women in Ethiopia reported physical or sexual violence by intimate partners, and 71% of women in rural southern Ethiopia as well (Andarge1 & Shiferaw, 2018). The report shows that violence during young wives' pregnancies has not only caused them health problems but also delayed the improvement of social economy and legal system (Andarge1 & Shiferaw, 2018). Young married

women might have pregnancy-related symptoms of distress when they were involved in domestic violence with their partners, other consequences of abuse in a family include hypertension, pre-eclampsia, third trimester bleeding, and contracting HIV from the partner (Alebel et al., 2018). Therefore, early intervention of intimate partner violence is essential to establish a peaceful family and a just social system (Alebel et al., 2018).

LITERATURE REVIEW

Many studies focus on analyzing sexual violence, while other studies reported high levels of domestic violence, which have focused on physical and psychological violence (Pankhurst, Negussie, & Mulugeta, 2016). This paper will present an in-depth discussion and analyze the intimate partner violence problem. The author illustrates Human Needs Theory, Theory of Structural Violence, and introduces the model of Social Cubism to analyze the causes of violence and social structures in Ethiopia (Carter, 1996). By exploring these theories through different lenses, such as ethics and psycho-cultural factors, it will help to find peace and conflict resolution.

Basic Human Needs Theory

Basic Human Needs Theory describes human intentions and behaviors. It presents a list of needs: young married couples need to have a sense of security, and they require both social recognition and respectful valued relationships (Burton, 1990). Besides, human needs include having a sense of security and recognition. Women and children need to feel safe, gain belongingness of love, and improve self-actualization (Rubenstein, 2001). They also have a right to cultivate themselves and others and participate in promoting social justice. By applying Human Needs Theory, people might be able to identify the conflict and find a long-term solution (Burton, 1979). Moreover, According to John Burton (1990), the concept of basic human needs offered a possible way of supporting conflict analyses. John Burton applied Human Needs Theory to both social and political conflicts. He belied that the human leader liked to use violence to claim their rights and power in order to satisfy their natural needs. Burton also argued that one party could manipulate another party by shaping education and culture (Burton, 1990). In a patriarch society, it is possible that male leaders could reinforce local religion or apply the law to the female civilians to force them into believing the importance of continuing child marriage tradition.

Abraham Harold Maslow designed Maslow's hierarchy of needs, which reflects human behavior and mental activities (Maslow, 1987). He indicated that human needs could be ranked in the order of hierarchy, such as food and housing. Humans also have complex needs, such as self-actualization and self-fulfillment (Maslow, 1987). Also, if married young women need education and attention from their husbands, they might prefer a harmonious relationship in a family. Moreover, Maslow's hierarchy of needs theory emphasizes that in different periods, people will have multiple needs to focus on; they have dominated needs, as well as other basic needs to be subordinate. This theory helps people understand the importance of providing married young women and female children with the necessary needs and explains how violence can affect their lives and well-being.

Theory of Structural Violence

Johan Galtung introduced Structural Violence Theory, which revealed conflict and violence within a social structure. This theory illustrates how social injustice is related to domestic violence (Johan, 1969). The Theory of Structural Violence highlights the significance of social inequalities. According to Galtung, structural violence is avoidable, even though it is a primary cause of premature death and unnecessary disability (Johan & Fischer, 2013). This theory explains how gender discrimination and marginalization harm family and individuals, women, especially young brides and girls, might have less right to choose their lives. They must rather listen to the arrangement of their parents or obey their husbands. The fact shows that any complaints or movement cannot resolve the root problem of child marriage. However, it requires the society to reform the system and shape people's consciousness to have a justice view towards respecting children's choices and education.

People need to consider how to reduce structural violence and how to assist young couples to remain in long-term relationships. Furthermore, the Theory of Structural Violence examines the interrelationships among structural violence (Johan & Fischer, 2013). The tradition can be delivered to the next generation, and the misinterpretation of a norm will also delay children's educational standard and the growth of the national economy. The higher the educational level the female children have, the more knowledge and consciousness they will gain in order to protect themselves. The less opportunity for young children and young married women to attend school and pursue higher education, the fewer chances for them to apply knowledge and skills to adapt or contribute to a modernized and civilized society.

In the nineteenth century, Emperor Menelik II expanded the country's borders to their present configuration. Ethiopia is the only African country that has never been colonized. Also, the Ethiopian imperial line can be traced to King Solomon and the Queen of Sheba, Ethiopian Orthodox Churches were a significant force in that area (Countries and Their Cultures, n.d.). Power imbalance, gender inequalities, and gender discrimination remain the root causes of sexual and gender-based domestic violence in Ethiopia (World Economic Forum, 2018). Many Ethiopian women reside in rural areas and countryside, where women and their children are widely engaged in labor-intensive activities and subsistence agriculture (World Economic Forum, 2018). Women have relatively low access and control over resources compared to men. Husbands' harassments towards married young women were frequently described in Ethiopia over the years (Pankhurst, Negussie, & Mulugeta, 2016).

According to the Ethiopian National Census, Ethiopia's population is highly diverse, and it contains over 80%, ethnic groups. The majority of them are Cushitic and Semitic branches, and most people speak Afro-Asiatic languages. There are four major ethnic groups such as Oromo, Somali, Amhara, and Tigray, which make up three-quarters of the entire population (Countries of the World, 2019). Additionally, CIA Factbook indicates that the religious demography of Ethiopia including 43.5% of Ethiopian Orthodox, 33.9% of Muslim, 18.5% of Protestant, 2.7% of traditional, 0.7% of Catholic, and other 0.6% (CIA Factbook, n.d.). Among these groups and

communities, child marriage is considered an acceptable option (Countries of the World, 2019). The religious leaders and government authorities can use religion as a tool to guide people and give them a free choice to marry. By empowering children and their families with the rights to study in schools, to communicate with people from different cultures, and to participate in social activities, forced child marriage and family violence rates might be decreased and eliminated.

Ethiopia has undergone economic growth over the past decade. However, it still keeps the record of being one of the world's poorest countries. Poverty is one of the factors which leads to child marriages in Ethiopia. Girls from more impoverished economic communities or rural areas tend to be more likely to marry at an early age (Boyden, Pankhurst, & Tafere, 2012). In rural Ethiopia, people lack resources such as water and food. Due to this situation, the parents of young girls will be willing to send their daughters getting married at an early age in order to get supported by the husband's family. Also, people will consider early marriage to establish an alliance with an active household in order to ensure land and cattle for their offspring (Boyden, Pankhurst, & Tafere, 2012). Married young women lacking finance and independent careers will also accelerate the situation of being abused by their intimate partners.

Furthermore, in Ethiopia, a girl married at 14 will have, on average, 28% more children over her lifetime than if she got married at 18 or later. If a girl marries at 17, this increases total fertility by 13% versus marrying at 18 years old or older. About four in five girls have their first child before the age of 18 in Ethiopia (Quentin et al., 2018). Early child marriage leads to a decrease in the percentage of school-age girls who did not attend school from 70% in 1994 to 34% in 2008. Also, the maternal mortality ratio ranges from 1,200 per 100,000 live births in 1994 to 500 in 2013 (Jones, et al., 2014).

Seventy-five percent of low-income families were sharing their sleeping quarters with livestock, and 40% of children sleeping on the floor (IDRC, 2011). People would migrate to urban areas in order to explore a better life. About 16% of the population in Ethiopia are living on less than 1 dollar per day. Additionally, 65% of rural households consume the World Health Organization's minimum standard of food per day (2,200 kilocalories), with 42% of children whose ages are under five years old being underweight (IDRC, 2011). This situation might accelerate domestic violence and deteriorate people's environment of living.

For sixteen hundred years, Ethiopia was ruled by a monarchy with close ties to the Orthodox Church. Ethiopia is currently an ethnic federation composed of eleven states which are largely ethnically based. The legislative branches consist of bicameral legislation, in which all ethnicities can be represented (Countries and Their Cultures, n.d.). Changes have been made through policies from the government for young married women to have access to education and employment opportunities. Ethiopia ratified the convention for the elimination of discrimination against women in 1981 (Wiki Gender, n.d.). Ethiopian government revised family law in 2000 and criminal law in 2005 to protect women's rights, which prevent people from harmful traditional practices (Wiki

Gender, n.d.). Additionally, the Family Code recognizes sharing community property among spouses (Abza, 2012).

However, there is extensive evidence showing that domestic violence against women is currently prevalent in Ethiopia (Wiki Gender, n.d.). Domestic violence against women is prevalent. About 88 % of rural and 69 % of urban women believe that their husbands have the right to beat them. Approximately, one out of ten women were the victims of abduction, marital rape, and early forced marriage. Also, marital rape is still not recognized in Ethiopia according to the criminal code (Young Lives Policy Brief, 2014). An abused young married wife would prefer to stay with her children and violent husband because women have to take the risk of losing the right to claim half the rights to the land after divorcing the husband (Holden and Tefera, 2008). Thus, they would rather stay in a harmful and unhealthy relationship but not to divorce because of finance and personal considerations (Abza, 2012).

In Ethiopia, social and cultural norms have a significant impact on gender roles and responsibility distribution in a family (Girls Not Brides, n.d.). Girls were primarily considered as wives and mothers according to the culture. If girls stay single at a certain age without getting married, they can be recognized as impure or too old to marry. Young girls would like to choose to marry early to avoid gossip or being labeled as unwanted (Siegbert et al., 2017). After marriage, many girls are controlled by their husbands and mothers-in-law, and they have little decision-making power in their families (Girls Not Brides, n.d.).

Likewise, norms and beliefs were used to justify harmful practices such as child marriage and son preference that perpetuated female inferiority. These norms reduce the power of married young women and increase their susceptibility to violence and death (Black, 2018). Emotional violence was reported many times. In particular, sexual violence towards the married young wife might have remained hidden (Pankhurst, Negussie, & Mulugeta, 2016). Violence against children is often linked to the reasons for children not fulfilling their responsibilities, whether at home or in the community (Pankhurst, Negussie, & Mulugeta, 2016). Seventy-five percent of Ethiopian girls married before 17 years old and approximately 13% between the ages of 17 and 21 years. Many young married women have to cultivate their children and take care of their husbands by dropping their schooling (Women Watch, n.d.). Local communities and religious leaders should be involved to help and provide girls, parents, and husbands with early family and sex education (Young Lives Policy Brief, 2014).

Recommendations and Implications

In some rural areas of Ethiopia, women were taught that their only responsibility was taking care of their husbands and children. Female children are raised in a way to be a future wife for their husbands. However, young brides were often involved in family abuse by their husbands (Erulkar, 2013). In order to solve the domestic violence and family conflict, the Ethiopian policymakers should consider improving the economic status for women and allow young women to have access to resources, so that young brides will be open-minded about their life choices. The Ethiopian

government recognized the need for increasing the rights of girls and taking affirmative action to improve the economic status of women (Allo, 2018). However, because of the deep-rooted social problems and long-term cultural and social norms, it becomes challenging for this nation to fulfill its goals (Boyden, Pankhurst, & Tafere, 2012).

Challenges of Implementing Interventions

Most importantly, the Ethiopian government has to understand the reality that they will face the challenge of reforming an obsolete social system and removing unjustifiable and illicit human intervention factors. When the legal agencies review the family law and penal codes, they have to identify any discriminating provisions, as well as to conduct legislative actions to protect the rights of children and young women in a marriage. Women should be economically independent instead of depending on their husbands financially to avoid having to accept their controlling and abusive action at home. The local government should also work together with private organizations to conquer the challenge of social poverty and to think of different ways to use social media for educational purposes. The government should increase funding and initiate activities and programs for providing consultation services to cultivate conflict resolution skills for children and young married couples (Women Watch, n.d.). If Ethiopian society allows for illegal arranged marriages for children, old norms and harmful religious practices might hinder the social economy and delay the progress of social development.

To close the gender gap and gender inequality, people need to change the way they think. Individuals have to be aware of the fact that old social norms can negatively contribute to people's behaviors and the governance of the nation. Possible approaches and interventions for family violence need to be developed appropriately. Young couples will have a better relationship if they learn active listening and understand the needs of one another. The population has to understand the importance of investigating victims' stories who were experiencing long-term family abuse. The intervention for solving conflicts and the domestic violence between married couples aims to make the victim feel safe and to restore the relationship between young married couples, in order to avoid the consequence of the perpetrator causing further harm to his family members. The intervention will also be designed to provide victims with training courses to prevent them from suffering symptoms such as depression, anxiety, mental health problems, and post-traumatic stress.

Recommendation and Implication on Educational Level

Further, in-depth assessments and research should be conducted by the community and local government in order to assess the long-term impact of family violence and its implication to the society. Gender education and family health-related training courses should be created for children in educational institutions. The schools should evaluate the situation and provide children and young married women with specialized consulting services or help the child bride victim ask for legal protection. The school should implement classes to train children and discuss gender issues, teach the children the importance of respecting gender equality, as well as deliver them gender-sensitive information (e.g., sex education training). Reviewing education curricula to enhance girls' knowledge of how to protect themselves and training them on how to build a healthy family is

essential. The national educational system needs to raise the school enrollment rate of girls. Also, the educational system should provide sex protection information for the children at an early age to prevent harm during pregnancy and childbirth.

Challenges of Intimate Partner Education Intervention
Ethiopian educational institutions lack intimate partner and sexual abuse education for children and young married women who are still attending schools. It is a challenge for the schools to propose sex education and implement this task because of people's habits and societal norms (Altinyelken & Mat, 2017). However, people have to realize that delaying sex and early childhood education can harm children before they become married. Schools should pay attention to their young married students' emotions and behaviors within a class if they are involved in family conflict.

The rate of teenage pregnancy and sexually transmitted disease can increase significantly in this country without proper protection. Once child bride contract diseases, it is hard for them to maintain a happy and healthy relationship with their partners. The victim can develop depression and blame the intimate partner, which can cause verbal or physical abuse in the family (Alebel et al., 2018). Furthermore, the school can create in-house violence prevention programs for teaching knowledge about child sexual abuse, bullying, and sexual assault in order to educate children about the importance of cultivating their self-esteem and decision-making abilities (Harvey, Garcia, & Butchart, 2007).

Recommendation and Implication on Organizational Level
Children and young women could often feel guilty and blame themselves for being involved in domestic violence. The intervention implication of consultation includes helping victims get out of the painful relationships, as well as opening their hearts to trust people and to be brave to pursue their ideal lifestyle. The family training programs in organizations can provide a foundation for the measurement of long-term conflict resolution intervention outcomes (Marquardt, 2011). It can also help in attracting public attention and help child bride victims to gain resources. For example, local women associations and non-governmental organizations (NGO) should collect surveys and evidence for research on child marriage and domestic violence, as well as organize women victims to look for international cooperation and funds. The non-profit organizations should help people to fight against discriminatory actions between wife and husband actively. The organization can provide training programs for the victims to empower them and allow them to participate in community affairs where people can communicate and share their stories.

Victims with knowledge and skills at an early age will understand how to effectively deal with the challenges of everyday life (Abraham, 2019). Such programs can help victims in reducing the chance of being involved in violence, improving their social skills, boosting educational achievement, and improving job prospects. The organization can also invite volunteers and supporters to be able to heal and empower the victims' ability to get rid of sexual assault, domestic violence, and family abuse. The training program can be designed to examine the experiences of

children who witness family violence and help the victim determine whether early intervention is needed.

For instance, professional women such as female lawyers can be gathered together to create a women lawyers' association, education association, and the association for assisting disabled targets. This intervention can also assist girl victims who are living in poverty to not worry about the financial difficulties of hiring a high-cost lawyer and giving up calling for help. The social association will not only support victims emotionally but can also be financially helpful when the abuse case moves to a further legislation process. Training programs can also help law enforcement to determine the delivery of appropriate treatment and prevention for different abused families. These associations can also work with law enforcement and local government to collect evidence along with researching in order to adequately protect the victims and separate the perpetrator before causing further harms to their wife or children. The life-long negative consequences of family violence can be prevented through the evaluations of collaborative prevention programs between different agencies and organizations. The necessary training could decrease the risk factors for family maltreatment, as well as promote a safe, stable, and nurturing relationship between intimate partners.

Moreover, child trafficking and child marriage in Ethiopia can also lead to violence in a family after the young female victim marries the arranged husband. Most times, the arranged marriage can be a shadow of human trafficking (Human Rights Watch, 2000). The young wife might be treated as a slave, and her husband can aggressively abuse her at home (Human Rights Watch, 2000). National and local organizations should establish an investigation group for the coordination and evaluation of child trafficking activities. NGOs should also strengthen interventions and work with Ethiopian local and international governments, and cooperate with NGOs in order to prevent, protect, and prosecute perpetrators.

According to the United Nations, if the arranged marriage is related to human trafficking, the husband can cause the female victim death or permanent injury (Strandson, 2014). If the government and law enforcement delay the process of accusing the perpetrator, the crime can spread and endanger the safety and peaceful development of this nation (UNICEF, n.d.). Also, if these humanitarian organizations fail to investigate the causes of child marriage and allow the situation to grow, it can cause severe implications that child and marriage trafficking will spread to the broader community (UNICEF, n.d.). Protecting trafficked children from being arranged to marriage requires timely victim identification and immediate social services. Organizations such as the United States can assist in training professionals to work with victims. Additionally, the United Nations should enhance supervision mechanisms to support the Ethiopian government in setting standards to deal with human trafficking. This intervention will help local government and organizations to develop long-term action plans to save and protect young married women and children from entering a violent family.

Recommendation and Implication on Community Level

The community can promote child witness programs for addressing family violence issues. The author also recommends facilitating methods in high-risk communities to serve for young married women and to listen to their experiences. Independent women organizations can work with the community leaders to encourage and provide an opportunity for gathering victims to express their interests and emotional needs. The establishment of community women training and education centers is also essential to help the young women in gaining their needs to reconcile with their partners.

Conflict resolution specialists can provide mediation to help a family resolve domestic violence and bring two parties to share their concerns and interests in order to erase misunderstanding and address the needs of the victims (National Conflict Resolution Center, n.d.). The community should also promote the implementation of evidence-based approaches to change individuals' knowledge, attitudes, and violent behavior. Moreover, the development of comprehensive community-based conflict resolution mediation can bring early childhood education and family support together. The community can help law enforcement and the court to develop strategies in responding to domestic violence. The community mediation specialists should be available to all parents, victims, and vulnerable young married women who are living in disadvantaged areas. Family-based mediation training programs can support victim's families, as well as educate their children so that people will have a broader vision of making the plan for their children (Connell, 1995).

Moreover, the community can provide in-home family support to focus on providing services for high-risk victims who have been reported for suffering intimate partner abuse. The community can send visitors to victim's homes to provide support for their families and help to reduce the danger of physical abuse. Home visitors can suggest consulting assistance in helping people obtaining needed resources, medical care, financial assistance, and transportation (Center for Medicare & Medicaid Services, n.d.). This intervention aims at promoting social and emotional growth for the victims, as well as helping them learn to improve their communicational skills with their partners. The beneficial effects of conflict mediation can help the perpetrator reduce aggressive and disruptive behaviors in the long term. Additionally, conceptual frameworks and data collection can be considered in evaluating community-based interventions. After gathering the comprehensive information from the neighbor and the victim's family, the community can assist the police to arrest the perpetrator.

Shelter and Domestic Violence Services

Furthermore, young females should understand their social roles and the importance of seeking safety and cooperation from others. Religious leaders in the community should open tools for the public to gather the information to help whoever requests for family abuse assistance. Also, the community needs to help the victims and their partners develop their capacities to bring the concepts of peace, love, and care to the families in order to improve the knowledge of people and understand their domestic roles. The community and religious leaders should determine treatment

programs and distribute shelters for the victims. The local government should assess existing shelters and establish more shelters with comprehensive services. Additionally, the church can be a safe place to provide young victims with shelter and education. If the family members understand the importance of sharing love, it will break the chain of abuse and assault.

Also, the shelter staff can be trained in domestic violence services. The favorable implication of enhancing the shelter program in the community includes allowing the victims to stay in a shelter that can protect them from being tracked by the perpetrator. They will also get emotional support, and the shelter staff will be suggested to be trained to know how to handle this situation (UN Women, 2016). It may be harder for the perpetrator to manipulate the staff or the police if the victim is in a local shelter. The staff can give victims information on domestic violence laws and assist them in obtaining necessary protection. However, life in a shelter will not be the same as at home. The disadvantage includes that the shelter can be overcrowded, the young female victims might not have enough space and privacy, and they might have to leave their children at school.

The Media Implication
People can use mass media as a tool to conduct anti-violence intervention. The media can shape and influence the public view on child marriage. The media should spread positive news to fight against gender inequality and gender discrimination. The news can bring public attention so that people can protest or report if they see the abuse. For instance, the media can provide information to correct misperceptions about social and family norms and to encourage putting health issues on broadcasting agendas. In fighting violence against women, the mass media should launch training programs in cooperation with the police force to enhance public awareness about preventing gender-based-violence and providing information assistance to victims who suffered family violence.

Government Policy Agency Intervention and Implication
Over 80% of the population resides in rural areas in Ethiopia, and women provide most of the agricultural labor in communities. However, women were often restricted to have access to community resources. Their contributions were often unrecognized by their husbands, and most times, they cannot gain respect in their families (Lynch, n.d.). Government policy agencies should implement action plans to take legal support for the victims. For married girls, the government departments should improve services available to them to meet their needs. Non-profit organizations, government agencies, and institutions can work together with the government to create a multi-agency network. Positive impacts of multi-agency activities and cooperation can help people exchange knowledge and understand the responsibilities of one another, as well as improve the communication between different agencies.

The Ethiopian government's dedication to promoting women's equal rights in social developments has been manifested in the past. The government tried to create an environment to empower women to become active participants in the social development process (UN Women, n.d.). However, domestic violence can withdraw the opportunity of women to enhance their rights and

social, economic status. Discrimination against women and children will have further negative implications towards social and economic development. For example, young married women are often suffering from different illnesses because of unprotected sex and being injured because of their husbands' physical abuse. The government agency should provide women with social welfare for the treatment for HIV-infection and other sexually transmitted diseases. Also, the government needs to be updating victims' records to track the family violence intervention process regularly. The implication of inviting these government sectors collaboratively include reinforcing social norms of promoting gender equality and social justice. For example, the Ethiopian Federal Ministry of Health department should focus on enhancing medical care and mental health services. This department can also promote outreach services, health education, and training programs for health workers to assist the victims (Ethiopia Ministry of Health, 2010). In order to make young married women aware of the domestic violence situation in their surroundings, interventions such as family therapy training and group discussions can be invited.

Moreover, the Culture and Tourism Department in Ethiopia should improve their cultural policy to formulate anti-harmful culture and practices, as well as facilitate gender information through social media, newspapers, and mass conferences. The Department of Labor and Social Affairs should give job security for young married women to ensure job opportunities and equal pay for both women and men. Besides, the court staff should be trained to promote social justice and pay attention to provide ethical decisions when judging a domestic violence case. The court can set up jury supervision when determining a divorce case. All these departments should work together for the development and implementation of family violence strategies (Women Watch, n.d.).

Children and young women cannot make decisions for their lives, such as marriage, and they are vulnerable in front of adults. They cannot be responsible for their actions when adults force them to get married at an early age (Andarge1 & Shiferaw, 2018). Most importantly, the government should develop the supervision and inspection agency to oversee the harmful and criminal activities in each community and set up the minimum age for marriage. Government agencies should provide interventions for victims in establishing the sexual act with a minor of age. They will also reinforce a justice punishment system for the perpetrator who marries a girl under the legal marriage age. It is essential to make sure that girls have their rights to decide when they want to get married and how to choose their husbands.

Law Enforcement Challenges for Resolving Family Violence

Corruption and impunity within the police force in Ethiopia are a severe problem, and some local police might ignore illegal child abuse and marriage cases. It is a challenge to reinforce the legal system if the unjust politicians remain in the decision-making positions (Anti-Corruption Portal, n.d.). The United Nations law enforcement departments should take practical actions in responding to domestic and family violence in Ethiopia. The principle for anti-trafficking legislation should be established and enhanced according to international law and the United Nations Global Initiative to Fight Human Trafficking (UNICEF, 2014). Additionally, interventions for child and marriage trafficking should be established. For example, a community-oriented policing intervention might be delivered in particular areas where child marriage and sexual abuse happen

frequently. Also, sexual abuse prevention education in the legal system will have implications for preventing emotional and physical abuse. Also, the Ethiopian legal system should implement legal and political assessment and collect evidence of victims. This is done in order to provide appropriate approaches which allow agencies to guide victims to make the right decision.

Collaborative Law Enforcement Strategies and Implication

Conducting such interventions require the agencies, such as police, county, and attorneys, to give more effective responses to life-threatening intimate partner abuse, and it seeks to change perpetrator's behaviors (Harvey, Garcia, & Butchart, 2007). For example, the Ethiopian Police Department should consider hiring more female police to fight domestic violence. Training for law enforcement and officials are needed, such as creating collaborative strategies for providing the victims with first aid, legal support, and enhancing the supervision of tracking systems (ICRC, 2017).

Mental health and counseling services should be recommended for victims' families. This service can have positive implications and outcomes, such as allowing the abuser to change his aggressive behavior but also giving a chance for the husband and wife to get back to a healthy relationship (Kumpfer, 2013). Also, the police need to act in good faith to consider the needs and concerns of the residents, especially for children and women. By setting humanitarian aid strategies, which aim to strengthen child protection systems to end the violence, social justice, and harmony will be enhanced (Federal Ministry of Labor and Social Affairs, 2005). People will be satisfied to see the police making efforts to provide the victim's family with genuine assistance. The police should keep the community as a comfortable and safe place, without any crimes and domestic violence.

Reflection

Child marriage is a human rights abuse. Gender-based violence against young married women can be a form of discrimination and is deeply rooted in power imbalances and inequality between women and men (United Nations, 2007). Domestic violence such as physical, verbal, psychological, and economic abuse can result in severe damage to girls (United Nations, 2007). Victims will create feelings such as pain, fear, anxiety, and even commit suicide to escape from their violent families. In some cases, the husband can threat to kill or mentally harm his wife, such as assault and marital rape (Pankhurst, et al., 2016).

Girls who are married at childhood can be vulnerable and suffer sexual abuse from their husbands, and these girls will have a higher chance of exposing themselves to sexually transmitted infections, including HIV. Also, child brides might face challenges, such as being isolated from others with limited freedom (Alebel et al., 2018). Additionally, child brides might not physically nor emotionally be ready to become wives and have children. They will face more risks, such as experiencing dangerous pregnancy and suffering domestic violence, as well as living in poverty (Pankhurst, et al., 2016).

The author advocates policy changes on child marriage. This paper focuses on providing alternatives for norm change among parents and communities as well. It contains a description of significant research issues in child marriage and to encourage individuals, organizations, and legal departments to take action. For a girl, marriage can interfere with or end her education. Ethiopian society should improve its policy to prevent forced child marriage in order to decrease the possibility of intimate partner abuse and erase the threat to young girls' lives, health, and prospects. This paper offers strategic recommendations for improving early childhood education, building a peaceful family and community, as well as laying out challenges for practitioners from different fields.

Government and organizational programs should invest in girls more broadly and protect girls who do not marry. Further research should be conducted to discuss if Ethiopian law holds a position on eliminating the practice of child marriage, as well as investigating the consequences for girls if people do not follow the law and make changes (Margaret, 2014). The purpose of this effort is to develop a shared vision that will facilitate people from different places and fields to work together and learn from each other. The hope is to see the changes and map what must be done to improve gender equality and human rights for the next generation.

Cultural and social norms can restrict people from conducting harmful and criminal behaviors. However, they can also encourage violence. Conflict resolution practitioners can assist the victims' families to resolve conflicts in their future relationships skillfully. For example, the family mediator can introduce social skills such as reflective listening, sharing perspectives, clarifying questions, and brainstorming. The mediator can also guide family members of victims to develop interpersonal skills, collaboration and active listening. These approaches will help young couples to maintain a harmonious relationship.

Ethiopian historical views may have been influenced by unchallenged notions of parental authority and patriarchy. Interventions in this paper target intimate partner sexual abuse and youth violence by challenging individuals' attitudes and social norms, which relate to gender discrimination. Most importantly, parents must take responsibility for the manner they are responding to their children who have been abused, and address whatever damage resulted from family violence. Victims' parents have the supervision rights to prevent their young girls from being attacked by their adult husbands. Working with the Ethiopian community and social service groups will have a significant influence on shaping people's behaviors.

Additionally, violence against girls is still not well recognized in Ethiopia (Jones, et al., 2014). The public should increase their awareness of how to prevent violence against women. Mass media can be an alternative approach, which aims to correct misperceptions of child marriage. It can be used to challenge long-term social norms that support child marriage and marital abuse to the young brides. A victim can experience constant stress, anger, depression, and lose faith in trusting other people. Domestic violence is often hidden in silence because young girls want to protect their reputation and do not want to be laughed at in school. Also, young brides might not want other

people to think that they do not have a happy family, and they might not want to be viewed differently by sharing their experiences. A third party such as friends, relatives, and colleagues can help victims from being abused because they have close emotional ties with the victims, and they might often share similar experiences. Friends and colleagues can also be invited as a witness in the legal process to protect the rights of victims.

CONCLUSION

In conclusion, solving the problem of domestic abuse is a significant challenge in Ethiopia. The lack of an information delivery system, backward cultural practice, and patriarchal concepts towards child marriage increased the chance for a child to be exposed in a violent family. The World Health Organization's ethical recommendations emphasize that the violence against women should be carefully observed and be kept confidential to protect the privacy of young married women. Ethical considerations should be applied for proving intervention and consultation services for the victim's family (World Health Organization, 2011). The cooperation between social justice systems and institutions can have a significant implication on resolving domestic violence problems and help to create a healthy environment for the family. This social trend of child marriage can be prohibited from improving education for the children. Most importantly, the government might need to think about how to eliminate poverty and increase job opportunities for young women. Policymakers should make a change to empower women with knowledge. Also, crimes such as child trafficking and forced marriage should be banned. Moreover, trauma can also be the result of early childhood family violence in responding to intimate partner abuse. Without appropriate social assistance from society, the abusive experiences can shape the victim's personality to an angry and fearful person, and the female victim might even isolate herself from communicating with others. Society should bring honor, respect, care, and love to the victim's family. It can help the victim to move on from her past and allow her to have a face-to-face chance to express her inner thoughts. All the above interventions and suggestions can be invited to provide the victims with a justice response.

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