

Causality of mental health and child marriage

Abstract

The goal and problem of this research is the impact of minor (child) marriages on the mental health of minors in Montenegro. Child marriages are especially present in Roma and Egyptian communities in these and wider areas. After extensive research on a representative sample of both sexes, the assumptions that domestic violence still dominates in these ethnic communities have been confirmed. The average age of girls at the time of marriage is 16.47, and for men 18.39. According to this research, the youngest married couples are 12-year-old girls and 13-year-old boys. In addition to arranged minor marriages, which are a kind of violence against violence, other forms of violence (physical, sexual, emotional, economic, social, racial, child theft and child trafficking) have also been established. In some form, men's violence against women is present without exception. The causes of violence against women are numerous, starting with alcohol, drugs, gambling, poverty, jealousy, lack of education, and tradition. According to the respondents, poverty is not the main reason for violence against women, but the analysis of the results of the regression and correlation analysis show that poverty is highly correlated with alcohol, drugs and gambling. Jealousy as a reason for physical violence is very little represented. Women's attitudes towards violence particularly interesting and unexpected. As many as 26.3% of women support violence in all circumstances and violence in certain circumstances. Men were even more passionate, 40.9% of men believe that violence is acceptable in all circumstances and in certain circumstances. It is indicative and important to point out that 22.3% of women and 36.6% of men did not express their opinion on this issue. Women did not declare that they suffer violence because of fear of new violence, and men did not declare because of sanctions by the competent institutions. The main cause of poor mental health among minors, especially among girls, is early marriage, which interrupts natural biological growth and development. Numerous disruptive endogenous and exogenous factors generate violence up to murder, and the ultimate outcome of violence is chronically disturbed mental health.

Keywords: mental health, child marriage, violence

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Introduction

Concepts are a frequent obstacle to understanding and grasping the essence of the problem. The first word in the title of the paper is causality. Causality refers to the causal relationship between mental health and child marriage. The fact is that there is no effect without a cause and vice versa, there is no cause without an effect. Newton said... every phenomenon has its causes, if we know all the causes we can define the phenomenon without error. It follows and applies, where there are consequences, there are also causes, if the causes are known, the consequences are also known. According to the definition of the World Health Organization WHO "Health is complete physical, mental and social well-being, and not only the absence of disease and infirmity". Good mental health does not mean the absence of unpleasant emotions such as anger, sadness and the like. There is no health without mental health.¹ Since we face various difficulties every day, good mental health allows us to successfully deal with all problems. In ancient times with the emergence of the first social communities, when science and medicine were unknown, people spontaneously applied and helped themselves and others with various methods, among which today's psychotherapy as a synonym for mental health has a special place.^{2,3} The ancient Egyptians and Hellenes believed that physical and mental illnesses depend on suggestion, mental and physical imbalance. So mental illness perceived as a religious thing. In ancient Indian, Egyptian, Byzantine, Roman writings, mental illness was viewed as a personal matter and a religious castration. In that era, a similar opinion prevailed in China. The Chinese understood health as a balance between vital forces.⁴ Talking about mental health and not mentioning Hippocrates

is impossible. Hippocratic medicine implies the interaction between doctor and patient. Bringing the patient closer to the environment, establishing the causality of mind and body. Epilepsy is not a divine disease, it has a natural origin, therefore, like other diseases, epilepsy is caused by an imbalance of psyche and somatics.⁵ The term "mental hygiene" appears in the nineteenth century, which is considered a threat to the modern understanding of mental health.⁶ Mental hygiene can be defined as "the art of preserving the mind from all incidents and influences that have the potential to deteriorate its qualities, reduce its energy or disrupt its energetic movement".⁷ People affected by mental illnesses were stigmatized, i.e. they were exposed to brutal neglect, they were often left alone in difficult inhumane living conditions, without enough clothes, food, any attention and empathy in the family and social community.⁸ After the Second World War, the term "mental hygiene" was gradually replaced by the term "mental health". At the beginning of the 20th century, Clifford Beers founded the Mental Health of America – National committee on mental hygiene", after publishing in 1908 his experiences as a patient in several mental hospitals, "The Mind that Found Itself"⁹ and opening the first outpatient mental health clinic in the United States.¹⁰ Contemporary trends in mental health are based on the interaction of numerous factors that participate and dominate in good and bad mental health, there are certainly individual and collective psychotherapy, as well as numerous medications that are an integral part of psychotherapy.¹¹ According to the title of the text, which explains the cause-and-effect relationship between mental health and underage marriages, with the intention of approaching the issue and the mentioned topic, briefly about marriage, more specifically about underage marriage.

Marriage is the union of a man and a woman (*matrimonium est unio viri et mulieris*). Marriage regulates special relationships in the community of a man and a woman. The concept of marriage i.e. the union of a man and a woman dates back to prehistoric times. Normally, with the development of society, civilization and situation, marriage changed (transformed) so that in the past marriage was defined more by customary than by legal norms. Until the emergence of secular states, marriage was formalized within the wider community, family and church institutions. With the emergence of secular states, a “civil marriage” concluded in a state institution before a registrar is known and recognized. On the territory of ex-Yugoslavia, civil marriage came under the jurisdiction of the state only in 1946. Western civilization in the Roman Empire defined marriage with special statutes and the conditions that must be met in order for the marriage to be formalized. In Roman law, as the basis of all rights, a lot is devoted to marriage and the basic conditions for the marriage union, which are still the basis of marriage norms today. The world is dominated by monogamous marriage. Heterosexual marriages are significantly less known, present, recognized and unrecognized. Marriage is an institution! Marriage is a socially customary traditional construct. A dowry marriage is an economic transaction. Underage arranged marriage is brutal violence. Other forms of marriage that occur around the world include polygamy (marriage of a man with more than one woman), polyandry (marriage of a woman with more than one man), same-sex (LGBT) marriage, trial marriage (marriage for a fixed period and under certain conditions). In some sects there are posthumous marriages and who knows what kind of marriages there are.

“Arranged marriage” is the indirect subject of this paper, and it refers to the traditional way of entering into marriages in the ethnic communities of Roma and Egyptians. In these ethnic communities, arranged marriages have persisted to this day. Arranged marriages are not only a feature of Roma and Egyptians. Not so long ago, from a century ago, even less arranged marriages were an integral part of customs in Christianity and Islam. This is confirmed in the best way by our great-grandfathers and even parents. What does arranged marriage mean? The phrase is clear and precise, it is a marriage before the wedding, which refers to the agreement-contract of the guardian parents without the knowledge and consent of the newlyweds to get married. What did it look like then and now? Well, almost the same. The parents of the groom and the bride agree on the marriage, more precisely parents of the groom “beg” the bride from the father or guardian without the consent of the girl and the boy (bride and groom). In order to enter into a “Civil Marriage”, it is necessary to fulfill several conditions that are not recognized by the “Contracted Marriage”. Those conditions are more or less the same with some specifics of the country or region in question. In order for the marriage to be valid, the following conditions must be met: 1. Free will (consent of the partner). 2. Adulthood of the partner 3. Ability of the partner to judge. 4. Absence of blood relatives of the partner. In addition to the above conditions, there are other specific ones that are regulated by the Law and Statute on Marriage. When it comes to the age of majority and consanguinity, the rules differ. “Arranged marriage” is a traditional custom by which Roma and Egyptians are recognized and distinguished from other ethnic groups. Centuries of expulsion, wars, genocide, emigration, assimilation and who knows what other pogroms, did not prevent Roma and Egyptians from practicing “Arranged Marriage” even today. Traditionally, Roma and Egyptians marry very young. Roma families live in a large multi-generational community. It is interesting and true that things have changed with the Roma, but until today, nothing important in this matter has changed. As a rule, the decision on marriage is made by the parents (guardians)

while the newlyweds are minors. The father has the main word when making a contract, if the grandparents are alive they are also asked a lot, that is, if they are not among the living, the authority belongs to the mother, uncles and aunts. According to the first principle that marriage is the free will of the newlyweds, it was violated. Another principle related to full-ladder is also ignored. The third principle is inter-correlated with the second principle, and it refers to the ability to reason. How can a minor reason when the parents have already reasoned and judged, in some cases even before birth. When arranging marriages, the parents of one and the other party take into account the social and material status of the families. Namely, the tradition, i.e. the customs of Roma-Egyptian ethnic communities is that the bride (girl) is bought. It is money or movable and immovable property. The very act of buying, regardless of the amount, puts the girl (bride) in a very unfavorable position in marriage. Literally and brutally, the girl becomes a “commodity” that has been bought. If it is bought, it can be sold and resold, mistreated, physically and mentally abused, chased away, forced to beg, steal, prostitution and other illegal acts. Contracted minor marriages without the consent of the partners with the purchase, i.e. compensation to parents (guardians) of girls is something that is most unfavorable for the female gender. Contrary to these customs are the customs that have also been practiced for a long time, the “Dowry”. Dowry is a material and monetary “severance payment” that the guardian parents on the girl’s side give to the groom. When a girl gets married, she goes to the groom’s household. As in the first case, it is about money and other movable and immovable values. The value of “Dowry” depends on the social status and material power of the girl’s relatives, primarily the parents. Dowry is an Arabic-Turkish word, but severance pay for a girl was and still is practiced in other non-Roma communities and nations. In the era of the Byzantine and Roman empires, parents also asked each other a lot, as a rule, the father’s word was the last. The problem of both forms of marriage is a minor, weak or no previous acquaintance, and therefore the consent of the newlyweds. The advantage of marrying with dowry is the guarantee that the bride is much better protected. The rules dictated that the bride personally dispose of the dowry. The larger the dowry, the more respected and protected the bride was. Regardless of beauty and purity in the Middle Ages, and even much later, a girl could not marry if she did not have a dowry. Girls without dowries were slaves, maids, hirelings, some went to monasteries and became nuns. It was a good custom of that time that richer noble families gave a contribution in order to collect dowries for poor girls to marry. Bequeathing property and establishing a foundation with the sole purpose of being used for the marriage of poor girls was practiced. Bequeathed property and the foundation was at the disposal of the church. The paradigm of both marriages is bleak, but for women, marriage with a dowry is more favorable. In addition to all the disadvantages, “Arranged marriage” implies that the bride is virgin (pure), if she is not virgin, big problems arise, the return of the bride, the return of money, scandal and shame to the bride and family follow. There are numerous reasons why “arranged marriages” are still practiced in these areas and beyond. The chronology of mental health and marriage goes back to the distant past, as well as other phenomena in nature and society change with the development of science and global civilization. It is not disputed to conclude that mental health is primary from birth to the end of life, and marriage, formal and informal, is only one period of human life.

Previous research

On the subject of mental health and underage marriages, there are numerous studies that examine the impact of underage marriages on mental health. Based on an extremely representative sample, it was

determined that on an annual basis, over twelve million girls get married before reaching the age of majority. The research confirmed a significant number of underage marriages from the LGBT population. It is about 14 transversal and one longitudinal research in the time period from 2000 to 2020. An electronic search of reference scientific works in twelve countries of the “global south” was carried out. The obtained results are fatal, and refer to; poverty, violence by an intimate partner, health problems in childbirth, alienation, isolation, contempt, humiliation and a number of other factors that are associated with the emotional stress of those who are in a minor marriage. Depression, anxiety and various phobias were the most common mental disorders. Various forms of violence, emotional stress, use and abuse of psychoactive substances have led to antisocial personality disorders. Professional and scientific analysis shows that premature (child) marriage is the main cause of disturbed mental health. The solution to the aforementioned bad situation should be sought in the wider community, which unites economic, social, psychological, educational, pedagogical and family support with one common goal, which is to prevent minor (child) marriage by force, compulsion, decree and sanctions.¹² Research into underage marriages of girls in the era of the Covid-19 pandemic is particularly interesting. This is a highly representative sample of married and unmarried girls in India. The study included underage girls who were single and married during the pandemic wave 1 (2015-2016) and pandemic wave 2 (2018-2019). In previous research on similar topics, there has been much speculation about the role of unfair gender norms, early marriage, mental health, the risk of murder and suicide, suicide, emotional, physical and sexual abuse of girls and young women, but no study has been as serious, thorough, representatively, methodologically and scientifically based conducted like this one. Determining the above relations and correlations has become especially important in the context of the Covid-19 pandemic. The results of this capital research show that the probability of the presence of depression was higher in girls who experienced some kind of abuse before marriage than in those who were not abused in any way. It was also determined that girls from countries and regions with a worse economic condition had worse mental health. Research shows that abuse affected mental health disorders, and that abuse, or “rescue” from abuse, was the main reason for early marriage. The research results say that abuse did not decrease after early marriage, on the contrary, abuse increased. Underage girls who got married during the pandemic had poor mental health, especially pronounced depression, compared to their peers who were not married or got married before the pandemic. Underage girls who were already married before the pandemic were better positioned on the mental scale than their peers who got married during the pandemic. The mental health of underage girls married in the second wave of Covid-19 was even worse compared to those married in the first wave. As expected and it has already been proven that abuse and mental health are highly correlated. Longer and more brutal abuse has a more devastating effect on mental health. Quantitative and qualitative results of disturbed mental health after (wave-1 and wave-2) are interesting, as well as the state of mental health after childbirth.¹³ In Norway, extensive and serious research was done on the topic: “The association between early marriage and mental disorder among young migrant and non-migrant women”.¹⁴ The population consisted of migrant women N=602473 chronological age 17-35 years. The marital status of the women was: married, single, minor, adult, separated, divorced and widowed. All women were monitored from 2006 to 2015. Research results show that unmarried and early married women are more prone to mental disorders compared to women who were married in time. The differences between early married and timely married women are

explained by differences in the level of education. There was no significant interaction between of the marital status of women of migrant origin. A higher level of education affects a better job and more earnings, that is, a better social-economic status, which directly reflects on independence and freedom in every respect, and therefore on better mental health. After analyzing 58 reference articles, an analysis of the impact of early marriages on the physical and mental health of minors was performed. Research was conducted in Africa and South Asia. The parameters that were monitored related to the mother’s health status, fertility and intimate partner violence. The results of the research showed that underage women give birth to more children than adult women. Research shows that minor women do not have the same health care as adults, as a rule they do not have any. Minor women experience a greater number of sexual, physical and other violence than adult women. When it comes to the use and application of various contraceptives, there are different and often conflicting opinions that are not reliably scientifically based. The conclusion follows that underage child marriages have a negative impact on physical and mental health. Child marriages are primarily disastrous for women, they are very harmful for the family and the wider social community.¹⁵ Awareness of health status, biological, physical growth and development is lower among women who give birth to children at an early age. Women-girls face a higher risk of all health problems, there are more deaths after childbirth, as well as an increased number of disabilities in newborn children. According to the indicators of the World Health Organization, the major problems are in developing countries. The situation is particularly bad-critical in the poor, primitive, underdeveloped, illiterate regions of India, Pakistan and Bangladesh. Due to early marriages, young girls do not have the ability to cope with new responsibilities, early pregnancy, pregnancy-related morbidity, which causes major physiological and psychological health problems, followed by loss of self-confidence and maintenance of a healthy marital relationship. The purpose of the study was to assess aspects of psychological disorders occurring in married young girls, along with rates of depression and withdrawal from education compared to unmarried girls of the same age. In general, a high correlation was found between the level of education and the age of marriage. The study was conducted using a multi-logic structured questionnaire where women aged 13 to 35 were included. Based on the aforementioned research, it was concluded that early marriages and numerous-frequent pregnancies are the first risk factors for mental health. A greater depressive state is more present in those who married early compared to their peers who are not married.¹⁶ The results of research in Ethiopia show that married underage girls are far more exposed to suicide than girls who have never been married.¹⁷ Similar research confirms that sexual violence by a spouse is far more prevalent among early married women compared to women who married later. It can be reliably concluded that suicides, sexual and other violence by intimate partners are far more present and brutal in the population of minor women, compared to women who are of legal age.¹⁸ A high correlation was established between a disturbed state of mental health and violence. The scope and intensity of violence is causally related to mental health.¹⁹ Numerous and extensive studies indicate that countries and regions with low standards, poor economic conditions, low or no education, poor health care, high unemployment, lead in the number of child marriages and all the problems that arise in such communities. In addition to India, Pakistan, Ethiopia, Nigeria, research on this topic was conducted in Indonesia and Malaysia.²⁰ The causes and consequences completely coincide, solutions are sought in several directions. Among other things, some countries are moving the legal age limit for entering into a marriage union from 16 to 19, passing laws on compulsory education

and gender equality, women's health care, etc. Statistics on the number of child marriages are approximate, they are large but insufficiently representative samples, which implies speculative conclusions. In the areas of Egypt, Nigeria, Indonesia and Malaysia, in addition to the evidently enormous number of child marriages, an extremely large number of missing minor girls, as well as those who are known to have disappeared but are not recorded as missing, have been recorded. Trafficking in children is a serious global problem of the big and small, the rich and the poor.

Research methodology

The Center for Roma Initiatives (CRI) in its work program, among other things, investigates and publishes the problems of the Roma and Egyptian community in Montenegro. This Community has been on the margins of world social events for centuries, so Montenegro is no exception. Research refers to the determination of social problems that are causally related to violence, education, occupation, traditional customs, arranged marriages, culture, language, music, clothing, etc. The Center for Roma Initiatives recognized the importance of this research, so it conducted extensive research on a representative sample of respondents and variables. It should be emphasized that such extensive and thorough research has not been done in the area of Montenegro and the wider region.

Sample of respondents the survey included 643 Roma and Egyptians from the territory of Montenegro. The research covers three regions; (south, center and north). The sample size was proportional to the size of the regions. It is about (quota sample). Due to high mobility, it is difficult to count and estimate the number of Roma and Egyptians. It is assumed that between 6.500 and 7.000 Roma and Egyptians live in Montenegro. In relation to the total population, the sample size in this research is over 10%, which is considered highly representative from a statistical point of view. The research was conducted on subjects of both sexes aged 14 and over.

Sample of variables the measuring instrument was a Survey, and the survey questions in the methodological sense are variable sizes (variables). The survey was conducted by clusters. Clusters were formed based on place of residence (region), gender and marital status. The total number of survey questions (variables) was 37. The questions were quantitative and qualitative. Regarding the type, the questions were (closed, semi-closed and open). The answers to the open questions were particularly interesting. The answers were sublimated by similarity and identity, and then they were classified into the corresponding clusters. In the example, we are talking about the question: "Violence and the causes of violence." Statements about the causes of violence were as follows: (tradition, alcohol, narcotics, poverty, low level of culture, jealousy, gambling, he beat me for no reason).

Research procedure and statistical methods the survey was conducted by highly educated, specially prepared and trained persons. The interviewers had direct contact with the respondents (face to face), essentially it was a classic interview. The main reason for this methodological approach is the fact that the respondents were mostly illiterate. It is important to point out that this extensive and serious research, that is, the survey, was conducted by members of the Roma and Egyptian communities. The main survey was divided into three sub-surveys that were intended to examine; 1. Socio-economic problem 2. Educational-sociological and 3. Traditional-cultural problem. In accordance with the subject, problem and goal of the research, classical and neo-classical statistical methods and tests were applied. In the first and most difficult step, the answers

were grouped, where the "Content Analysis" method was applied in order to form characteristic groups, according to the characteristic answers, so the groups (clusters) were formed later (a posteriori). After the obtained clusters, frequency distribution tables were formed. Statistical frequency distribution tables contain absolute and relative values, as well as corresponding absolute and relative cumulative values. In order to determine the differences between the views on an issue, the Chi-square test (Chi-square 2x2) was applied. The answer to the question "Is there a statistically significant difference in the age at marriage" was applied with a t-test for large independent samples. As you can see, the analyses, discussions, comments and conclusions are based on relevant scientific methodology and exact statistical indicators.

Results and discussion

National structure of respondents On the total sample of both sexes, N=643, the national structure of the respondents was accurately and precisely presented, Table 1. As you can see, there were 398 or 61.9% of Roma, and 203 or 31.6% of Egyptians, for a total of 601 or 93.5%. Followed by Muslims 2.8% and Albanians 1.7%, 2% did not declare. The percentage of 93.5% or 601 unequivocally says that Roma and Egyptians did not succumb to assimilation, on the contrary. Based on statistical indicators that are absolutely correct, no one declared that he was a Montenegrin, Serb or Croat. According to this research, 80% are married and cohabiting, 17% are divorced, and only 3% are single and not married. There are extremely few unmarried and unmarried Roma and Egyptians, Table 2. Table 3 shows the statistical difference in relation to gender and marital status. (Yates corrected Chi-square=11.44, p=.00). The value of the Chi² test reliably and unequivocally shows and shows that there are statistically significant differences between the sexes in terms of marital status. There are more women than men in marriage and cohabitation.

Table 1 Nationality of all respondents

Modalities	Freq	Perc	Valid	Cum.
Not declared	13	2.0	2.0	2.0
Roma	398	61.9	61.9	63.9
Egyptian	203	31.6	31.6	95.5
Muslim	18	2.8	2.8	98.3
Albania	11	1.7	1.7	100
Total	643	100	100	-

Table 2 Marital status of all respondents

Modalities	Freq	Perc	Valid
Married-married	293	45.6	45.6
Extramarital union	223	34.7	34.7
Divorced	106	16.5	16.5
Unmarried-unmarried	21	3.3	3.3
Total	643	100	100

Table 3 Married-married and common-law union

Chi-square 2x2	Men	Wome	Freq
Married-married	123	170	293
Percent of total	23.83	32.94	56.78
Extramarital union	128	95	223
Percent of total	24.80	18.41	43.21
Column totals	251	265	516
Percent of total	48.64	51.35	
Chi-square (df=1)	12.05	p= .00	
V-square (df=1)	12.03	p= .00	
Yates corrected Chi-squ	11.44	p= .00	
Phi-square	.023		
McNemar Chi-squ (A/D)	3.34	p= .06	
Chi-square (B/C)	5.64	p= .01	

Table 4 shows the differences by gender based on the criteria divorced single-single. (Yates corrected Chi-square=5.54, p=.01). As you can see, there are significantly more divorced men than divorced women, so it can be concluded that women are more loyal, faithful and care more about preserving their marriage and family than men.

Table 4 Divorced and single-single

Chi-square 2x2	Men	Wome	Freq
Divorced-divorced	63	43	106
Percent of total	49.60	33.85	83.46
Unmarried-unmarried	6	15	21
Percent of total	4.72	11.81	16.53
Column totals	69	58	127
Percent of total	54.33	45.66	
Chi-square (df=1)	6.73	p= .00	
V-square (df=1)	6.68	p= .00	
Yates corrected Chi-square	5.54	p= .01	
Phi-square	.052		
Fisher exact p, one-tailed		p= .00	
two-tailed		p= .01	
McNemar Chi-square (A/D)	28.32	p= .00	
Chi-square (B/C)	26.45	p= .00	

According to this research, the average age of men who get married is 18.39, and women 16.47. The difference between arithmetic means is 1.92 years, which is statistically significant ($t=3.92$, Sig.<.00). As you can see, the youngest female person who got married was only 12, and the male was 13, Table 5.

Table 5 Age of respondents at the time of marriage

Gender	Men	Women
Mean (arithmetic mean)	18.39	16.47
Std. Deviation	3.19	3.35
Minimum	13	12
Maximum	32	37
Std. Error	.24	.25

- There is a statistically significant difference in the average age between men and women ($t=3.92$, Sig.<.00).

The problem is that this is not a single case, it is about minor arranged marriages which are the subject, problem and goal of this research. Since the Roma do not have their own state, they do not care much about what is written in the law on marriage, just as the State does not care much about the Roma who get married illegally. Roma traditional customs are above the law. The marriage is not concluded before the registrar, but traditionally in accordance with the agreement of the parents of the bride and groom, which is verified by the "Old Council". There are many reasons for getting married, the first ones are; customs, that's what the parents decided, coercion-necessity, the imperative of virginity of the young, economic reasons, more or less all together.

Forced marriage on the question of whether there was coercion when entering into a marriage union, the results show that coercion was experienced by both sexes, and as expected, significantly more coercion was experienced by the female population. The answers of the surveyed women were more than stressful and extremely honest, here are some... ("I had to get married so that my parents would repay the debt, he stole me, my father beat me, they married me in order to buy a bride with the money they got and thus marry my brother, if you don't want to get married, you're a lesbian, don't embarrass your family", etc.). We should not ignore the great violence against the male gender. The fact that these are children who, upon entering into marriage, have to leave their childhood, growing up and started education is especially inhumane and disastrous. The first entry into the marriage union is exclusively contracted and arranged by the parents or respected members of the immediate family. It is about "arranged marriages", where traditionally the girl is bought (money is allocated). The amount of money allocated depends on the reputation and financial condition of one and the other family, normally also the physical appearance of the girl. The question "Was the money allocated and how much" a large number of answers were vague like a little and a lot. Little related to the amount below 100 euros. In some cases, a liter of brandy was enough. A lot related to amounts over 10.000 euros, Table 6.

Table 6 Money set aside for the purchase of a bride

Mean (arithmetic mean)	2556.30 €
Std. Deviation	1644.54 €
Minimum	100 €
Maximum	15.000 €

In One bizarre response read; "We gave 9 horses for the bride". It looks like a joke, but it is the truth based on a serious interviewer and an accurate statement. The key reason for early, premature marriage is the traditional custom that the bride must be virgin. If the bride is not innocent (pure), big problems arise (fuss). The bride returns to her parents, the money is returned, etc. What does not fit into the existing standards, customs and norms is that in a large number of cases the newlyweds have never even seen each other before getting married, if they did see each other they did not meet. The remark that it is not good, and that marriages between minors are illegal, the answers are categorically unequivocal and explained as follows... ("You get married according to the law, so you have more divorces than us Gypsies. We entered into marriage at 17 and you at 37, You by law, We by law, You have more apartments and houses than We have shacks, but We have more children that we love no less than you love yours")...In the quote, We are the respondents are Roma, and you are all others who do not belong to the Roma community. The question arises as to what is better and what is worse. Where do illegal minor marriages under 18 lead, and where do legal ones over 38 lead? It is stupid to argue and discuss the fate of children whose "parents are children" and children whose "parents are old".

To keep or abandon traditional customs whether to keep or reject traditional customs is a separate chapter, a story for film and theater, a topic for psychologists, sociologists, political scientists, futurologists, a topic for geographers and demographers, a topic for believers and nonbelievers. The answers offered to this question were dichotomous (Yes or No). Comments and explanations say more than statistics. Romani and Egyptian women think that traditional customs are rigid and destructive for women in every way, starting with arranged marriages for minors, the position of women before and after marriage. After marriage comes rejection, physical, psychological, sexual and any other abuse. When asked if the women sought protection from the police, a number of women did not seek protection from the police, but ran back to their parents, and were returned again with the promise that things would get better. After returning, as a rule, it was even worse. Women who sought protection from the authorities fared even worse. The answers of the authorities were, no problem, we will react, up to completely inappropriate, rigid answers and comments, e.g. "Who will deal with you Gypsies?" We have other things to do and problems to deal with. We cannot deal with our women"... In cases where the competent institutions really reacted, the reactions were even more brutal, beatings, threats, physical humiliation, psychological, sexual violence and abuse. When asked, "Do you know about a safe house." Roma women answer with the question What is a safe house? No matter how safe the house is, only beatings are safe for us women. Question, "Keep or reject traditional customs" Both sexes believe that traditional customs about marriage should be changed. The results are shown in Tables 7&8.

Table 7 Whether traditional customs should be changed

Gender	Men	Women
Yes	138	75
No	59	28
Total	197	103

Table 8 Differences in attitudes between the sexes

Chi-square 2x2	Men	Wome	Freq
That customs should be changed	138	75	213
Percent of total	46	25	71
No customs should be changed	59	28	87
Percent of total	19.66	9.33	29.00
Column totals	197	103	300
Percent of total	65.66	34.33	
Chi-square (df=1)	.25	p= .61	
V-square (df=1)	.25	p= .61	
Yates corrected Chi-square	.13	p= .71	
Phi-square	.00		
Fisher exact p, one-tailed		p= .35	
two-tailed		p= .68	
McNemar Chi-square (A/D)	71.57	p= .00	
Chi-square (B/C)	1.68	p= .19	

(McNemar chi-square, A/D =71.57, p=.00).

Attention is drawn to the large number of respondents of one and the other gender who did not express themselves on this question or were undecided between the answers Yes and No. (McNemar chi-square, A/D =71.57, p=.00). Attention is drawn to the large number of respondents of one and the other gender who did not express themselves on this question or were undecided between the answers Yes and No. There were 68% of such in the female population, and

38% in the male. These indicators imply the conclusion that women are frightened to the point that they are no longer allowed to express their position on this issue. It is a chronic phobia as a result of various types of violence. Extreme comments were..."Customs should not be changed, customs are good, do not praise them for anything. You keep Your traditions and customs, don't interfere with ours"... Such and similar comments that customs should not be changed were mostly made by men. In a large number of comments, women's attitudes were contradictory, they consider themselves a classic commodity that was bought on the market of supply and demand. The "owners" (husbands) can beat them, rape them, force them out of the house to beg, steal, and when they get the money, they have to hand it over to the principal. Since a woman is bought, traditional customs say that a woman can be sold and resold like any other commodity.

Violence and causes of violence Roma and Egyptian women answered this question. The statements about the causes of violence were as follows: (tradition, alcohol, narcotics, poverty, low level of culture, jealousy, gambling, I don't know the reason, he beat me for no reason). According to the statistics, Table 9. The results are quite unexpected, in the first place is tradition 32.3%, (alcohol, drugs, gambling, jealousy) 25.8%, alcohol 18.8%, alcohol and poverty 8.6%, alcohol and tradition 8.1%, poverty 6.4%. It should be noted that a large number of women cited several reasons, with three dominating. The number of cases where the reasons for violence are (alcohol, narcotics, low level of education, gambling, jealousy, violence for no reason) amounts to 25.8%. The obtained statistical data confirm in the best way that violence (beating) of women with or without reason is a tradition of the Roma-Egyptian community.

Table 9 Reasons for domestic violence

Women	Freq	Perc	Valid	Cum.
Tradition	60	18.6	32.3	32.3
Alcohol, drugs, gambling, jealousy, lack of education	48	14.9	25.8	58.1
Alcohol	35	10.8	18.8	76.9
Alcohol and poverty	16	5.0	8.6	85.5
Alcohol and tradition	15	4.6	8.1	93.6
Poverty	12	3.7	6.4	100
Total	186	57.6	100	
Miss System	137	42.4		
Total	323	100		

Poverty and alcohol were expected to be the main causes of violence. According to this research, alcohol yes, but poverty clearly not. Maybe latently it is. According to previous formal and informal research, poverty, alcohol and violence go hand in hand. The women understood and understood what we were asking them. There is no doubt that it is about tradition. Roma men traditionally show their masculinity towards women by beating them, with an occasion or an occasion, just enough to know who is asking and who is the head of the family. Roma thugs reply that it's normal, that there's nothing terrible about it. ("listen godfather, that's how our fathers and grandfathers worked"). According to statistics, alcohol in combination with other causes is in second place. A deeper analysis shows that the three causes of violence are intercorrelated and constitute a single factor of violence. If Table 9 is analyzed more carefully, it can be noticed that 137 or 42.4% of women did not answer this question, which implies that a huge number of women were not allowed to say that violence exists precisely because of violence. Women of the Roma and Egyptian communities are traditionally raised and prepared to accept violence

as something normal. Some have been indoctrinated to such an extent that they even “boast” that they were beaten with or without reason. The reliable determination of the relevant factors of violence implies serious, extensive and thorough research, where the existing Survey would be revised, and then subjected to statistical verification in order to determine metrics that primarily relate to the validity, reliability and discriminativeness of the measuring instrument.

Attitudes towards violence Research confirms that violence exists and is recognized by both sexes. Attitudes towards violence are shown in Tables 10–14. The question about violence contains four modalities:

- 1) Violence is acceptable in all circumstances.
- 2) Violence is acceptable in certain circumstances.
- 3) Violence is unacceptable but should not be sanctioned.
- 4) Violence is unacceptable and should be sanctioned.

Table 10 Is there any kind of coercion during marriage

Men	Freq	Perc	Valid Perc.	Cum.
Yes	58	18.1	39.5	39.5
No	89	27.8	60.5	100.
Total	147	45.9	100.	
Miss System	173	54.1		
Total	320	100		

Table 11 Is there any kind of coercion during marriage

Women	Freq	Perc	Valid Perc.	Cum.Per.
Yes	32	9.9	50.0	50.0
No	32	9.9	50.0	100
Total	64	19.8	100	
System	259	80.2		
Total	323	100		

Table 12 Differences in attitudes between Men and Women

Chi-square 2x2	Men	Wom	Freq
Yes, there was coercion during the marriage	58	32	90
Percent of total	27.48	15.16	42.65
No, there was no coercion during the marriage	89	32	121
Percent of total	42.18	15.16	57.34
Column totals	147	64	211
Percent of total	69.66	30.33	
Chi-square (df=1)	2.03	p= .15	
V-square (df=1)	2.02	p= .15	
Yates corrected Chi-square	1.62	p= .20	
Phi-square	.00		
Fisher exact p, one-tailed		p= .10	
two-tailed		p= .17	
McNemar Chi-square (A/D)	6.94	p= .00	
Chi-square (B/C)	25.92	p= .00	

Table 13 Attitude towards domestic violence Men

Modalities	Freq	Perc	Valid
Violence is acceptable in all circumstances	17	5.3	8.4
Violence is acceptable under certain circumstances	66	20.6	32.5
Violence is unacceptable, But it should not be sanctioned	56	17.5	27.6
Violence is unacceptable and should be sanctioned	64	20.0	31.5
Total	203	63.4	100
Miss System	117	36.6	
Total	320	100	

Table 14 Attitude towards domestic violence Women

Modalitis	Feq	Perc	Valid
Violence is acceptable in all circumstances	32	9.9	12.7
Violence is acceptable under certain circumstances	66	20.4	26.3
Violence is unacceptable, but it should not be sanctioned	24	7.4	9.6
Violence is unacceptable and should be sanctioned	129	39.9	51.4
Total	251	77.7	100
Miss System	72	22.3	
Tot	323	100	

As you can see, a surprisingly large number of women accept violence as something completely normal and in line with tradition. It is evident that girls traditionally prepare before marriage and know what awaits them in marriage.

The aforementioned statement is confirmed by statistical indicators, i.e. answers that violence is acceptable in all circumstances and violence is acceptable in certain circumstances. As expected, men are more comfortable with violence and that nothing needs to be changed. However, there is a significant difference in attitudes to the questions “Violence is unacceptable and should be sanctioned” and “Violence is unacceptable but should not be sanctioned”. Differences in attitudes between men and women are statistically significant, Tables 15&16.

Table 15 Differences in attitudes between Men and Women

Chi-square 2x2	Mean	Wom	Freq
Violence is acceptable in all circumstances	17	32	49
Percent of total	9.39	17.68	27.07
Violence is acceptable under certain circumstances	66	66	132
Percent of total	36.46	36.46	72.92
Column totals	83	98	181
Percent of total	45.85	54.14	
Chi-square (df=1)	3.37	p= .06	
V-square (df=1)	3.35	p= .06	
Yates corrected Chi-square	2.78	p= .09	
Phi-square	.018		
Fisher exact p, one-tailed		p= .04	
two-tailed		p= .09	
McNemar Chi-square (A/D)	27.76	p= .00	
Chi-square (B/C)	11.11	p= .00	

Table 16 Differences in attitudes between Men and Women

Chi-square 2x2	Men	Wom	Freq
Violence is unacceptable and should be sanctioned	64	129	193
Percent of total	23.44	47.25	70.7
Violence is unacceptable, but it should not be sanctioned	56	24	80
Percent of total	20.51	8.79	29.3
Column totals	120	153	273
Percent of total	43.95	56.04	
Chi-square (df=1)	31.16	p= .00	
V-square (df=1)	31.04	p= .00	
Yates corrected Chi-square	29.68	p= .00	
Phi-square	.11		
Fisher exact p, one-tailed		p= .00	
two-tailed		p= .00	
McNemar Chi-square (A/D)	17,28	p= .00	
Chi-square (B/C)	28,02	p= .00	

It is important to point out that the answer to the question about violence was not given by 117 or 36.6% of men and 72 or 22.3% of women, Tables 13&14. The results are expected. To note that women in the majority found the strength and courage to speak out against violence, and that violence should be sanctioned. As can be seen in the relative values, the ratio is 36.6% to 22.3%. See Tables 15&16. It is assumed that men who refrained from answering this question intimately support violence in some form, unlike women who have the opposite attitude. Women's fear of violence is immeasurably great. You should be careful what to say, it is better and smarter to keep silent about the answer to this question. Experience shows that if the perpetrators are not adequately sanctioned, as a rule, the violence is repeated, multiplied and increased.

Any solutions? Tradition is a miracle! Tradition is not easy to change! It is difficult to be specific and explicit about what to do, where and how to proceed. Centuries of experience confirm that the survival of a nation and ethnic community depends on several factors. Language, ethnicity and traditional customs come first. Arriving in new areas, Roma and Egyptians partially accepted the religion of the majority people, and they kept authentic traditional customs or adapted them to the culture of the domiciled majority. St. George's Day is celebrated by Roma of all religions. Roma do not have their own state, but Roma have Roma traditions, customs, Roma language, anthem and flag. They rightly say that the world is theirs and that they are citizens of the world. Roma do not fight for space, borders and boundaries. They never went to war except when they had to. Roma are not racist, fascist and genocidal, but they have been victims of racism, fascism and genocide for centuries. Serious analysis, formal and informal statistics show that Roma have preserved traditional customs and language, that is, traditional customs and language have been preserved by Roma. According to this research, Roma and Egyptians, especially women, in the territory of Montenegro are mostly illiterate or modestly literate, but they are fully aware that education is the only solution. It is common knowledge that Roma children suffer violence at school from non-Roma peers, and at home from parents and guardians. Family is the first and permanent support of children, unfortunately Roma children see, experience and survive family violence every day. From home to school, from school to home, wherever they go violence follows them. With tears in their eyes, trembling voices and suffering looks, the confessions of the women of the Roma and Egyptian communities are stressful. With the

help of the police and coercion, it is impossible to prevent arranged minor marriages, it only causes additional animosity and resistance towards the current government. The reason that Roma children leave school at the age of 12 and 13 is not only tradition, getting married, but poverty, unequal position in the family, community, environment and school. Teachers-educators believe that they should work with illiterate parents as much as with children. In general, Roma children are extremely gifted, bright, bright, resourceful, but they are in an unequal position. In older classes, the language barrier decreases, but other problems arise. Parents, especially female children, persuade and force them to give up further education. Most children in the older classes do not have a language barrier, they love school, many are socialized, they perceive the importance and importance of school better than their parents. Huge credit for such positive trends belongs to the teachers who directly and indirectly work with this population on a daily basis. Parents' opinion is that the State should provide textbooks and other necessities such as accommodation, clothing and food.

The Roma should not be forced to give up the Roma language, traditions and customs. True, the key problem is arranged marriages of minors. This problem cannot be solved overnight by decree, regulation, coercion and policing. Violence is not solved by violence. The Roma community, especially the children, should be fully integrated with the rest of the majority population. It is about non-violent integration, not segregation. The opinion of parents of Roma and Egyptian children on how to overcome existing problems is fully supported by pedagogues and teachers at the school.

Conclusion

The problem, subject and goal of this research is the cause-and-effect relationship between mental health and child marriage. The research was conducted on the population of Roma and Egyptians from the territory of Montenegro. In a representative sample of both sexes, the assumptions that domestic violence still dominates in these ethnic communities were confirmed. It was established that marriages of minor children are present in the vast majority of Roma-Egyptian communities, de facto civil marriage does not exist. The average age of girls at the time of marriage was 16.47 years, and of men 18.39 years. According to this research, the youngest girls were only 12 years old when they got married, and men were 13 years old. Child marriage is a form of violence against violence. Physical, sexual, emotional-verbal violence, as well as kidnapping, theft, sale and resale of children were examined. The primary goals of this research were to determine the causes, types and consequences of violence on mental health in the Roma and Egyptian communities. Based on the obtained results, it can be concluded that, without exception, men's violence against women was present in some form. The causes of violence are numerous, and the first latent factor is early marriage (child marriage). This factor is saturated with facts based on women's statements. It is violence without reason, low education, alcohol, psychoactive substances, gambling and poverty. It is particularly interesting that poverty and jealousy are very rare reasons for violence. Some women's attitudes towards violence are surprising. "Violence in all circumstances and violence in certain circumstances" is supported by 26.3% of women. Men were even more passionate advocates of violence, as many as 40.9% of men believe that violence is acceptable in all circumstances and in certain circumstances. It is indicative that 22.3% of women and 36.6% of men did not express their opinion on this issue. It is realistic to assume that women were not allowed to express themselves on this issue due to fear of repeated violence, and men due to fear, that is, sanctions from competent institutions. Based on this research, it can

be concluded that “arranged marriages” and domestic violence are not the past, but an everyday reality. It has been proven that violence, especially long-term violence against minors, has an extremely negative effect on mental health. Factors that influence and encourage violence are; early arranged (child) marriages that generate poor social conditions, a large number of family members, unemployment, small and substandard apartments, low education, rejection from family and domicile community. In general, the results of this research coincide with research.^{21–26}

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None.

Conflicts of interest

The author declares that there are no conflicts of interest.

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