

## REPRESENTATION OF ARRANGE MARRIAGES IN SONIAH KAMAL UNMARRIAGEABLE PRIDE AND PREJUDICE

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### ABSTRACT

This research work has examined and explored the representation of arranged marriages of women in Soniah Kamal, novel Unmarriageable by using the theoretical framework of Kate Millet's radical feminism. This theoretical framework sees that the patriarchal culture is fundamentally responsible for the oppression of women in Pakistani society. The present study by employing the text analysis method has explored that women in Pakistani society are marginalized and oppressed as they are forced for early marriages. This deprives them of the basic right of education. The protagonist sister Jane, suffers from the woes of early marriages which resists her social, mental and educational development. Alys the protagonist remains pragmatic while observing her sister woes after her marriage. Early marriages resist social mobility of women. Soniah retells the story of Pride and Prejudice by Jane Austen by giving voice to the hopes, frustration and fears of women. Females are deeply marginalized by the patriarchal social system and are torn between mental disorder and traditional norms. Their endeavor to challenge social laws and get rid of the conventional rules of Pakistani society proves self-destructive. Gender inequality, lack of educational rights, political and domestic oppression is the root causes of women woes in the current social context. Early marriages disrupt their education and damage their dreams, social mobility and security. Resultantly, Alys tries to disengage herself from early marriage and in turn, resort to completion of her education towards successful life. The implication is that early marriages are hindrance to women development in society.

**Keywords:** Patriarchy, Radical Feminism, Marginalization, Suppression.

### INTRODUCTION

Feminism is about all genders having equal rights and opportunities. According to Deborah Madsen (2000) "Feminism deals with women and their status in society and asks questions about oppression, consciousness and gender". The liberal feminism rose in the seventeenth centuries. Liberalism gives intensity for the equality rights in every field or provides them equal opportunity, independent and free to Abstract: This research work has examined and explored the representation of women in Soniah Kamal, novel Unmarriageable by using the theoretical framework of Kate Millet's radical feminism. This theoretical framework sees that

the patriarchal culture is fundamentally responsible for the oppression of women in Pakistani society. The present study by employing the text analysis method has explored that women in Pakistani society are marginalized and oppressed as they are forced for early marriages. This deprives them of the basic right of education. The protagonist sister Jane, who despite being born in an educated family suffers from the woes of early marriages which eventually becomes a barrier in her mental health, social life as well as her in her educational development. Though Alys the protagonist takes her sister as a life lesson and stand firm for her

rights, by observing her sister's woes after her marriage. Early marriages resist social mobility of women in society. Soniah Kamal retells by strain and reflecting the story of *Pride and Prejudice* by Jane Austen by giving voice to the hopes, frustration and fears of Pakistani Women. In Pakistani society females are deeply marginalized by the patriarchal social system, crushed and scrambled between mental disorder and traditional norms. Their striving hard, as much as possible, to challenge social laws and get rid of the conventional rules of Pakistani society proves self-destructive. Facing discrimination based on gender, lack of educational rights, political and domestic oppression are some of the root causes of women woes in the current social context. Early marriages disrupt their education and damage their dreams, social mobility and security. Resultantly, Alys tends to make a difference by not surrendering herself to an imposed of early marriage and in turn, resort to completion of her education towards successful life. The implication is that early marriages are one of the main obstructions to women development in society.

### **Arranged Marriages**

Admittedly, this book takes the route of the extreme in showing how horrible arranged marriages can be. "It is a truth universally acknowledged that a girl can go from pauper to princess or princess to pauper in the mere seconds it takes for her to accept a proposal."

As someone who's been happily married through the same arranged route, I can say that not all of them are horrible and vicious. A million examples exist around me which refute the statement that all arranged marriages are deadly, but that still doesn't deny the fact that the opposite of an arranged marriage is viewed with horror and derision, and in some cases as a reasonable cause of murder. Those who dare to marry for love may not always end up killed, but there's still the societal stigma to face, having to contend with your parents' disappointment, and the oft-quoted criticism of a marriage made for love: 'if things go wrong, who will you blame but yourself?' The logic being, of course, that in an arranged marriage you'll still be miserable if it doesn't work out, but at least you'll have the savage satisfaction of saying that your misery was other people's doing.

it's important to talk about the kind of horrors that some arranged marriages can cause in small villages

in Pakistan. But as a reader of international fiction, I worry about what the non-Pakistani reader takes away about our country from this novel: do they believe all Pakistanis are intolerant of love marriages and willing to drug girls into saying yes? And in continuing this conversation, isn't it upon the reader to not expect a book to represent everything about a country, in all of its complexities and contradictions? Is the author to blame if our country is not publishing enough fiction to represent all the different ways of living in Pakistan there are?

And even more: does this book do a good job in representing how helpless girls can be in the face of overwhelming sexism and patriarchy? Or is its heroine a weak character, resigned to her status until the hero swoops in to save her? Is Naila naïve and poorly drawn, or does she represent innocence and a hope that things will get better? Does the short page length keep the reader hooked, or is it a disservice to not give more depth and time to such an important topic?

All these questions and more are worth discussing, but I think what's most important is that a book like this exists in the first place. While arranged marriage versus love marriage is a pretty old argument which has been rehashed countless times, some aspects of it – the complete lack of agency girls can have in these situations, for example – are still significant because things like honour killing still exist.

Life is full of sadness. It's part of being a woman. Our lives are lived for the sake of others. Our happiness is never factored in.

"It was a truth universally acknowledged, Alys suddenly thought with a smile, that people enter our lives in order to recommend reads."

Our protagonist friend Sherry in this story is, a Pakistani teenager in her last year of high school – good lord – who is part of a very conventionally desi household. She has lessons, and so on. But these are injustices most desi girls learn to swallow because that's just the way things suffered her, Sherry her arranged engagement with cousin make her upset because she wait fifteen years then her cousin came from foreign with wife and kids.

She hate from arranged marriages keeping secrets as her cousin kept from her. But how can Alys explain but she see the world a little differently and my way of looking at the world isn't bad, not if it means in this world every arrange marriage is as found as depress for her it was dream someone she loves,

someone who makes her completely and unbelievably happy?

"They say blood is thicker than water. I say to hell with that. If blood mistreats you, better water. And if friends prove false, no matter, find better or be alone and be your own best friend."

(Sonia Kamal)

.This particular aspect of the story felt very true to life, because most Pakistani parents are like this. I say most, because there is great variation amongst the types, of course. Some might not care at all, or might actually encourage their children to find their potential partners, while others are ready to kill their own children who dare to fall in love without parental permission.

You can choose what you want to be when you grow up, the types of shoes you want to buy, how long you want your hair to be. But your husband, that's different. We choose your husband for you.

### **Arranged Marriage expectations**

This obsession with marriage might seem weird to a person who hasn't grown up in this culture, but in desi communities or Islamic ones (and the crisscross between these two is too tangled up to properly make clear, even to our own communities) marriage is seen as a representation of community, of good will. A marriage doesn't only bring the bride and groom together but also their families. Joint living systems encourage more than two people to have stakes in the marriage, with elders considering it their responsibility to solve disputes, and daughters seen as representations of the family honour. In such settings, it is the right of the elders to choose who will marry whom amongst the young, since the young are considered too naïve and inexperienced to make such a decision on their own. Questioning this system isn't encouraged.

"My parents knew it was a good match, and they were right. You've seen others, your third cousin Roohi, who chose not to listen. Look at her now, divorced with young children. Her parents can't even leave their home without hanging their heads in shame. Who wants to marry her now?"

I repeat again, this is not true for all families. I know people personally who fell in love, introduced their parents to their respective choices, and are happily married now. I know people whose marriage arranged by their elders fell apart. All these various digressions show that it is the people in the marriage

who ultimately matter. But the idea that love marriages end in ruin and unhappiness while arranged marriages lead to ultimate bliss is too strongly entrenched in the Pakistani mindset for it to be shaken by a few youthful ideas.

Alys and her students also believe that things between them can work out. Unfortunately for the reader, this young relationship isn't as strong as one could hope. I never shipped these two, and neither did I feel the passion and excitement .

### **Love marriage**

Alys decision to fall in love with or marry whoever she likes is a representation of her disobeying her parent's complete authority over her, which is the one thing some families cannot stand. Parental control, a girl's submissiveness, her lack of interest in her own sexual activity, exhibiting no desires, all these things are tightly bound within the circles of honour. Of course, this is not only the case in Pakistani society but in traditional family norms all over the world, but it is true that we have lesser tolerance for when these circles of honour are broken.

"Real happiness in marriage seems a matter of chance. You can marry a seemingly perfect person and they can transform before your eyes into imperfection, or you can marry a flawed person and they can become someone you actually like, and therefore flawless. The key point being that, for better or for worse, no one remains the same."

Pakistani culture

Honour killings – known locally as Karo Kari and which anywhere else would be called plain murder – have their name for a reason. In cases repeated again and again and again, we find that women who dare to disobey traditional norms or who attempt to control their own destiny in sexuality, love, and marriage are rejected and killed in brutal ways. In many cases the killer(s) stand unapologetic and even proud, saying that the women's death is what has restored honour to her family.

"Tinkle's own children barely qualified for even qabool shakal, acceptable-looking."

While Alys students 's story never steers that far, it still falls uncomfortably close to the fault line of such a mentality. Her parents, who see what they are doing as ultimately good for their daughter, take her to Pakistan with the sole focus of getting her married off.

### **Early marriages**

There, Alys students shown to a various number of families with prospective bachelors without her consent or even awareness. Once she finds out, her attempts to escape are thwarted, resulting in physical violence, being drugged and forced into a marriage, and then onto the villainy of horrible in-laws, marital rape, and an unwanted pregnancy.

What it all comes down to, in the end, is in the degree of consent of both the parties involved. In the real life situations I have seen, parents are the ones who pick their children's prospective others, but then these children have the agency to meet these people and talk to them. These kids had the right to say no, and they exercised it, and so what we are witnessing in this book is a subset of the arranged marriage formula which we can call the forced marriage. Unfortunately for us, how this book fails is in showing Naila's arranged marriage, one which has been thoroughly and completely forced, as the only type of arranged marriage this is. What would have made this story remarkable, and much more balanced, is an example of a marriage that was arranged, but that was also happy.

When the characters depicted as good do nothing more than accept the system, it makes the situation appear all the more unfair. Unfortunately, such a thing happening would be pretty common in Pakistan, where even those who mean well are unable to understand how such an entrenched system of patriarchy can be fought against.

In a book that depicts any and every character as being ruthless when it comes to support for arranged marriages, it would have been nice to see people representing the opposite end of the spectrum. The only proponents of the love marriage, Saif's parents, barely appear for half a page, and are rushed through quickly. In fact, almost all the characters in this book rest solidly on the negative side of the misogyny scale. Not even one major character, with the sole exception of Saif, who's in it for his own interest, believes that what has happened to Naila is wrong. Within this book of one-dimensional characters, it is ironically Naila's husband who proves to be the most complex.

Alys students of fsc has been forced into her marriage, he is both upset at her lack of response to his presence, and eager to please Naila in any way he can. In Pakistan, sons are the apples of their mother's eyes, and for most mothers it is their daughter-in-

law's rightful place to worship the ground their husbands walk upon.

### **Analysis**

The feminist believe that democracy is naturally adaptable to equality for the women and men. Every human being is created with the same rights and every woman must have the same opportunity in developing their future and decisions. Liberal feminism is trying to make women and men equal. (65148, 2016). Soniah Kamal, the Author Soniah Kamal is a Pakistani- American writer. She was born in Karachi, Pakistan and lived in England and Saudi Arabia. She is the author of the two novels, An Isolated Incident (2014) and Unmarriageable (2019). Soniah Kamal is an award-winning novelist, essayist and public speaker. Sonia Kamal in this artistic piece of work highlights the fact that women in 21st century are facing the same patriarchal culture and same problems in Pakistan as the heroines of Jane Austen faced in the in early 18th century. The novel Unmarriageable Pride and Prejudice in Pakistan is simply a retelling of Austen's Pride and Prejudice in the current Pakistani context. The setting of this novel is Lahore and Dilip Abad which is a small town in Pakistan. It highlights the problems of the traditional Pakistani society which women are facing even in the 21st century. This study will enlighten us with the social problems of Pakistani society. The story starts off with Alys Binat, second of the Binat daughters. She is a literature teacher. Alys Binat, an English literature teacher in an exclusive school, is 31 years old and very happily unmarried. Living in a small Pakistani town where, for women, marriage is the ultimate goal, her mother feels it is her life's duty to ensure all five of her daughters are well-married, including Alys. When an invitation to the wedding of the season arrives, Mrs. Pinkie Binat is overjoyed at the prospect of her daughters meeting so many men. Indeed, it does seem as if fate is smiling upon them as eldest, Jena, soon attracts the attention of Mr. Fahad "Bungles" Bingla, a most eligible bachelor. She is presented as an independent women, one who believes in writing a part of her own destiny, carving her fate as per her own ways in life, thus being financially independent, Alys have strong opinions against marriage as she reckons the idea of marriage having the only way for a woman to survive in society. Currently she is teaching the novel Pride and Prejudice to her class. Unfortunately, she

teaches in a school where girls learn to be proper women and prepare them to be proper typical housewives in future. Many of her students get married before they complete their 12th grade. Alys (short for Alysba) is often admonished by the school principal for her independent, bold school of thoughts and is also being judged as well as lambasted by being looked down upon for her humble background. In addition to this the author gives us a detailed background of Binat family. The Binats were rich at one time. Their businesses were flourishing and they travelled the world. Before coming to Pakistan, they used to live in Saudi Arabia and used to spend holidays in USA and UK, study in international schools with multicultural people and had good exposure to the world. Alys' father was betrayed by his own brother, who in his absence transferred all businesses and properties to his name and left them with nothing. This resulted in serious losses to international leg of the business as well and they had no option left but to close it down and come back to Pakistan. When they arrived in Pakistan, they were told to fend for themselves and were graciously given a neglected, forlorn residential property in Dilipabad. Alys' father was an honorable kind man, backstabbed, disowned by his own bother, after which he took his family and settled in Dilipabad 10 years ago. His wife was an intelligent and supporting lady who gracefully managed her family consisting of her husband and five daughters and a household on her very own self. Jena is the elder sister of Alyshba and is 32 while Alys is 30, looking these sisters getting aged, their mother is worried is on a solo mission i-e; to get them married to well settled, rich families with excellent lineage. When an invitation arrives to them for the most happening wedding of the season, Lady Binat is sure that this wedding will help them land suitors for her daughters. So, she sets upon herself to prepare for the wedding by making new dresses. This would put a massive dent on their monthly budget so it was agreed that dresses shall be customized by their tailor and imitation jewelry shall be bought from a trusted jeweler in Dilipabad. At the wedding, Binat sisters looked epitome of beauty and elegance in their non-designer clothes and Jena the eldest one managed to grab the interest of a wealthy bachelor, Fahad Bingla, famously known as Bungles. But as expected, his sisters Hammy and Sammy were ultimate snobs who looked down upon Dilipabad and its residents and were upset over

Bungles' interest in Binat sister. At this wedding, we are also introduced to Valentine Darsee, who takes an instant dislike towards Binat family and the feeling is likewise at Alys's end as well. Unfortunately, Darsee has fallen for Alys. When they are brought together again at his aunt's estate in Lahore, he is compelled to propose marriage to Alys who, cognizant of the hurt he has caused her sister, rudely rejects him. When Darsee presses her for an explanation, Alys not only offers the hurt he has brought upon Jena, but the way in which he swindled his first cousin, Mr. Wickaam. The whole rishta culture portrayed throughout the book hits too close and is actual depiction of Pakistan. The book dives deeper into Pakistani culture reflecting how class, wealth and lineage are accounted for marriage and lack thereof perpetuates unavailability of proposals or rejections. However, I found a few things I disagree with which are not the norm of our culture in my opinion. Like Mrs. Binat sending out Jena to meet Bungles at his invitation to Polo Club and then the Binat sisters going out for new year night's party unchaperoned but with their parents' consent. I found secularism prevalent throughout the book. Feminism is another strong side of this book. Alys is depicted as someone who doesn't let herself be defined by marriage only. This is what attracted Valentine Darsee towards her, who found Alys to possess sound sensibilities and also knew when to put him in his place. The protagonist of the novel is Alys Binet who is a fierce character who never hides her dislike for the traditional rules of society and she is always against these rules, like early marriages, hunt for a rich husband, class differences, arrange marriages. Data Analysis and Discussion Gender Inequality in Education in Pakistan Sonia Kamal is a passionate reader of Jane Austen's novels. Her novel Unmarriageable is a parallel retelling of Austen's *Pride and Prejudice* (1817) in current day Pakistan. Though the plot of Kamal's novel like *Pride and Prejudice* revolves around marriage yet it also offers a deeper insight into the patriarchal culture of Pakistani society which limits female roles and forces them for early marriages. In modern day Pakistani mothers gets frustrated, they start hurrying and get very much worried to find suitable partners for their daughters and tie them in marriages, the moment they realize that their daughters have hit puberty, become adult and are valid enough to marry. Mrs. Binat like Mrs. Bennet is "obsessed with getting

their daughters married off because that was what good mothers did” (Kamal, 2019, p. 299). Similarly, numerous amount of Pakistani mothers are insecure about the future of their daughters. Soniah Kamal holds a detailed comparison and takes the point further by highlighting that the situation in Pakistan unlike the regency period of England is much worse because school going girls are forced for early marriages. These marriages have devastating impacts on them because resultantly they are being deprived of their basic right that is of a proper education. *Unmarriageable* tip to toe depicts the Pakistani society. The novel reflects two particular areas of Pakistan which is Lahore and Dilipabad. Alys Binat the protagonist of the novel lives resides with her family of 7 in Dilipabad, ( a fictional small town in Pakistan). Alys is a strong-willed and independent woman who is strongly reckons the societal norms that dictate that women should be confined to only get married, bear children like a human production factory and stays in kitchen managing house holds and settle down. She challenges the traditional gender roles in Pakistani society. She also tries to dismantle the mindset that regards marriage as a sole aim of life for girls. Throughout the novel, Alys and her four sisters navigate the complexities of life in Lahore, Pakistan, including the pressures to conform to traditional gender roles and expectations. The sisters face societal scrutiny for their choices, but they persist in pursuing their passions and dreams. As we find in the clever *Unmarriageable* that the thought regarding young lady being pledged is very summed up. It says: "It is a reality generally recognized that a young lady can go from beggar to princess or princess to poor person in the only seconds it takes for her to acknowledge a proposition." (p. 3) This sentence was expressed by one of the understudies of the hero "Alysba Binat" when she requested that her understudies reproduce the initial sentence of the original *Pride and Bias* by Jane Austen. We can snag the general public in which the novel is set, disregarding the specific situation and depending on the language, through this sentence. The symbolism of the 'princess' is utilized here by the essayist to stress the significance which is given to the drew in ladies. Early Marriages an Obstacles in the way of Education Early marriage is depicted as a major obstacle for girls like Alys in the novel. It not only deprives them of the opportunity to pursue education and fulfill their potential, but

also perpetuates gender inequality and reinforces societal norms that prioritize marriage over personal aspirations. 'It happened the past night! Complete amazement!' Tahira looked empowered and restless. 'Ammi came into my room and said, "Put away your homework, you're not kidding." Miss Alys, they are our family friends and own a material plant.' 'Well,' Alys said, 'without a doubt, congratulations,' and she rose to give her a hug, even as her heart sank. Young women from recognized middle age families like sixteen-year-old Tahira married early, started families right away, and had grandchildren of their own out of nowhere. It was a lucky uncommon kind of individuals who set off for college while the rest got hitched, for this was the Tao of obedient young women in Dilipabad; Alys dared to such a limit as to say the Tao of good young women in Pakistan. The protagonist, Alys Binat, is a young woman living in Pakistan who dreams of pursuing higher education and becoming a teacher. However, her dreams are threatened when her mother pressures her to consider marriage as her only option for a secure future. Early marriage is depicted as a major obstacle for girls like Alys in the novel. It not only deprives them of the opportunity to pursue education and fulfill their potential, but also perpetuates gender inequality and reinforces societal norms that prioritize marriage over personal aspirations. As Kamal writes in *Unmarriageable* it is the bitter truth of our existence as women in Pakistan. We were merely objects to secure the future of our families, and our education was only as important as our marriage ability" (p, 60). The novel highlights the need to address the issue of early marriage and empower young women to pursue their dreams and achieve their full potential through education. The novel portrays how women who are married off at a young age are often treated as inferior and are not given the same opportunities and rights as men. Then children disrespect to their parents when parents violate rights. It is a reality generally recognized in this world and past that having a uninformed mother is more terrible than having no mother by any means. 'There,' Tahira said, cautiously cleaning chalk dust off her mind. 'Is that OK, miss?' Alys grinned. 'It's an assessment.' 'It's discourteous and insolent, Alys's sister, Jena, is married off to a man who abuses her and denies her the right to pursue her passion for music. Jena is forced to conform to her husband's wishes and abandon her dreams. Kamal writes,

"Jena's world was small, bound by the walls of her husband's house, and the chords of her piano. Her dreams were like birds that had flown away, out of reach, leaving her with a hollow ache in her chest" (p. 169). The novel sheds light on how early marriage can deprive women of their basic human rights, including the right to education, freedom of expression, and the pursuit of their dreams. It emphasizes the need for society to recognize and respect women's rights and to work towards creating a world where women have the freedom and opportunity to fulfill their potential. The novel highlights how societal norms and expectations often prioritize marriage over personal aspirations, particularly for women. Alys Binat, the protagonist of the novel, faces pressure from her mother and society to prioritize marriage over education and a career. Kamal writes, "A woman's ultimate goal was to be married, and all else was secondary. Even if one's family encouraged education, it was only so that one would make a better marriage prospect" (p. 37). *Unmarriageable* by Sonia Kamal addresses the problem of early marriages, particularly in the context of Pakistani society. The novel portrays how early marriage can be detrimental to the lives of young women and perpetuate gender inequality. Economic factors such as poverty and limited educational opportunities can also contribute to the perception that unmarried girls are unmarriageable. In some societies, girls who come from poor families or lack access to education may have limited options in terms of potential partners. This can create a sense of hopelessness and resignation, as girls may feel that they have little control over their own lives and destinies. Furthermore, the expectation that girls will eventually get married can create a disincentive for families to invest in their daughters' education or career development. If girls are seen as ultimately destined for marriage and domestic responsibilities, then there may be little incentive to invest in their education or provide them with opportunities for professional development. This can limit girls' options and perpetuate the perception that they are unmarriageable. In conclusion, the perception that unmarried girls are unmarriageable can be influenced by a range of cultural, social, and economic factors. These factors can create a sense of pressure, stigma, and hopelessness for girls who do not conform to societal expectations around marriage and gender roles. To address this issue, it is

important to challenge traditional attitudes towards marriage and gender roles. *Oppression of Women* by Sonia Kamal's *Unmarriageable* is an attempt to bring forth how the women are oppressed in Pakistani society. It sheds light on the problems of female gender and she traces similarities between modern day Pakistan and the 18th century England. Kamal illustrates that in 21st century they are still denied of their fundamental rights and treated merely as a commodity for marriage. Alys Binat, the protagonist of the novel talking about the obsession of people with marriage in Pakistan says that "This is Pakistan. The home of the marriage industrial complex. Always a wedding taking place everywhere. Weddings are our nation bread and butter and foundation and flag" (p. 214). Marriage is an ever recurring phenomenon and a source of income for people in Pakistani society. Alys asked with a sigh "Did anyone talk about anything except marriage in this country?" (p. 43). She regrets the fascination of people for marriage in Pakistan. She maintains that "marriage should be a part of life and not life" (p.16). Uniting in the bond of marriage should not be the sole aim of life for women. But Rose Nama, a student of Alys challenges this view as she gives a fitting reply to her teacher "marriage is a corner stone of our culture" (p. 17). She gives vent to traditional and orthodox viewpoint. Robert Louis Stevenson in his essay "on Marriage" says that Marriage is like a life in this—that it is a field of battle, and not a bed of roses." Alys Binat is teacher by profession and she teaches the subject of English literature to the school girls. She knows that most of girls in her class would not complete their graduation due to the custom of early marriage. Their parents would push them for early marriages. Alys wants to dissuade her students from marriage as they need to focus on their education and career. When she comes to know that Tahira, one of her students is engaged recently she urges her to convince her parents and her fiancée to "allow you to finish secondary school" (p. 15). Tahira wears a gold ring that attracted all the girls in class and everyone earnestly desire to have that ring very soon on their hands. The entire "class swarmed around Tahira, wishing out loud that they would be blessed with such a ring and began their real lives" (p. 14). The idea that real life begins after marriage is inculcated in young minds and Alys took it upon herself to change the perception of her students. Kamal thus highlights that how school going girls are being oppressed and deprived of

education by driving them for early marriages. Marriage is a way of Security Marriage is a long lasting responsibility between two individuals who vow to remain with one another through various challenges. This responsibility ought to be founded on affection rather than security. In the novel, we see various thoughts connecting with marriage which lets us know that individuals get hitched for acquiring monetary security. An understudy while reproducing the initial sentence of *Pride and Prejudice* expressed: "It is a reality generally recognized that on the off chance that you are the girl of rich and liberal guardians, you have the privilege to not get hitched only for security." (p. 5) The structure and language of the sentence obviously let us know that it has been occurring that young ladies get hitched for monetary security. The essayist calls it a 'extravagance' to get hitched for adoration in any case we see that Sherry gets hitched to acquire monetary security and not love. We see that in the clever *Unmarriageable*, the hero Alys is compelled to wed Farhat Kaleen by her mom yet she will not wed only for his high monetary condition. She needs to get hitched as a result of affection. Alys won't think of her as monetary and social foundation prior to wedding anybody. She is of the view that one ought to wed exclusively on account of affection. We see that when Farhat Kaleen proposes to Sherry she acknowledges the proposition and chooses to wed him. She doesn't adore him still she concurs in light of the fact that this marriage could give her security. Alys and Jena, then again, decline reality generally recognized and weds Darsee and Blunders, separately, as a result of adoration. Conclusion Early and arranged marriages have been subjects of concern in various parts of the world, including Pakistan. Numerous studies have highlighted the adverse effects of such marriages affecting the lives of young girls. It continues to evolve, addressing new challenges and pushing for greater gender equity and social change. of the study which takes account of the factors that affect women. The novel portrays the challenges faced by young women who aspire to achieve both personal and professional goals, while also navigating the societal pressures around marriage. Through the character of Alys Binat, and her student Tahira Kamal highlights the tension between education and marriage for girls in Pakistan. Through character Tahira writer expose the role of mother that how she stop Tahira education and compel her for education. Alys mother is also

same psyche as Pakistani mothers .She also worried about daughters proposals but Alys itself a strong, independent woman who dreams of becoming a writer and pursuing her passion for literature. However, she also feels the pressure to conform to societal expectations around marriage and the role of women in society. By promoting access to education for girls, and challenging traditional attitudes towards marriage and gender roles, we can create a world where every girl has the opportunity to thrive and achieve her dreams. Kamal's novel challenges the idea that marriage is the ultimate goal for women, and shows resistance towards stereotypical representation of marriage 'and highlights the importance of prioritizing education and personal growth. The novel portrays the transformative power of education in empowering women to challenge traditional gender roles and pursue their own goals and aspirations and deny marriage priority. By advocating for equal access to education for women, we can create a world where every woman has the opportunity to reach her full potential, regardless of societal expectations around marriage. Soniah Kamal's *Unmarriageable* underscores the importance of education over marriage for women in Pakistan. The novel highlights the tension between traditional gender roles and the desire for personal and professional growth, and emphasizes the transformative power of education in empowering women to challenge societal expectations and pursue their own aspirations. By prioritizing education and advocating for equal access to education for women, we can create a world where every woman has the opportunity to thrive and achieve her dreams.

### **Conclusion**

In conclusion, a friend of mine asked me why I so vehemently argued against arranged marriages if I myself had gone through the same process. My response was that I'm for the system when it's a system the girl chooses. For me, the arranged marriage route was convenient because I was too lazy to find someone on my own and too busy to take out time to do just that. For me, it was easier for my parents to find someone for me whom I could later meet and approve of. It was an arranged marriage, done with the consent of both the parties involved. But in places where the girl, after expressing a desire to marry someone of her own choice, is shunned,



violated and beaten, in cases of honour killing and excessive parental control and the direct co-relation of a family's esteem with a girl's virginity, I find that I'm not such a proponent after all. That is what one would call a forced marriage. It all comes down to the amount of agency we give our girls, and this book shows that in the majority of places in Pakistan, we still don't give them enough, or even a little. So this might be a weak book, but it's an important conversation starter, and for that it goes on

The overwhelming response is that Unmarriageable's Mrs. Binat is a sympathetic character rather than just a caricature of a shallow fool whose one goal is to get her daughters married off. In Regency England, marriage was the only way a woman from Mrs. Bennet's class was allowed financial security. In contemporary Pakistan, where women can work and out earn a man, mothers like Mrs. Binat yet have their reasons for emphasizing marriage and I worked on showing those reasons and why they seem valid to such women. Readers from other cultures think she's a hoot and a can be a bit over the top but Pakistani readers immediately recognize Mrs. Binat in their own mothers and Aunties.

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