

Liminalities, Fear and Aspirations: Lived Experiences of Brides-To-Be in Punjab



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Thesis submitted to the Department of Anthropology, Quaid-i-Azam University Islamabad, in partial fulfillment of the degree of Master of Philosophy in Anthropology.

**Quaid-i-Azam University
Department of Anthropology
Islamabad – Pakistan**

2022

Quaid-i-Azam University, Islamabad

(Department of Anthropology)

Final Approval of Thesis

This is to certify that we have read the thesis submitted by Aroob Fatima. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by Quaid-i-Azam University, Islamabad for the award of the degree of “Master of Philosophy in Anthropology”. Committee Supervisor: Muhammad Waqas Saleem External Examiner: Dr. Ullah Leghari Incharge: Dr. Inam

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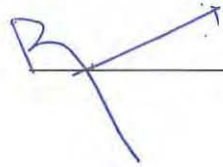
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LIST OF ACRONYMS

QAU	Quaid-i-Azam University
OCD	Obsessive-compulsive disorder
SAD	Social anxiety disorder
US	Unites states.
ICT	Islamabad Capital Territory
AWPA	Anti-women Practices Act
ICASIC	International Conference on Arabic and Islamic Civilization
NGOs	Non-governmental organization
CDA	Capital Development Authority
H2	Hostel 2
FGD	Focus Group Discussion

Abstract

Liminality is the transformational stage from an identified state to an unidentified state. This state is related to the elimination of preceding limits and the formation of new rules. A person can be temporarily eliminated from everyday life to go through responsibilities or events that will prepare them for their new role. The concept of liminality truly revolves around the concept of marriage. As marriage is a revolution to reproducing new life, it not only makes the new life beautiful, but it also has challenges, hardships, and fears. Marriage is an essential ritual in all cultures. Most ceremonies in rites of passage are spiritual ceremonies which fortify the dominant spiritual perspectives and values of a culture. The current study investigates the transitional phases of brides-to-be with special reference to the stages of liminalities and fears in the context of South Asia, Pakistan, and Punjab. The Study also focuses on the fears, especially forced marriages and parental pressure which are faced by brides to be. Also, this study examines the aspirations of brides to be for their upcoming life especially associated with marriage.

The study was conducted in Girls hostels, Quaid-i-Azam University Islamabad. The method of study was chosen to be the qualitative method with the data collection technique being an interview guide. The researcher adopted purposive sampling to document and record aspirations, liminalities and lived experiences of Punjabi girls from different girls' hostels of Quaid-i-Azam University. The researcher selected qualitative research methods for the topic such as in-depth interviews, semi structured interviews, focus group discussions, and case studies of the respondents were utilized for efficient data collection and analysis. Purposive sampling was opted for, and in-depth interviews were conducted with fifteen key informants.

According to the study's findings, brides-to-be are subject to a variety of pressures from their parents and in-laws. The pressure of perfection affects every facet of a woman's life. The reason being that in today's culture everyone wants a flawless daughter-in-law. In a society where appearance and the quality of life are highly correlated, women find their happiness bound to only one factor to fulfill the demands of them in laws. Because they know if they do so they can win the hearts of their in-laws.

Keywords: *Liminalities, Brides to be, Lived Experiences, Fears, Aspirations*

Glossary

Jati: a caste or sub caste.

Nikah: a marriage contract

Shab e Barat: The literal meaning of Shab e Barat can be translated to the night of Atonement. It has numerous names as per the different cultures worldwide, such as Cheragh e Barat, Barat Night, Berat Kandili, or Nisfu Syaaban. Due to the virtues of the night, it is one of the holiest nights in Islam.

Mehndi The art or practice of applying temporary henna tattoos, especially as part of a bride or groom's preparations for a wedding.

Jahaiz Dowry

Eidi A gift that is given to children by older relatives or family friends as part of the celebration of the two Muslim holidays: Eid al-Fitr and Eid al-Adha.

Phopho Father's Sister

Khala Mother's Sister

Taya Abba Father's elder Brother

Mamu Mother's Brother

Chachu Father's younger brother

Abbayas A loose-fitting, long-sleeved robe worn by Muslim women in Arabic-speaking countries, often with a headscarf or veil.

Honay wali Dulhan Bride to be.

Dua e Khair prayer for one's welfare, prayer for well-being.

Chunni A long scarf that some South Asian women wear around their head and shoulders.

Gota A kind of narrow braid, usually of silk

Mokaish A silk braid to design bride's clothes

Patiala Shalwar Type of female trousers

Umrah The pilgrimage, consisting of rituals performed at various shrines, made by a Muslim upon entering Mecca.

Susrat in Laws

Gajray Garland

Mathai Sweets

Dupatta A long scarf worn by south Asian girls.

Nand Husband's sister

Shareef Nobel

Dua Prayer

Sadqa Charity

Wazaif Religious prayers

Rishta Proposal

Mayun A marriage ritual before wedding day when brides and bridegrooms leave their outdoor activities, wear yellow clothes, and stay at home.

Waleema Reception Day of Marriage

Suhaag raat First night of marriage

Matka pot

Parathas In Indian cookery, a paratha is a flat unleavened bread, resembling a small nan bread.

Bhabhi Brother's Wife

Phupho Father's Sister

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Chapter 1: Introduction

A famous poet William Blake once said that in this universe there are known, things that are unknown and in between them there are doors (Blake, 1790). During different phases in life human beings transform physically and psychologically to a totally new level of excellence. At the one side, this ensures a lot of good changes, including fixing physical flaws, improving cognitive and moral capacities, and lengthening life duration, but on the other, it raises concerns about unintended and unforeseen negative effects. (Popper, 2016, p. 128-139) The idea of liminality to some extent is associated with Blake's quote. Liminality is the transformational stage from an identified state to an unfamiliar state that is related to the elimination of preceding limits and the formation of new rules. The liminal period is the middle phase, the intermediate phase in which someone has now no longer but absolutely grasped their novel position in rite of passage ceremony they're passing through. It describes the in-between duration of transition that follows separation. A person can be temporarily eliminated from everyday life to go through unique responsibilities or events that will prepare them for their new role.

The author of the term and origination "liminality" is Arnold van Gennep. In his work 'Ceremonies de section' (1902) he not only just gave a hypothetical meaning of the significance of liminality, in addition to exhibited practically speaking its planning position inside the arrangement of occasional changes., but also, he provided guidance of exchange of the man or women way of life. Ceremonies de section, in Gennep's view is a fundamental trait of any sort of exchange, displaying the contrast that is present among „hardened“ and „modifiable“ arrangements. He believes that every progression of program or transitivity is categorized via three stages: 1. Divorce, 2. Eccentricity or Liminality, 3. Unification or assimilation. The initial part denoted as separation or divorce infers loneliness of a tangible man or woman profile or preferred character, ostensible „isolation“ from the secure communal structures. (Geogery, 2018, p. 1-7) The last period of joining compares to the reappearance of the started to humanity, nonetheless in a redesigned position, for example the man or women's re-collection', compares to the arrival of the commencement to society, but in a redesigned standing. (Ratiani, n.d.) Of those three levels the interest joins to the subsequent one or liminal portion wherein the person secures defining moment into totally troublesome, impassive, and defining moment from the real

world. The time span, liminal got from Latin word 'limen', implies a limit, a passageway among remarkable spots. It enters Gennep's standard with a comparative reason: a liminal portion in its pith is a momentary, dynamic, middle condition, situated among solidified and changed over structures. Likewise, in Gennep's view, rituals de section can be portrayed as a mix of three circumstances: 'primer', suggesting separation as of the preceding world; 'liminal', signifying the momentary passage; 'post-liminal', associated with the custom of joining into the shiny new world. (Ratiani, n.d.)

In Gennep's theory, the liminal area ensures Turner's amazing attention since it has the power to limit, defining various stages of a person's existence. Turner asserts that the clear demarcation of a person's form from a fixed societal form grants the individual as of right now not only a conflicting economic welfare but also frees him from any rules, norms, and codes of behavior; his position is basically irrational and dim. (Turner, 2013, p. 465-468) The idea of liminality becomes both greasy and ironic in aptitude. For Van Gennep, a kid marks the brink to maturity and must triumph over religious and psychic risks through rituals. They are separated from the village, inducted, undergo an exchange of reputation function, and are then recombined into the town with another status. Birth is the change to live, and burial services the progress to death. Marriage is a change to reproducing new life and has been respected as significant human achievement. (Bigger, 2009, p. 209-212)

A French anthropologist started studying rituals from a scientific standpoint in the early 20th century. When Arnold van Gennep coined the term "rites of passage," he meant that formal ritual practises were employed to support people or groups in transitioning from one stage of life to another. This category includes marriage, initiation ceremonies (such as Baptism and Confirmation), and other less formal rites that we engage in on our path from conception to death. (Zhang, 2012, p.119-147) The concept of liminality truly revolves around the concept of marriage. As matrimonial is an evolution to reproducing new life, it not only makes the new life beautiful, but it also has challenges, hardships, and fears. Almost 90% of females in the world face the phase of liminality before their marriage (Fleming 2016). Marriage is the thirteenth rite of passage, and this is taken into consideration as a transition from the primary level of existence. The first part of a person's life is often spent on gaining knowledge and obtaining schooling whilst the next part is devoted to marriage, elevating a new life, and constructing a home.

Marriage is an essential rite of passage in all cultures. Most rites of passage are spiritual ceremonies. They are no longer the simplest mark of transition among an individual's existence levels, however they fortify the dominant spiritual perspectives and values of a culture. In other words, they fortify the worldview (Racoma, 2014). Victor Turner's anthropological studies focused on the status and function of people who go through rites of passage. He perceived certain liminality in the period of transition preceding the ritual that officially changed the status of the individual or society. Individuals are "between and between" during this transitory stage, neither fish nor birds. This makes it possible to have more freedom, intimacy, and caring and connection than might otherwise be possible. According to philosopher William James Turner, rituals can be utilized as means of societal stabilization and support of the status quo or as instruments for bringing about systemic change in society. Sometimes a shift in authority, a break with tradition, or an adaptive process is necessary. (Smart, 1995, p. 75)

Marriage in western culture is typically viewed as a series of events building up to a single wedding ceremony. After getting married, a couple's family, community, and themselves all experience significant changes. It also creates new identities and societal connections. Before, people used to think that being married was a one-time event that happened on a specified day and time. The modern definition of marriage goes well beyond a simple legal contract. According to certain specialists in ritual theory, we have substantially reduced the number of wedding rituals performed today to the point that they may no longer be necessary. (Antonio, 2002, p 169) Weddings with bigamy and celibacy vows were discouraged by the posting of bans. Effective prenuptial treatment brings attention to the ceremonial preparations for the ceremony of marriage as well as the preparations for all that will be necessary of people who wish to live in a state of holy matrimony and seeks to stimulate the formation of "communitas." When giving advice to engaged couples, the nonreligious aspects of marital life should be taken into consideration. Important facets of holy matrimony include stewardship of finances, children, obligations, and expectations daily, relationships with extended family, and intimacy and sexuality. They are all paralleled in the secular world. (Bell, 1997, p. 351) A ritual like marriage could force society to reevaluate its assumptions about how the world should function. The Christianity Task Force says as much. Relationships between Christians, Muslims, and Jews that are interfaith might be a sign of stronger affection and solidarity amongst the three groups. To avoid afterwards casting doubt on the process, Episcopalians believe that marriage vows should

be stated with honesty, understanding, and integrity. Effective, meaningful ritual action demonstrates this competence. It could serve as a weapon to achieve societal, political, economic, and social justice. (Collins, 1987, p. 59-72)

Persons who are not merely objects of gender but also people who should define what it is to be human and who could choose whether they want to be gendered or un-gendered are referred to as being in liminal space. By doing this, they demonstrate the necessity of gender change as well as the shortcomings of the present societal structure. As they approach the conventionally respectable adult position of marriage and motherhood, many urban, college-educated, single Japanese women are engaging in European witchcraft. In this period of life, young female clients see the diviner for guidance on life-changing issues like love and marriage. By discussing the results of divination with other women, women build their social networks, convey problems, seek help, and occasionally even change gender views to retain their fragile social circumstances. Thus, rather than either causing their simple reproduction or providing an esoteric technique of avoiding feminist theory, divination practices simultaneously legitimize gender conceptions and grant freedom to change such views. (Kawano, 1995, p. 65-91)

Indicators of an Indian woman's cultural authenticity include her legal status and dedication to her family. Most working-class women must work outside the home to support themselves and their families. As a result of marriage and childbirth, the perfect girl in India is transformed into the ideal woman, who is respected by all castes and faiths. A measure of patriarchal prestige for men is their capacity to provide for their wives and kids financially. The basis for the British conception of caste was the Varna system found in Brahmin Sanskrit literature. The Hindi word for caste, *jati*, relates to regional ideas of the caste system, unlike the varnas, which denote geographic divisions. One's unique association with their specific religion, location, and sub caste is often termed as their "community". (Raj, Salazar, Jackson, Wyss, McClendon, & Khanna, 2019, p. 19)

When it comes to marriage, women often follow their parents' desires, although this isn't always the case. In majority of India, women are expected to relocate to the family of their better halves since they are not often thought of as belonging to their birth families. Particularly for Indian women in their twenties, marital anxiety is a key area of strength. Hypergamous marriage, patrilocal living arrangements, and dowry traditions disadvantage women in the dating scene. Work has changed these restrictions for educated women in India's middle classes. In the article of Fleming, he takes Sathé from Toni Morrison's "Adored" and Dessa from Sherley Williams' "Dessa Rose" in

his case studies to analyses the liminal shift. In his article he shows that women are prohibited from progressing to the stage of their transitions because doing so would require them to continue to be submissive, forget their pasts, delete memories, and conform to societal norms. They invariably fail in the society they are placed in because they are stuck between two very different realities. (Fleming, 2016) Through a cooperative and constructive approach, adolescent fertility is addressed as a rural problem in Nepal's urban society. It shows that adults are aware of and supportive of teenage girls' desires for a better life in these settings. Pregnancy rates are significantly impacted by girls' usually unfulfilled aspirations to finish their education, land better jobs, or put off getting married and having children. (Ingram, 2012, p. 886) Different societies have different stages of transformation, and the stage of liminality transforms and shifts a person from one stage to another.

1.1. Statement of the Problem

The research taps into the liminal feelings, fears and aspirations experienced by committed or engaged Punjabi girls. It investigated pre-rites of passage experiences for these girls as they shift into new a stage of life. The research was conducted in QAU Girls hostel specifically on Punjabi girls due to the ease of linguistic access and communication (September to November). The researcher was able to communicate one-on-one with these girls without any familial influence. The research had discussed their expectations, desires, fantasies, reservations, fears, and feelings of liminality before embarking on their new journey. The focus of this research is based on Victor Turner's concept of liminality and pre-rituals phase.

1.2. Research Objectives

- To understand the feelings of girls during their time of commitment before marriage.
- To explore the liminalities among committed/engaged girls in their in-between transition stage.
- To find out the greatest fears in brides-to-be which make them feel insecure and the positive aspirations of girls associated with marriage.

1.3 Research Question

What are the expectations and fears regarding the liminal stage of Punjabi girls before starting their new journey of life?

1.4. Definition of Key Terms

1.4.1. Liminality:

Liminality is a state of transition from one phase to another. The concept of liminality was first developed and is often used in Anthropology (the study of human origins, behavior, and culture). Before marriage many girls find themselves in a state of liminality. The researcher took that definition of liminality because it suits more with the objective of the study.

1.4.2. Fear:

Fear is an uncomfortable feeling caused by the threat of danger, pain, or harm. But from an anthropological point of view, fear cannot be reduced to just one individual emotional state.

1. What if the person I marry has a very different morality from mine?
2. If I get married, do I have to compromise my ambitions?

I take this concept of fear in my research because it fulfills the objectives and aim of my research study.

1.4.3. Aspiration:

A strong desire to achieve something high or great. In the Pakistani middle class, marriage is a definite future for all women, finding the right partner requires a careful balance between private interests and aspirations.

The researcher took this term in their research work because it will be helpful to collect data from brides-to-be to find out their aspiration related to marriage.

1.4.4. Bride-to-be:

A bride-to-be is a woman who is about to be married.

The researcher took this term because it will be helpful to observe the feelings of girls which are engaged, they will be the respondents of the research study.

1.4.5. Rites of passage:

A rite of passage is a ritual that marks the intersection of one stage of life and entry into another, like marriage.

The researcher will take this term in their research work because it will be helpful to collect the data. I will investigate when the brides-to-be hit the rite of passage what behavioral changes develop in their personality.

1.4.6. Lived Experiences:

These are also narratives of girls about their journey as brides-to-be, the issues they face and their fears. Brides-to-be narratives and issues are the center of focus of the study. The issues and fears of brides-to-be of Punjabi girls are represented and recorded through this research study.

1.4.7. In-Between Transition Period:

In-between period during which a person has not yet fully reached their new status in whatever rite of passage they are going through. Researchers will find out how the brides-to-be face this time of life; it will be very helpful to collect the data and suits with the aim of the objective.

1.4.8. Primal Fear:

The fear of getting harmed or harming others. In Marriages *kala jadu* (black magic), *nazar* (evil eye) etc. are legitimate fears. Researchers are also facing this type of fear and so, want to find out how many brides-to-be face these types of fear.

It will fulfill the requirements of the objectives and be useful for research work.

1.4.9. Gamophobia:

Gamophobia is a fear of marriage and commitment. It is characterized by excessive and persistent fear of being in a relationship, getting involved or getting married. Researchers will

find out how committed girls face social challenges and fears during their time of commitment, it will relate with the research objective and helpful for research study.

1.4.10. Obsessive-compulsive disorder (OCD):

Obsessive-compulsive disorder (OCD) is a disorder in which people have repeated unwanted thoughts, or sensations (obsessive-compulsive thoughts) and are prompted to do something repeatedly (obsessive-compulsive disorder). Known to be danger for marriage couples as from this a person overcomes negative thoughts. The researcher will find out what's the impact of pre marriage on their behaviors.

1.4.11. Social anxiety disorder (SAD):

Social anxiety disorder is an intense and persistent fear of what others see and judge. This fear can affect work, school, and other daily activities. Even making and retaining friends can be difficult. This affects the health of girls because they overthink about their in-laws. Researchers will find out what's the impact of pre marriage in their lives.

1.5. Operationalization

1.5.1. Liminality

The word "liminality" stems from the Greek "limen," means threshold. This notion is mostly employed in psychology to denote the boundary between the sense and the subconscious, or the point at which a specific experience no longer has a discernible existence. The term "liminal" is different from the more precise word "limit" to which it is linked since it refers to a place that is in-between two things, or a threshold area.

1.5.2. Fear

Fear is a basic, potent, and widespread human emotion. There is a general physiological response as well as a significant individual emotional response. Whether the danger is psychological or physical, fear serves as a warning when danger is present.

1.5.3. Aspirations

A desire or intention to do something.

1.5.4. Lived Experiences

In contrast to representations created by other people, lived experience is described as "personal knowledge about the world obtained by direct, first-hand experience in everyday situations."

1.6. Significance of the Study

There are some very important social issues that exist in our society, but we feel reluctant to talk about them or we take them very casually. This study was highlighted a very common issue faced by young Punjabi girls when they are about to get married. There is no recent anthropological research on the expectations and fears regarding liminality of Punjabi girls before starting their new journey of life. People usually do not talk about those issues. They take them as natural behavior developing in committed girls. This research was on those girls who are facing liminalities, fears and dreaming about their aspirations/desires to be fulfilled after marriage. This study focuses on different types of fears they are facing, and liminalities they feel in their transitional phase. This study will also focus on the dos and don'ts young girls are asked to impose on themselves before their marriage. This study attempt to provide different reasons about their feelings, changing behaviors and sense of insecurities the young girls are facing before marriage and will help the people, their family members and their peer groups to counsel them in a right way that they should not pressurize themselves and give them affirmation and sense of full support and security that marriage is also a ritual one should not be afraid of. On an applied sense this research will provide academics especially in the field of cultural anthropology because this research requires anthropological skills to understand the cultural concepts related to this research.

1.7. Thesis Outline

The first chapter introduces the topic of the research. It mentions the problem statement, the objectives of the study as well as understanding of the important key terms that are utilized throughout the research and thesis, significance of the study is also highlighted in this chapter.

The second chapter documents all relevant literature about the topic and make references to related research work such as studies about liminalities and fear, engaged girls in activities or constraints and challenges faced by girls as brides-to-be. This chapter sets the pace and direction of research.

Third chapter is sub-divided into two parts. The first section deals with details about research setting/locale whereas the second part/section deals with the selection and utilization of different research methods and sampling techniques to extract purposeful data.

Fourth, Fifth and sixth chapters deal with the findings of the research. Fourth and fifth chapter discuss the pre wedding experiences, liminalities, and fears of brides-to-be through their lived experiences and highlights all such social challenges and constraints that girls faced as brides-to-be. And the sixth chapter explores the aspirations of brides-to-be for their upcoming life regarding marriage and document stories and personal narratives. The last chapter presents a summary, conclusion, and way forward as recommendations and suggestions.

Chapter 2 Literature Review

Victor W. Turner in 1969 has added to Van Gennep's idea of liminal rites. During the liminal period, people are beyond the conventional social structure. The marginal state is an exceptional situation that occurs outside of society and time and starts with the separation rites. The chapter covers pertinent literature on future brides with a focus on the obstacles and issues faced by engaged girls in South Asia, Pakistan, and Punjab due to liminalities and dread. The chapter starts with a review of the literature on pre-wedding situations as well as brides-to-be in their in-between transition stage, with an emphasis on the challenges women encounter during this time. The chapter opens with a survey of the literature from several academic fields on brides-to-be in their pre-wedding and pre-transitional stages, with an emphasis on the challenges women encounter during this time. The second half is devoted to the issues and difficulties that brides-to-be encountered as a result of their later marriages in society, particularly their anxieties over forced marriages, parental pressure, and other issues. The chapter's conclusion covers literature on the hopes and dreams of soon-to-be married women for their future lives. The studied literature is an attempt to comprehend the liminalities, anxieties, and ambitions of future brides during their in-between transitional stage.

2.1. Pre-wedding phase of Brides to be

In western society, getting married is supposed to be the happiest day of one's life. In certain nations, parents frequently push their children into marriages that they have prearranged. Additionally, there are instances where parents really pressure their kids into marriage. Heartbreaking yet common phrases include "Too young to wed" and "Girls not brides". Pre wedding phase is also called the transitional phase before marriage. Marriage is frequently a happy event that celebrates love, families joining together, and hopes for a good future. But a ceremony built on violating someone's basic freedoms cannot be joyful. Some women fear getting married because decisions will be made about their lives and bodies without their ability to fight them. The considerably more complex and important subject of "love" and "agency" in urban Sri Lankan women's marriage decisions has been addressed by Sri Lankan novelist Abeyasekera. She contends that contrary to the widely held belief that "choice" equates with independence and freedom, it is often met with great anxiety, especially by women who are expected to make the "correct" decisions. (Bhandari, 2017) As it is constrained by obligations,

the weight of gender performance, and fear, "choice" is not merely a symbol of advancement and freedom. The article by Abeyasekera, as well as numerous other works of a similar nature published throughout South Asia, highlights the ongoing pressures and anxieties that women face as well as the strategies and resistances they have developed against their cultural norms. These works emphasize the potential of varied women to resist and yet conform, strive for revolution, and sustain the status quo, and bring forth their voices in a variety of social and political contexts (Donner, 2016, p. 1-43).

In countries where people are closely bonded to their extended family, marriage decisions still require the family's consent. Modernization theories, which see marriage as an independently driven phenomenon, typically fall short in explaining the connections between gender and marital behaviors. (Morgan, Stash, Smith, & Mason, 2002, p. 515-537) In India, a woman's existence is supported by her marriage and her family. The marital requirement is tougher for women. Being unmarried has a stigma in India, especially for women. After marriage, having children considerably elevates the woman's status, which is positive. It seems natural that young daughters' unceremonious weddings, their separation from their spouses, or their divorce would be extremely stressful for the entire family, not just the mother. (Kulkarni, 1997, p. 46-56) According to Hinduism, marriage is a divine union that should only be performed in order to have children and maintain a family's cultural history. In the neoliberal age, the market controls the majority of Indian society, culture, and economy. Parents believe it is their responsibility to arrange marriages for their children, especially for their girls, in order for them to live decently. In this society, a woman's marriage status affects her sense of worth, respect, and empowerment. The Indian government has made a lot of actions to advance women's status and bring about some kind of change for them. In order to advance women's status and bring about some type of development for them, the Indian government has made a variety of actions. To a certain extent, all of these programs have changed how society regards women, but not in a way that renders the influence of their marital status absolutely meaningless. (Prakash, 2003) Indian women are generally viewed as culturally authentic by virtue of their status and dedication to their families. The expectations made on Indian women vary depending on the circumstances, but for the great majority of working-class women, having a job outside the home is essential. Despite the fact that there are differences based on region, class, society, and personal characteristics, there are basic idealized rules for a respectable woman's life in India. First, there is a historical and

cultural presumption that married middle-class and upper-class women will not find employment, especially in past generations. (Sahagal, Jonathan, Salazar, Starr, & Corichi, 2022) Because marriage and having children transform the perfect girl into the ideal woman in India, all caste and religion honor partners and mothers. Women are supposed to protect their own dignity, enlightening standards, and domestic life by concentrating on the home environment. Another indicator of patriarchal prestige among men is their capacity to provide financially for their wives and kids. Among India, parents regularly arrange marriages in caste and religious communities. A little more than 80% of Indians identify as Hindu, 14% as Muslim, 2% as Christians, 2% as Sikhs, and 2% as members of other religious organizations including the Jain, Buddhist, or other ethnic or aboriginal communities. (Mukherjee, 2013) The majority of individuals identify as members of a certain religious group. Communities are divided by the Hindu practice of caste, which commonly but not always correspond to social status. The complicated histories of the Hindu caste system go back to colonial times and into present times (Ancient Civilization, n.d.). To put it briefly, caste has historically been linked to particular occupations, diets, and behaviors that are tied to ideas of ceremonial defilement. The basis for the British conception of caste was the Varna system found in Brahmin Sanskrit literature. In addition, unlike the Varna's, which denote geographic divisions, the Hindi word for caste, *jati*, refers to regional perceptions of the caste system and is significantly more complex, diverse, and adaptable of caste that are frequently connected to occupations, specific histories, and regional economic dominance. (Joshi, 2017, p. 119-120) There are many *jatis*, the most of which may be argued to fit somewhere in the Varna system. In addition, a sizeable portion of India's population is "primitive" or "aboriginal," and it consists of numerous tribes that are geographically isolated and have historically experienced oppression. Other religious organizations also have numerous divisions, some of which have caste-like structures. A person's "community" is often characterized as their specific affinity with their location, sub caste, and religion. Since they do not engage in caste or religious politics, which is one way that the middle class today distinguishes itself from the lower class, many middle and high class Indians would argue that class or religious belief are meaningless. These variances are really very significant, especially when planning weddings. Due in part to the importance placed on endogamy in religion and caste, female sexual virginity before marriage is greatly prized. (Raj, et al., 2019, p. 19) Attitudes towards arranged marriages are explored from the perspective of second-generation Pakistani

Muslim women living in Western societies. Symbolic interactionism and interpretive interactionism are theoretical and methodological considerations, respectively. Unstructured scheduled interviews were conducted with 20 single women between the ages of 16 and 30, living in Canada or the United States. The main research question concerns the role of Western values in influencing mate selection practices. Other issues revolved around defining the situation of Pakistani women with regard to arranged marriages. The results suggest that while Pakistani parents, especially fathers, are seen as resistant to cultural change, Western values play a decisive role in the mate selection process of second-generation Pakistani Muslim women. This study examines whether community norms, caregiving beliefs, and adolescents' own beliefs and perceptions of early marriage influence and predict marital aspirations among adolescents from low-income backgrounds. In low-income settings, especially in sub-Saharan Africa, the processes that contribute to the formation of early marriage desires receive little attention. Understanding how marital desires are formed is important because they are associated with important outcomes for education and health. The results suggest that community norms of the minimum acceptable age for marriage can predict when boys want to marry, but there is no solid evidence that they can predict when girls want to marry. Research also shows that young people who think early marriage is acceptable are more likely to want to marry early themselves. Community norms and teens' own beliefs are critical in shaping their marriage aspirations. This study recommends that when designing child marriage interventions and measuring their impact, programs should include adolescents' beliefs and perceptions. In addition, theory-based measurements of community norms are encouraged to better assess their impact on marital desire and age at marriage. We examine a new conceptual framework for shaping marriage aspirations in low-income contexts that uses a methodologically innovative approach to explain community norms and finds. (Zaidi & Shuraydi, 2002, p. 495-514) It is said that community norms bias girls' marriage aspirations in a direction that is contrary to our theoretical expectations, but after further investigation of this result, we call this relationship spurious. In recent years there has been a growing acceptance of marriage by mutual consent as a third option between arranged marriage and love marriage that is not limited by caste. This study draws on ethnographic research conducted in a hamlet in the Allahabad district to examine the hopes of women and young girls for reforms in traditional gender roles in marriage. Studying women's perceptions of these communal castigations and their attempts to shape out areas of liberty helps shed light on

the ways in which patriarchy, conventions, and traditions act as social disciplines that confine women's lives. However, most women and young girls choose to leave the duty of arranging weddings to their parents and instead seek greater independence through education and relocation to metropolitan regions. (Kalpagam, 2008, p. 53-63)

There is a gigantic interest being developed in mediations pointed toward diminishing conduct destitution traps, including by young women's desires, or future-situated objectives. Be that as it may, little is realized about how women's desires impact their perspectives, the relationships obsessed by which they choose and their contribution in intra-family direction. We observe that ladies in Kyrgyzstan with developed goals are bound to embrace populist orientation perspectives, just like their spouses, and their spouses have sophisticated yearnings. They likewise live in families in which ladies assume a larger part in direction, and in which companions are bound to concur about ladies' jobs in navigation. Our findings have a few significant ramifications for strategy. Improvement mediations pointed toward raising the goals of young women are promising in the end to enable them. They might assist with changing customary standards, guarantee that ladies select more libertarian spouses and open up potential open doors for ladies to apply impact over choices inside their families after marriage. (Kosec & Hyunjung, 2017, p. 49-66) Providing the intrinsic hardships of changing customary orientation standards, these discoveries are particularly significant for policymakers. The outcomes likewise propose that even mediations that effectively raise goals might neglect to engage ladies in certain surroundings. These might be settings in which correlative regulatory possessions are not accessible or in settings in which females' strengthening is adequately high that roof impacts apply (e.g., in this review, metropolitan regions). Consideration regarding these logical elements which might figure out where desires are a limiting limitation on ladies' strengthening is basics. (Kalpagam, 2008, p. 53-63)

2.2. Fears of Brides-to-be before Marriage

Men and women regard marriage extremely different in the mythology of the Hollywood romantic comedy. If a few hundred movies are to be believed, males detest commitment and shun the thought of marriage while women long for the wedding day. This prejudice is based on the notion that women desire stability while men fear it. The idea of getting married or, as the case may be, "married off" is the one thing that many young women in India fear the most.

Young women now do have somewhat more independence than they did in the past, which adds to the concern in both our larger cities and smaller communities. Women are becoming more resistant to giving up control of their life without understanding what they would get in exchange. An arranged marriage used to be a union between two people rather than a partnership that specifically united two families. Marriage as a social institution didn't have to work too hard to take into account individual quirks because the factors were generic and did not emphasize individuals' sense of self. The structure of the arranged marriage process, however, hasn't been able to account for this brand-new variable the cultural compatibility between people and their families. Men's worry has been sparked by the development of women in numerous fields since they are ill-prepared to deal with the new dynamic. Even in today's society, when gender roles are shifting, women constantly prepare for marriage, while men just go into it unprepared. There won't be significant change anytime soon as long as being a woman in India is essentially about filling a useful position. The transformation we witness will remain on a surface level until every woman is recognized as a singular individual with depth and many levels. (Curtis & Susman, 1994)

The vast majority of weddings in Nepal are endogamous, and parents' and relatives' wishes are prioritized over those of the couple themselves. New marriage arrangements, such as love marriages and love-arranged unions, have started to become more common among younger people in recent decades (Berreman, 1963, p. 289-304)

In Pakistan brides to be have different fears about their marriage and in laws like what if the spouse I marry has radically different morals from mine? Will I have to give up my goals if I get married? What if my husband and I don't have any interests? What if *Saasu Ma* becomes Mother Gothel after my *rukhsati*? What if my hubby grows tired of me? What if I don't adapt properly to my new environment? What if I'm not picking the best option? What if I'm not able to wear what I want to? What if he betrays me? What if I'm not getting married for the correct reasons? What if we run into financial troubles? (Zoha, 2019)

2.3. Forced Marriages and Parental Pressure for Bride-To-Be

A forced wedding is one in which one or both partners are forced into a marriage they do not want by means of coercion or violence. It is an abhorrent and unacceptable practice that is recognized as a form of assault against both women and men. Some of the same structures that

are employed in arranged marriages may also be seen in forced marriages. A forced marriage is one in which neither party has given their permission and where compulsion or pressure may have played a role. It is crucial to keep in mind that giving assent under duress or fear is not actual consent and violates legal rights. The National Women's Rights Project (NWRP) in the UK claims that the types of violent conduct women experience in marriage can range from physical and sexual assault to emotional, psychological, and financial abuse. (Forced marriage and the Law, 2014) Every year, approximately 1,000 women in the UK are subjected to forced marriage, possibly either in the country itself or while on a trip to Pakistan, Bangladesh, or India.

In South Asian cultures, it is a parent's responsibility to see that their child marries, and this is sometimes done through arranging the marriage. Marriage is a custom that supports strong family relationships and is intended to ensure the survival of cultural or religious traditions. In these situations, marriage may be seen of as a union between two families as well as two people. In addition, as marriage is often seen as the pinnacle of showing respect for one's parents and other family members, it might be humiliating to disobey their choice of a compatible match. When a young woman's prestige depends on her sexual purity, rules for young women might be stricter. If a woman wears unsuitable clothing, is noisy or opinionated, engages in any sexual activity with males, or is referred to be "loose," a term that is frequently spread by rumors in the community, some groups may view these behaviors as disgraceful conduct. (Roy, 2011)

Early marriage takes the form of forced marriage in Nepal. In Nepal, which has a diverse sociocultural population, there are several unique castes, ethnic groups, religions, and geographical areas. The customs and behaviors that its inhabitants follow might have both beneficial and negative consequences. Early marriage, which is more typical in less developed countries, is an example of a custom with undesirable results. Nepal has the third-highest rate of early marriages in South Asia and the 16th-highest rate worldwide. The uneducated, Muslims, Madhesi (natives of Nepal's Terai region), Dalits (those of the untouchable caste), and other disadvantaged groups frequently practice early marriage in Nepal. This social practice is not only immoral, but it also endangers young girls' physical and emotional health. (Sills, Hanmer, Parsons, & Klugman, 2015, p. 69-80) Early and forced marriages are more prevalent in families with low academic achievement. In many nations, guys must finish their military service and

attain a particular level of education before they are allowed to marry, while girls are exempt from these requirements. Additionally, women with greater education levels are less likely to marry children than women with lower education levels. (Erten & Yol, 2019, p. 1-6)

Pressure to get married is a common crime in 80 out of 100 Indian families. Although this entity is made up of multiple serious harms, marriage is given a special status under the garb of a sacrament. For the purpose of marriage and religious beliefs, the majority of Indian parents believe that their responsibility to their daughters ends there. Forcing a girl into an arranged marriage is against the law in India. Marriage is highly valued in Indian society, however many parents drive their daughters into unions through coercion or emotional pressure. Women who are forced into marriage usually have problems in both their personal and marital lives. A woman cannot be coerced into an arranged marriage in India. Marriage is highly valued in Indian society; however, many parents pressurize or coerce their daughters into being married. Forced brides frequently struggle in both their personal and marital relationships. A forced marriage happens when one party, or both, refuse to wed under duress. Women in India have never been granted their rights, despite the government of India passing several progressive laws for them. Due to peer pressure or family pressure, many of them want their daughters to marry young. Due to peer pressure or family pressure, many of them want their daughters to marry young. Hadiya wants to be married on her own terms. However, her parents forbade her, and the case was filed in court. The Supreme Court overturned the Kerala High Court's decision to support Hadiya's right to select her own marriage. Hadiya's right to do so had been disputed by her parents. Unalienable rights are rights that every human being is endowed with from birth. In addition to violating human rights, forced marriages also violate gender equality. A marriage in India can only be formally completed with the consent of both parties, as stated in Article 16 of the UDHR. While Articles 1, 2, 3, and 5 of the UDHR and Article 19 of the Universal Declaration of Human Rights both prohibit forcing a woman into marriage, Articles 14, 19, and 21 of the Indian Constitution protect a woman's basic rights. Major mental health problems can occasionally be caused by forced marriage. (Pawar, 2000)

In India, there is yet another instance. An NGO was contacted by a 16-year-old girl from Ahmednagar, Maharashtra, India who was being forced into marriage by her father. When she joined the NGO at age nine, they helped her pursue her academic objectives. She called the NGO

with an SOS after hearing from her father that she would be being married in five days. TMC worked with the non-profit organizations Child Line and Snehalata to send representatives to the local police. "The police asked what my plans were. I told them I wanted to go with TMC staff. I was frightened when I learned about my marriage. I want to go back to school and look for work. Nitya said: "I understood that if I made a mistake, my objectives would be defeated. Indian law prohibits child marriage, thus despite the police's initial opposition, pressure from NGOs compelled them to intervene and save her. She was held in a surveillance facility until being finally turned over to a child welfare center, where she was separated from her parents and allowed to live with TMC. (Anand, 2015)

One of the nations that have agreed to uphold and support children is Bangladesh, which is a signatory to many UN treaties. Unfortunately, the state is not upholding its own rule requiring a certain age to marry. Birth and marriage ages are not properly registered or kept up to date. Officially, women must be 18 years old and males must be 21 years old before they may be married in Bangladesh. Up to 50% of female marriages under the age of 18 are thought to be early. There might be a big age gap between the bride and the husband, according to the sources consulted. Child marriage occurs forcefully in three out of every four weddings in Bangladesh. These young girls experience assault and servitude while losing their childhood. While still young girls, they undergo a transformation into women. A violation of human rights is forced marriage. It also constitutes a type of gender violence. Young females face intense family pressure to get married. They must leave their house after getting married and are unable to see their friends and relatives. They are apprehensive about dealing with violence and properly cleaning their new residence. No one considers the bride's honor or respect, despite the fact that she must keep everyone else's honor. (Bell, 2019, p. 17)

The Bhutanese Marriage Act, as revised in 1996, established the age of majority for marriage as 18 for both sexes. According to the most recent data from UNICEF, 6.2% of people aged 15 to 18 are still married as children, leaving a legacy of widespread child marriage. (Muro, 1997) It's realistic to state that Pakistani weddings are "forced." In Pakistan, young girls are frequently given as wives to resolve conflicts or repay debts. In extreme situations, females who haven't hit puberty are compelled to wed older men. Those who dared to oppose their family risked potentially suffering physical violence. Even when the girls or couples flee, they are pursued

until their whereabouts are learned and sent along to their relatives so they can be murdered. Most of the time, when a bride-to-be is asked if she wants to accept a particular proposal, the underlying meaning behind the question is simply that we have already chosen this man for you, so you should do the same. The girl will face pressure in various ways if she has the bravery to stand up to her family, including withdrawal of affection, taunting, teasing, and, worst still, accusations of misbehavior and disrespect. The only way a mature woman can exist in Pakistani society is to be married. The morals of mature women who are not supported by a husband are instantly deemed compromised and they become social outcasts. In many parts of the country, renting or leasing a property is still challenging for a single woman in 2022. In Pakistan, consent entails the ability to refuse, and women are not granted this freedom. The man grinning and seated on the stage has probably just married a woman chosen for him because she is a cousin, because their families wish to do business together, or because her brother recently got married. Both the bride and the groom are taught that love will materialize as they share their lives, etc. The marriage of two cousins who were committed to each other before birth is most likely a forced union. While bearing the burden of an emotionally hollow bond that doesn't provide them any of the satisfaction and mutual fulfillment that an intimate relationship should, spouses are supposed to get busy fulfilling their duties to one other after completing their obligations to their parents. Instead of getting married to fulfill parental obligations, all people male and female deserve emotional fulfillment. Forced marriages in Pakistan have contributed to the development of an emotionally empty population. When the fundamental intimate relationship is devoid of equality, respect for one another, chemistry, etc. (none of which can exist in a made-to-order marriage), you have a society that lacks empathy. The only option is to endure one's obligations and duties while living a bitter existence till one's days are up. (Zakaria, 2022)

2.4. Aspirations of Brides-to-be before Marriage

Expectations placed on a partner by a marriage have a significant impact on intimate relationships, physical health, and emotional well-being. The primary expectations for marriage are emotional, religious, and interpersonal pleasure. These expectations can relate to things like age, race, gender, religion, marital status, and relationship-related experiences. (Malik, Khan, Yousaf, Raza, Zaidi, & Sarwar, 2020, p 307-317) Everybody has hopes and expectations for their marriage and their life after it. When a married couple has varying expectations of one another, problems occur. They may have feelings of unloved or frustration when these remain

unfulfilled. They might frequently result in arguments and fights, which would make them wonder if being married was the right choice. (Jain, 2009) Most girls from lower middle class or low socioeconomic backgrounds anticipate the following qualities in their future spouses. He must have acquired work with sufficient income for survival together with the saving after costs. These females don't have lofty aspirations like wanting a guy who drives a pricey SUV. They might be content with a guy who has an ordinary appearance and physique. Most of the girls who were not able to fulfill their desires and wishes in their parent's home they thought that their needs will be met via marriage. Most of the girls thought that desire for love and connection will be fulfilled after marriage. They expect that their husband will earn good enough so they will also be financially strong. They also expect that after marriage their requirement to travel will also be fulfilled. The desire for acceptability by others will be fulfilled and the necessity of family will be fulfilled. They expect that there will now be a person who will always accompany them and the desire for company will also be fulfilled. Many of these hopes are realistic, if not even inspired by divine will. (Little, n.d)

2.5. Social Pressure faced by brides to be

Before marriage, brides must contend with many different societal pressures and expectations. These may take the form of expectations from one's family, cultural traditions, or the demands of society. The bride's family often exerts a great deal of pressure on her to adhere to the cultural and social norms that are presumed of her. This might include the pressure to get married at a given age, to marry within a particular social or economic class, or to conform to certain cultural or religious customs. Also included in this category is the pressure to marry within a particular religion. In addition, brides may feel pressure to comply with specific beauty standards, satisfy their in-laws, or preserve a particular image in their community. This pressure may come from both within and outside of the community. The collective effect of all of these societal influences has the potential to substantially impact the preparations a woman must make before her wedding. (Little, n.d)

Before their marriages, the brides' families often pressured them to fulfill certain predetermined obligations and responsibilities. These expectations may differ from one culture and society to the next. Still, generally speaking, they consist of sticking to specific aesthetic standards, complying with established gender roles, and marrying within a particular social or economic

class. In certain societies, for instance, it is customary for the bride to be tall, slender, and fair-skinned. Additionally, she is expected to have an alluring appearance. This may result in a lot of pressure on people to either lose weight or use items that lighten their skin, even though both behaviors could be unhealthy. Additionally, brides may be expected to comply with conventional gender roles, such as being the primary caregiver for children and maintaining the household. This may be particularly challenging for women already working or seeking higher education. Last but not least, it is very uncommon for women to be expected to wed within their own social or economic class, which might restrict their marriage prospects and give rise to feelings of alienation or loneliness. Families can put so much pressure on females to marry against their will in some situations. This experience may be unpleasant and result in long-term emotional and psychological harm. The collective effect of all of these societal influences has the potential to substantially impact the preparations a woman must make before her wedding. (Ali, McGarry, & Maqsood, 2020, p. 27)

There may be a significant variation in cultural customs based on the bride's location, religion, and family. On the other hand, there are a few widespread cultural customs that many women are likely to experience before their marriages. For instance, in certain societies, it is customary for the bride to wear a particular piece of traditional clothing or jewelry on her wedding day, such as a crimson sari or bangles. Honoring the culture and demonstrating respect for the bride's family may both be accomplished via this practice. In addition, it is common for brides to be required to participate in certain rites or ceremonies, such as the haldi and mehndi ceremonies, respectively. These rituals are often performed to honor the bride and bring fortune to the couple after they have tied the knot. After the wedding, it is customary for women in various cultures to move in with their new husbands and become a part of the husband's family. This may be a challenging change, particularly for the bride, who will leave her family and friends behind when she marries her husband. In addition, brides may be required to adhere to specific cultural standards, such as being silent at inappropriate times or refraining from challenging those in positions of power. Last but not least, it is common for women to be asked to comply with certain religious customs, such as praying and fasting before their wedding. This may provide a unique set of challenges for brides, some of whom may not need a story or may have ideas incompatible with their families. All of these cultural practices have the potential to substantially affect the preparations the bride must make before her wedding. (Ember, Gonzalez, & McCloskey, 2021)

Before they get married, some brides may feel pressure from society to comply with specific expectations that have been set down. These expectations may originate from various sources, including the media, social media, or individuals' peers. For instance, women may feel pressure to have a spectacular wedding with costly apparel and decorations. This may be a challenging task for brides, who may need more financial means to complete it. In addition, some women must appear flawless on their wedding day, which may result in a great deal of worry and anxiety on the bride's part. The bride may be subjected to societal expectations about her demeanor and character, another societal pressure. For instance, brides may expect to behave in a pleasant, modest, and obedient manner. This might be particularly problematic for women who are more forceful or have strong personalities. Lastly, women about to be married may feel pressured to comply with societal conventions, such as getting married before a certain age or having children shortly after the wedding. This may be a complicated situation for women, especially if they wish to pursue other objectives besides having a family, such as work or furthering their education. The experience that a woman goes through in the weeks and months leading up to her wedding may be significantly influenced by the many cultural influences today. Brides need to remember that they have agency and control over their own lives and should not allow themselves to feel coerced into conforming to expectations that align with their beliefs and ambitions. (Gui, 2022, p. 20)

2.6. Late Marriages in Pakistan: A Qualitative Study

In several East and Southeast Asian countries, the usual length of the first marriage has increased to about 25 years since the mid-1980s. Due to the fact that postponed relationships are becoming increasingly common in Pakistan and other South Asian countries, it is important to investigate their motivations. As a result, current research efforts often focus on examining the variables considered while making marriage-related decisions and understanding delayed partnerships in Pakistan. 14 participants were selected by purposeful inspection, and semi-organized interviews were conducted and analyzed using IPA. The results included important issues such as physical/individual, financial, familial sociocultural characteristics, along with important segment aspects (training of ladies, standing framework, and family size). The results included important issues such as physical/individual, financial, familial sociocultural characteristics, along with important segment aspects (training of ladies, standing framework, and family size). In the individual/real viewpoints-based subjects of the review, appearance and potential

uniqueness were also thought to be significant, while in the financial variables and the main codes were difficulty in finding a compatible partner due to financial requirements, settlement, the circumstance, and relationships with family members. The findings of this research will contribute to a better understanding of delayed marriageability in social structures with collectivist nations, such as Pakistan. The findings of this investigation will assist family mentors in advising parents on how to make wise decisions that will put an end to the societal problem of late partnerships. The purpose of the review was to investigate the factors and the role of parental critical thinking skills regarding late marriages in Pakistan. Utilizing the purposive testing technique, the example was taken from Lahore and Jhang, Pakistan. Every member was told of the purpose of the examination and assured of the confidentiality of the information. The data was acquired via a semi-organized survey that was unusually arranged with the aid of prior writing. General information about the participants, questions on the causes/objectives of late partnerships, solutions to the problem, and the role of parents in influencing marriage decisions were all included in the survey. Using an interpretive phenomenological technique, interviews were analyzed and studied. After analyzing the meetings, many issues arose. (Bongaarts, Royan, & Sathar, 2013)

Primary marriage for women is frequent in Pakistan and is associated with a number of negative health outcomes, according to the journal *Current Psychology*. This study aimed to identify significant differences in conjugal change, focused correspondence patterns, and mental anguish among Pakistani women in early and late partnerships. It also investigated the signs of mental distress among married Pakistani women. A cross-sectional plan was used to choose 100 women from Lahore, Pakistan (50 with early marriages and 50 with late marriages) as examples. Conjugal Adjustment Test the Kessler Psychological Distress Scale-K10 and the Convergence Communication scale was administered. Results indicated that women in late partnerships experienced more conjugal change, whereas women in early relationships displayed more mental distress. Low conjugal change and relational concession communication style were found to be important indications of mental illness in married women by relapse analysis. The results of this study may help with updating vendors to understand the impact of early and late marriage on women's psychological wellness. (Palmer, Jenkins, Gendall, Hoek, Bell , & Rapsey, 2020)

According to the research study, Pakistan is one of the countries in South Asia where it appears that the pattern of recent partnerships is having an increasing impact on the country's rate of ripeness. In our current cultural circumstances, late marriage and barrenness share a fundamental link that will likely be one of the most common peculiarities. Investigating the causes of late partnerships and their effects on ripeness is the review's main goal. Rawalpindi pushed the audit to a close. The model consisted of 70 respondents who were chosen using an accommodating assessment technique. By using an overview tool, the data was gathered. The audit found that the main causes of late connections are financial support, position system, fear of a promising future, and women's empowerment. The focus also revealed that 65.7% of respondents agreed that late partnerships do, in fact, affect fertility. As a result, complications arise when picturing having children or having babies too soon, which occasionally leads to partners being barren. In this way, both men and women are responsible for barrenness. The current review aims to look at the causes of late partnerships and their effects on fruitfulness. The study's focus is Rawalpindi, and a sample of 70 respondents was selected using a practical inspection approach. A meeting agenda was prepared to gather information on the goal. The acquired data was at that point eagerly cleansed and dissected using SPSS. To determine the results, the tables of percentile and recurrence are used (Soomro, 2000, p. 246-261). Segment advancements have been centered on nuptiality alterations in certain Asian and European social hierarchies. In many social systems, delayed interactions have been seen as precursors of productive transformation. They support improvements in living practices and examples of family growth, which ultimately serve as the cornerstones of segment advancement. Given their impact on segment outcomes, such as the population growth rate and fertility, the corollaries of large changes in marriage behavior require consideration. They are also closely related to family life practices, power dynamics, and the status and employment of women. The most obvious effect of the rise in single-digit percentages is that most young people, especially young women, begin to experience considerable changes in their life. They are essentially "liberated" from the responsibilities and changes associated with marriage and, since there are more young women, from multiplication for a significant portion of their life. The culture of Pakistan is changing positively as more women challenge the dominance of males in the community. However, female education, orientation ratios, and medical care are the areas that need to be addressed locally. If the change took place, it would be

unavoidable, encourage female empowerment, and provide ideas for a revolution in nuptiality. (Haferkamp & Smelser, n.d.)

Postponing women's marriage directly affects delaying the age of sexual beginning and the age of the first birth in particular (since almost all childbearing occurs within marriage). But more importantly, it directly affects how much time people have between their childhood and their "adult" responsibilities, giving them more time to develop their educational and professional skills. Postponing the marriage of women, in particular, directly affects delaying the commencement of sexual activity and the age of the first birth (since almost all childbearing occurs within marriage). But more crucially, it directly affects the amount of time that may be spent between obligations as a kid and those of an "adult," allowing children and teenagers to advance their abilities in both education and employment. Consequently, it can be concluded from a study of the pertinent literature that female marriage patterns, including customs, rituals, and taboos, have a bigger impact on a girl's married life, particularly with regard to their limits, anxieties, wants, and the start of their family life. So, based on an analysis of the pertinent literature, it can be concluded that female marriage patterns (including traditions, rituals, and taboos) have a greater impact on a girl's marriage life, particularly with regard to their boundaries, fears, desires, and the start of their family life. (Jones, 2010, p. 351-369)

2.7. Transitional and perpetual liminality: An identity practice perspective

Victor Turner created the idea of "liminality," which he described as a stance that is neither one thing nor the other and is neurostructural. The individual is socially, if not physically, invisible during the liminal stage since they are on the periphery of society. The original identity of the liminality may also be lost in this classificatory uncertainty, leading to confusion and the opportunity to examine "traditional" social structures and behavior patterns. An organized system of mostly steady working connections, responsibilities, jobs, and career trajectories no longer assigns permanent employment to individual employees, supervisors, or professionals. (Hossain & Turnor, 2001, p. 15-24) The ideal character in the new moral system of "lean capitalism" is not the "organization man," but rather the mobile "flex-worker" or "network-extender". The concept of "liminality" refers to the subjective state of being on the "threshold" of or between two separate existential situations, and it provides a unique difficulty for the enactment of identity. A person's internal sense of self or position within a social system is

"seriously disrupted" by liminality experience. Social actors must reposition their "selves" across various boundaries so that their identity has value for both them and their community. When social actors are straddling two identities their prior selves and their future selves, they may be described as transitionally liminal (a future identity). Here, the emphasis is on a person's perception of "in-betweenness" and "ambiguity" when engaged in an identity reconstruction process (Shahzad, 2017, p. 74). According to studies on transitory liminality and identity shift in organizations, people strive to change from their existing selves to aspirational selves. In certain instances, as mentioned by Thorn Borrow and Brown's paratrooper, the realization of a new identity occurs through introspection while one is alone rather than because of social pressure in front of others. In some situations, the changeover has a ceremonial component, such as when troops get medals or when consultants celebrate the conclusion of their contracts (Naseem & Arshad, 2018, p. 179-189).

Liminality may be viewed as manifesting when social actors hold positions that they perceive as constantly ambiguous or "in-between" in addition to being considered as a transitional stage in which a sensation of being in-between a former and a future's self is perceived. Being "drawn into prolonged circles of allegiance" and "living" in liminal zones are both characteristics of this institutionalized state of constant "liminality". (Saleem, Chaudhary, Jabbar, & Mishal, 2015, p. 246-248)

2.8. Theoretical Framework

The theory which is applicable with the current study is theory of Rites of Passage developed by Victor Turnor. Building on van Gennep's observation that rites of passage and other rituals are liminal in that they temporarily remove participants from their social statuses, Turner asserted that rites of passage are in opposition to the existing social structure and "subjunctive" because they open up new possibilities. Rituals provide individuals the chance to try out new or different social relationships. According to Turner, rites of passage also serve the purpose of focusing a society's members on their local neighborhood. Turner believed that ritual and social structure were in a dialectical interaction. Structure and its restrictions lead to the emergence of ritual, especially rites of passage. Structure provides the benefit of arranging a community to satisfy its practical demands, but it also creates disparities between people. Turner asserts that although structure is a basic human need, so too are directness and equality. Therefore, the essential goal

of rite of passage is to imbue daily social functions and statuses with *communitas*, placing them at the service of human community and the greater good.

Brides to be also gone through different stages during their marriage and put themselves in a liminal stage as their statuses are going to change from an unmarried girl to married women, from a daughter to daughter in law and many more.

Chapter 3: Research Setting and Research Methodology

This chapter includes a detailed description about research setting and research methodology that was employed for data collection while conducting research in Girls hostels, Quaid-i-Azam University Islamabad. The first part of the chapter deals with the locale of the study which includes the details of brides-to-be which live in hostel. However, the second part of the study discusses the applied research methodology for the purpose of data collection. The third part of the study discusses with the sampling method and tools, or techniques utilized for targeting, sorting or data analysis. The researcher adopted purposive sampling to document and record brides-to-be aspirations, liminalities and lived experiences of Punjabi girls from different girls' hostels of Quaid-i-Azam University. The researcher selected qualitative research methods for the topic such as in-depth interviews, semi structured interviews, focus group discussions, and case studies of the respondents were utilized for efficient data collection and analysis.

3.1. Locale of the study

Girls' hostels, Quaid-i-Azam University were selected as research locale for the field work. Quaid-i-Azam University is in capital city of Pakistan, this city is administered by the federal government as Islamabad Capital Territory. Islamabad is the capital city of Islamic Republic of Pakistan. It is located on the Potohar plateau in northeast of Pakistan. Islamabad is 457 to 610 meters above the sea level. Islamabad is one of the beautiful capitals around the world. Islamabad is well planned city of Pakistan. Islamabad has 505 km of urban area and 401km of rural area. Increase in are of Islamabad is occurring due to merging of sub urban areas into Islamabad city. Among the rank of largest cities, Islamabad is the ninth city of Pakistan. It was built in 1960 to replace Karachi. Greek architect was the master planner of this city and divided this city in eight zones which includes diplomatic enclave, administrative, educational and industrial sectors, residential areas, commercial sectors as well as rural and green areas. Islamabad is famous for numerous parks and forests, including Margalla Hills National Park, with the most famous Faisal Mosque; it's the one of the largest mosques in the South Asia. Islamabad is Gamma+ city by the globalization and the populace of this city is dominated by middle and upper middle-class citizens, many overseas Pakistanis stay here.

3.1.1. Education

Islamabad has highest literacy rate in Pakistan. Ninety-eight percent of Islamabad's population is literates. Islamabad has some of the most advanced educational institutes in Pakistan. Students

from all over of Pakistan come to Islamabad for education.

There were 913 recognized institutions in Islamabad according to educational planning and management report in 2009. Thirty-one institutions were of pre-primary education, 367 were of primary, 162 middle education institutes, 250 were of high education, seventy-five were of intermediate and higher secondary educations. There were 26-degree colleges and twenty-six universities. Two religious educational institutions were also in Islamabad. (Malik Z. , 2009)

This city is home to twenty universities including Quaid-i-Azam University, Bahria University, PIEAS, COMSATS, and NUST. The city is rated as one of the safest cities in Pakistan.

3.1.2 History of Islamabad



Figure 1: sites.google.com

Like other capitals, Islamabad has not longest history, like Delhi, Paris, Bagdad, and Cairo. After independence, Karachi was the capital of Pakistan. After decade, a military director General Ayyub Khan came into power. He decided to shift the Karachi capital of Pakistan to another city because he realized that Karachi is not suitable for state affairs. A commission went on work to

find new location to run administration of the country. Selection of new site was based on beauty, climate, location, and other criteria. The commission selected location at Potohar Plateau for building a capital city. In 1959 the site for the city was designed and four years later in 1963 the city of Islamabad was opened.

3.1.3 Population

According to 2017 census the population of Islamabad was 20, 01,579. The urban population of Islamabad was 1009832 and the rural population was 991747. Gender ratio was not equal, the numbers of men were more the women. The population was consisted of 1056000 of men and 951000 of women. (Hassan, 2017)

3.1.4 Climate

Climate of Islamabad is temperate and warm. Islamabad is divided in two sub categorizes in terms of climate. These two categories are winter season and summer season. Winter season starts from October and ends in March while summer starts from April and ends in September. January is the coldest month Islamabad with average low-temperature of 2.6 degree Celsius and an average high-temperature of 17.7 degree Celsius. June is the hottest month in Islamabad. An average low temperature in Islamabad during June is 23.7 degree Celsius while high temperature of around 39 degrees Celsius. November is the driest month in Islamabad where least rainfall occurs, and August is the wettest month with most rainfall. Average rain fall in August accumulates 310-mili meters.

3.1.5 Capital Development Authority (CDA)

Capital development authority has authority to perform all functions required to implement the master plan under capital development ordinance 1960. CDA's tasks are land management, development control and provision of municipal service. CDA works under cabinet division of national government.

3.1.6 Religion

Pakistan is Muslim majority country and Islamabad has majority of Muslim population. Islam is the largest religion in Islamabad. About 91.53% populations are consisted of Muslims. Christianity is second largest religion in Islamabad with around 6% of population, 2.02% population is of Hindus. The other religion shares 0.03% of total population of Islamabad. Population of Muslim is rural areas of Islamabad is 98.8% while in urban areas the population of Muslim is 89.83%. Christians are almost one percent in rural areas while in urban areas the

population of Christians is 7.7% (Mohammad, 2022).

3.1.7 Quaid-i-Azam University

Quaid-i-Azam University once named Islamabad University was established in 1967 and started research programs for MPhil and PhD degrees. Then, later decides to offer master's graduate and now undergraduate programs. However, it has grown to become an interdisciplinary institution.



Figure 2: Babul Quaid; Quaid-I-Azam University

3.1.8 Locale

The selection of Girls hostels of QAU as a locale of the study was made based on some reasons. Firstly, there are multiethnic groups in the hostel, girls belong to different areas but my respondents belong to Punjabi community. The second reason comes out as the most crucial one in finalizing Girls' hostel as my locale. I lived in girls' hostel that was very feasible for me for collecting data because mostly girls complete their degree and next phase of their lives are marriage.

3.1.9 Ranking

One of Pakistan's top universities and one of Asia's top 100. According to the Times Higher Education World University Rankings 2021 for Asia, Quaid-i-Azam University (QAU) is placed 100th among Asia's finest universities and is ranked first in Pakistan. For international reputation, university offers admission to a large number of foreign students. It has been able to establish links with some selected universities in Europe and US.

3.1.10 Area

Total area of Quaid-I-Azam University is 1709 acre which converts to almost 7 square

kilometers. It is near to Bari Imam. Bari Imam is religious site where a great Sufi saint Shah Abdul Latif Qadir Qazi Mashhadi's shrine is located. It is holy place for many people across the country. His follower came from different regions of Pakistan. Another region nearby is Barakaho. Barakaho is a sub urban area. It is very crowded, and it is extended day by day due to migration from different places nearby

3.1.11 Faculties

Currently, the QAU has four faculties and nine other teaching and research institutes, Schools and Centre, include: Faculty of Social Sciences, Faculty of Natural Sciences, Faculty of Biological Sciences, and faculty of Medicine. The university maintains a high standard in providing services, currently led by Prof. Dr. Muhammad Ali. QAU is famous for its technological advancement.

3.1.11.1 Faculty of natural sciences

Faculty of natural sciences includes the department of computer sciences, chemistry, physics, earth sciences, information technology, mathematics, statistics, and electronic.

3.1.11.2 Faculty of social sciences

The Faculty of Social Sciences consists of the departments of anthropology, law, sociology, linguistics, economics, history, defense and strategic studies, school of politics and international relation and Quaid-I-Azam School of management sciences.

3.1.11.3 Faculty of Biological sciences

Faculty of biological sciences has departments of animal sciences, biochemistry, microbiology, plant sciences, environmental sciences, pharmacy, biotechnology, and national Centre of bioinformatics.

3.1.11.4 Faculty of medical sciences

Faculty of medical sciences is consisted of Al-Shifa eye trust hospital Rawalpindi, Army postgraduate medical institute, health services academy Islamabad, federal medical and dental college, and Quaid-i-Azam post medical college. These all institutes are not in the campus of university. These are located at different places.

3.1.12 Physical appearance

Quaid-I-Azam University is situated in Islamabad capital territory. Autonomy of Quai-I-Azam University is 33.7501⁰ and its longitude is 73.1488⁰. In Quaid-I-Azam university there is a picnic spot called Shahdara, Bari Imam is located in the west of Quaid-I-Azam University. Jinnah

stream and village Ramli is located in the north while in the south there are slums. Several playgrounds are in the university. There are huts of each faculty where students do their breakfast and lunch. Apart from faculty's hut there are main huts in the south of university along with university roads. These huts are places of students gathering, student's politics and other things. There are some huts which are famous for their special dishes for example Majeed hut is famous for its own unique dish "crisis", which is introduced by the university students itself. Quetta cafe and Guddu Hut are famous for their tea.

3.1.13 Academically and Non-academically student life

Academic life of students in Quaid-I-Azam University is burdensome. Most of the students have classes from Monday to Friday. They were supposed to stay from 9am to 4pm their departments. 47 Non-academic lives of students are varied. Students have different political and social life. There are student councils for student's politics. These councils are ethnical, lingual, or regional based. Pashto speakers of Baluchistan, Khyber Pakhtunkhwa and former federally administrated tribal areas are having Parkton council. Sindhi students are having Mehran council, Punjabi speakers are having Punjab councils while Saraiki speakers are having Saraiki council. These are all ethnic and lingual councils, but Gilgit Baltistan councils are based on regional criteria. Gilgit Baltistan is multilingual and multi-ethnic region so; they have student council based on Gilgit Baltistan region. Students of Quaid-I-Azam University engaged themselves in many extracurricular activities. Most of the students are very fond of sports. There are two Basketball courts, one football ground and few cricket grounds in Quaid-I-Azam University. Apart from sports cultural dance is common students. Each region has their specific cultural dance for example Pakhtoon have Attan, Punjabi have Bhangra, Saraiki have Jhumar, Sindhi have their own and Gilgitis have their own.

3.1.14 Girls' hostels QAU

For the education in countries like Pakistan, students coming to different far cities of Pakistan to seek their education for quality education. This is because top-rated and officially recognized universities are only found in Pakistan's major cities, where students come from all across the country, whether from a district, a town, or a remote location. Quaid-i-Azam University is one of the largest universities with a large number of students enrolled almost 13000 students, a huge proportion of which is made up of students who travel long distances from their homes called hostels. There are around "12 hostels" on the campus of Quaid-i-Azam University, for the large

capacity of students. Among them: 6 are reserved for males, 6 are reserved for females.

3.1.15 Hostel Stay

The time duration stay in the hostel would be determined by the year in which the relevant degree was completed.

The maximum stay for L.L.B., Pharm. D., and B.A. students is ten semesters.

The maximum stay for a BS is eight semesters.

The maximum stay for an MSc/MPhil is four semesters.

The maximum stay for a PhD is eight semesters.

3.1.16 Students Accommodation

From hostels 1 to 4, there are around 102 bi-seater rooms with a total capacity of 204 students.

Hostel No. 5 contains 115 bi-seater rooms and can accommodate up to 230 students.

Hostel No. 6 includes 90 four-seater rooms, with a total capacity of around 360 students.

Hostels 7 and 8 each include 112 bi-seater rooms with a capacity of 224 students.

Hostel No. 10 is a platform with annexes with a capacity of approximately 140 students.

Hostels 1, 2, 5 and 10, 12 are for females, whereas Hostels 3, 4, 6, 7, 8, 9 are for boys.

But I collect data from girls' hostel 1, 2 and 5 of Quaid-i-Azam University.



Figure 3: Girls Hostel 2, Quaid-i-Azam University

3.2. Research Methodology

Research methodology is a method through which data is collected and research is done. Research methodology is followed from the initial stage to final findings. This research is concentrated on findings they lived experiences of brides-to-be their fear, aspirations, and liminalities regarding marriage among Punjabi Girls. There are many research methods through which data can be collected. Research methodology provides a proper framework through which research is conducted. There are two most common methods of research, Quantitative and Qualitative methods. The Qualitative research methodology was assisted because the researcher wants to explore the deeper meaning as an observer and in- depth meaning of how brides-to-be lived experience in this phase and what they are feeling in their in-between transition stage. The research study is ethnographic research and use different methods and techniques such as detailed in-depth, semi-structured interviews and focused group discussion to record the and lived experiences of brides-to-be in girls“ hostel of Quaid-i-Azam University.

The anthropological field work therefore must have several research tools in his or her tool kit unlike the situation in laboratory science research tools in anthropology involve relatively litter in the way of hardware and gadgetry but require great sensitivity and self-awareness on the part of investigator. (Fischer, 1994, p. 244)

The field work was extended to 2 months“ time to explore maximum detailed data collection about insecurities and doubts regarding marriage from brides-to-be. To spend maximum time detailed interview with respondents to document as much information as possible. Ethnographic research methodology usually involves direction observations of behaviors, conversations. It also employs in-depth interviewing with respondents.

The research utilized the following tools and techniques to achieve the objectives of the study.

3.2.1 Sampling

The sampling is a process in which you choose and select people on which you are going to study or who are going to be the target of your research. (Webster, 1985) The primary step was how to choose respondents for collecting reliable and relevant information. It was almost impossible to study the whole community or the whole number of girls who are engaged and brides-to-be. So, for that purpose I selected specific numbers of girls who are brides-to-be

because complete coverage was not possible. The research had constraints of time limits as well, and sampling was best way for short time research and findings. The social context was also understood through the experiences of my respondents.

Non-probability sampling methods and techniques are always most appropriate for in-depth qualitative studies. The sample was selected using the following sampling technique.

3.2.1.1 Purposive Sampling

Purposive sampling was adopted to select the sample for the research study. The investigator chooses the respondents through his own judgment and selects her subjects which directly meet the researcher's topic through which she can study in-depth according to her study. Purposive sampling is common in qualitative research, and it proves very useful technique in researcher's study because the researcher easily collects her data and could have detailed and in-depth information and knowledge regarding her research questions. (Rusmana, 2017)

In this sampling the researcher cannot chose randomly but must judge those subjects who can give the detailed, informative, and useful data. So, it is also called judgmental sampling. In this research the researcher used the purposive sampling and judges the Punjabi girls in QAU girls' hostel who are going to get married soon. Then the researcher took interviews from them and gained in-depth data.

3.2.2 Sample size

Sample size of this study was fifteen, all respondents are females, seven females were of undergraduate students, while eight were of M. Phil students.

3.2.3 Interviewing

It is a formal meeting in which a person asks questions, evaluates, and consults another person (Easwaramoorthy & Zarinpoush, 2006). Interviewing was another basic and important technique for data collection. Face to face conversation was arranged in the interview. Interviews were a conversation with a purpose specially to get information. Interviewing methods are used to get accurate reliable and deep information. There are two types of interviews which were conducted, structured and unstructured. But I just talked about my research topic and purpose of my research and then I conducted proper interviews through the interview guide.

3.2.3.1 In-depth Semi-Structured Interviews

In-depth interviews, in which an interviewer asks detailed questions and intended to get detailed information from the person by asking questions verbally (Harley, 2012). In depth, semi-structured interviews are verbal interactions where the interviewer attempts to extract information from respondents by asking open ended questions. Even though a list of pre-determined questions is prepared by the interviewer, in-depth, semi-structured interviews usually transformed into conversations offering participants to address their liminalities, fear, and aspirations they feel as important. This method is useful for understanding opinions and emotions as well as for collecting information or data.

The researcher conducted fifteen in-depth semi-structured interviews with the respondents who were in the phase of in-between transition stage as a bride-to-be. The interviews were conducted face to face, audio calls and in multiple sittings.

Interviews were pre-scheduled periodically and systematically after the first meeting with the respondents. This saved me and the respondents a lot of time. A list of questions against every objective was also designed to cover all important themes and sub themes identified in the objective of the study. The major themes identified were basic lived experiences, feelings of engaged girls and how it is different from their pre-commitment life. The interviewer also added some supporting questions of who supported idea, the fears, doubts, insecurities which they were facing as brides-to-be. Probing questions were also added to direct participants to talk about details that otherwise could have been easily missed. The interview guide served to achieve research objectives.

3.2.4 Rapport Building

Rapport building can help alleviate apprehensions about the researcher and the nature of the research. Rapport building is a necessary part of research. The respondents are not very eager to share their personal life experiences unless they share a certain level of comfort with the researcher. The first step was to identify suitable cases for conducting in-depth detailed interviews. For establishing good relations and understanding with my respondents, I tried to be transparent, honest in communication, clear, responsive, and friendly. It was an effort to put them at ease to talk about their journeys with confidence for confidentiality. Being me, my own bride-to-be helped me to establish a trust with brides-to-be; it creates a comfort zone between the

researcher and the respondents. That is why gaining rapport with the target group did not take much time.

3.2.5 Focus Group Discussions

Focus group discussions (FGDs) are useful to explore different ranges of opinions and views on any one situation. FGD is loosely constructed discussion with a group of people. People are brought together, guided by the researcher, and they are addressed as a group. FGDs are one of the most effective tools to investigate how a group thinks about any specific issue.

Focus group discussions were conducted to record perspectives of brides-to-be regarding their marriage and the behavioral changes which they were observing their in-between transition stage.

One focus was conducted during this research. The focus group discussion was arranged at Girls hostel canteen of Quaid-i-Azam University. Four engaged girls, one belongs to Narowal city, other from Attock city, third one belongs to Rahim Yar Khan city, last one belongs to Jhang city, they all were particularly discussed about their pre-wedding feelings, insecurities and doubts about the relationships and discussed the reasons which creates problems regarding marriage. They all are belonging to Punjabi community.

3.2.5 Key Informants

Key informants are the people who make sense of any situation for the researcher. The researcher chose 02 key informants which include close friend live in hostel and know about other engaged friends which are their in-between stage, and second one key informant is attendant of the hostel which knows the room no of brides-to-be and tell me to collect data from them. Key informants help me in building a rapport and trustworthy relationship with respondents and access the brides-to-be the served the purpose of my research study. The following are some brief details about the key informants.

Ms. Hina (pseudo name) was also the entry point of the researcher. She guided the researcher about the brides-to-be that these girls are belongs to Punjabi community which are helpful for data collection; she knew many girls which are engaged help me to access them.

Ms. Shabana Bibi (pseudo name) is the attendant lady of H2 girl's hostel of Quaid-i-Azam

University. She guided me the room numbers of the girls which is going to marry because when she daily visits the rooms of the girls to take attendance, mostly roommates talk with each other about their marriage and their preparations of weddings like shopping. She was friendly nature with the girls, so they discussed with her. So, she also helped accessing about the brides-to-be which are in their transition stage. Her contribution is commendable in helping me to access the girls which are brides-to-be.

3.2.7 Informal Discussions

Group discussions created a process of sharing among the participants and the researcher. In lively group discussions, the participants did the exploring. The researcher and participant both freely exchanged their opinions in terms of informal conversations and talked about relevant topics without hesitation. Before interviewing my respondents, I availed myself of the opportunities of having informal friendly conversations with my key informants. Informal discussions are also quite handy while choosing good responsive participants for the study as it was during such discussions, many girls freely discuss about their nervousness regarding their first night.

Although managing such discussions is a task as the participants at first are interested in the researcher's life then sharing details or opinions about themselves. At such times, the researcher also became an active participant in the conversations and answered their questions with honesty. The informal discussions have played a vital role because in this discussion the researcher listens to one more unique story from the respondent, the respondent is in fear because of their past (extra marital affairs).

3.2.8 Tools of data collection

Research methods and techniques were not sufficient for collecting and analyzing data. Therefore, it was needed to consider the usage of tools and gadgets also. So, I used various tools to collect data and save data. Gadgets, devices, and notes were used for this purpose. Data was also kept into record through audio records and photos.

3.2.8.1 Field Note

A researcher must note down every important detail and every piece of information. Writing field notes provided an opportunity to discuss events with respondents, as well as other people,

during this study. The data was collected from the field was prepared through various methods in systematic way for analysis. I always carried pages of paper with me and whenever I was supposed to interview someone, I noted down the comments and arguments of the respondents.

3.2.8.2 Audio recording

Audio recording was also a valuable tool to remember the conversation between the respondents and researcher. Through smartphone recorder data was saved. But for this purpose, the consent of the respondent was necessary. Audio recording was not done without the consent of the respondent.

I used my smartphone to record the conversation. Some respondents were not in favor of recordings, so their interviews were written down in a diary.

3.2.8.3 Photos and videos

This technique is usually used for documentaries. Researchers who want to make a documentary of research use this technique. I used my smartphone's camera for this purpose. I took snaps throughout the research. Just like audio recording the permission of the respondent was necessary for purpose. Photography was used for pictorial evidence. With the help of photography, I was able to draw attention to relevant scenes but most of the girls did not allow me to make their video or take snaps of them. So, very few snaps were taken during my research.

3.2.8.4 Jotting

The Researcher used jotting during her research. To write something quickly on piece of paper called jotting. Daily diary was used for writing down those words and phrases which were carrying some special message. Apart from this, those activities which were performed on the daily basis in field were written down. Through this approach, data was consistently preserved. This technique was used to keep data safe and without error. A pocket size diary was used for writing down some of the interviews and other stuff.

3.2.9 Secondary data

I used secondary sources for data collection. Researchers read out different books, journals, internet various studies and by other researchers. My supervisor provided me books and articles related to this research. The department library is immensely helpful for research, the librarian

also provided some books in portable documents forms.

3.2.10 Ethical consideration

Ethical consideration includes the dos and don'ts for researchers while conducting the research study. It was one of the top priorities of this study. Every respondent was aware of this research. No one was forced to cooperate. The researcher needs to be mindful and considerate towards the potential effects and impacts of research on the respondents therefore confidentiality and anonymity of the respondent came across as most significant ethical consideration. To ensure privacy of brides-to-be, the initial alphabets of their names or at time pseudo names have been used while quoting important conversations between the respondent and researcher. Prior consent of the respondents was also taken before doing audio recordings of their accounts and discussions. Other tools for data collection, for example, audio recordings and notes were used with the permission of those respondents. Some respondents were not allowing me to record their interview, however they permitted me to write their words on diary. The privacy of the respondent was not disclosed. So, in short everything in this research was consensual.

Chapter 4: Pre wedding lived experiences of brides-to-be.

This chapter addresses the first objective of the study and explores the lived experiences of brides-to-be about their weddings. It records the varied feelings of brides and how did they experience this phase. It tries to understand how they can calm their pre wedding nerves if they were facing any difficulty or problem after engagement, or how they start extra care and conscious about their daily routine.

4.1. Knowledge about brides-to-be

In the initial days of my research, „brides-to-be“ is a term some of my respondents were hearing for the first time. Therefore, it was realized that finding brides-to-be in literal and verbal sense in girls“ hostel would not have been the correct approach because many girls belong different rural areas of Punjab.

„Some girls here do not differentiate between brides and brides-to-be. For them

I used the word engaged girls. ““

This opening statement clarified one thing, I avoid to using the term brides-to-be in starting, because they were mostly heard engaged girls, committed girls and simply bride.

Brides-to-be are recognized as synonymous to engaged girls (brides-to-be) as large-scale Bride or *hony wali dhulan* (bride-to-be).

Respondents describe they called themselves engaged when their marriage is approaching, otherwise they hide their relationships even from their relatives.

4.2 Activities and Lifestyles of Brides-to-be

The activities of brides to be among the girls“ hostels of QAU were being observed that they have started taking care of their skin, dress, hairs, marks on body, conscious about diet, starting gym, walk, jogging, drink more water for their flawless skin than they were doing earlier. They were using fruits, fresh juices, shakes, take multivitamins and go to dermatologists for their skin. Now they are using social media more to explore the ideas of fashion and contemporary trends regarding dresses, makeup, shoes, bags etc. Mostly girls were spending some time from their

routine on YouTube to see makeup tutorial, to learn makeup because they are conscious about their looks in starting days after marriage when they will have to attend family invitations, honeymoon etc. Mostly girls were taking guidance from their married friends and close cousins. They have increased their sleeping hours to avoid having dark circles under their eyes. Moreover, they started applying multiple sunblock's and sunscreens on their faces whenever they go out or they make it a habit to use it on daily basis. So that exposure to the sun won't make the skin darker. Some of the girls were visiting dermatologists to remove unwanted hair from their face and body permanently, for that purpose they were using the technique of expensive and advanced laser treatment for their permanent removal of hair. The girls were avoiding fast and junk food so that they cannot become fat and get obesity before their marriage because they must look smarter in their wedding outfits and to look more appealing and pretty because the standard has been set for the beauty to look slim and smart in our culture. Girls were spending most of their time with families and friends because they think after marriage they cannot spent time, gathering, enjoyment, parties with friends because after marriage responsibilities will increase, they cannot manage and maybe some limitations from in-law's side. So, they spent most of the time going outside with friends, to enjoy lunch, dinner, movie, pictures making memories to save for the future, when they will miss their friends then memories overcome.

4.3. Proposal Acceptance Phase

This phase is too difficult phase in every girl's life, in which they are facing different types of insecurities. They were unsure about their relationship; many things were unsafe because they were in a phase of uncertainty. It is very difficult to choose partner for upcoming whole life and see family patterns. When both families agreed then acceptance of proposal event is held on bride's place called *Dua-e-Khair*, where groom family members formally asked for bride's hand in marriage. This phase is very difficult phase in every girl's life because they were entering in the new phase of life because then they start thinking to leave their parents' home.

Girl's respondents during interviews would mention that when we had completed our studies and still, we were single. We were facing different types of taunts from relatives, neighbors like even after studying too much, still there is no proposal yet,

Specially our mother listened different things and endured, then she started overthinking and worried about proposal then she started talking and requesting to their friends and hire match maker (*rishta karwany wali*) to bring sophisticated, well mannered, good background people, good looking guy for proposal of my daughter. Even for my proposal my mother starts the renovation and decoration of house because when outsider visits the house, firstly they see their background; there was no reason to refuse the proposal. One to two times, my proposal was rejected for my overweight then I started dieting, walking, joining gym, there were many other reasons when proposals were rejected like because of darken skin tone, then I started whitening night creams. My other respondent also told me that her proposal was rejected because of weak eyesight, and then she had a laser of her eyes. There were a lot of reasons which girls faced during the phase of bachelor life like age, acne, teeth being out, facial hairs, parent's separation, house rented, any prominent birth mark, and minor disability. Then they start to overcome these reasons of rejections many girls visit dermatologist, dentist, salons, gyms etc.

On further inquiry, it was realized that girls who are living in hostel face many harsh taunts from relatives, neighbors, and society. One of my respondents told me, during her M.Phil., their family starts searching proposal for her. When outsiders visit our home, they accept or like our everything, but they rejected me only because of that she is studying in bold city of Pakistan and living in hostel, we didn't accept her as our family member. They rejected the proposal because:

„She studies in hostel, she must have chosen someone and got married of her own choice, she lives in a hostel and has become a very liberal girl, girls who live without parents have no trust, do not know what they would do there.“

But still they ignored all and focused on their studies now they all are engaged.

One of the respondent replies:

I got married only because of my parents because they were under a lot of pressure from society, relatives, neighbors tell them she is getting out of age. I got marrying only because that I live in Pakistan, it is difficult to live here without marriage because people talked starting on character, parents didn't allow me to go alone with my friends, no permission of late-night hangout. My all friends are married. They all were enjoying friends gathering, no restrictions on them, circle dot becomes.

4.4. In-between Transition Stage

I have considered the in-between stage for my research because transition stage is very critical stage, in this stage girls have a lot of expectations related to marriage likewise they feel many insecurities too like In this stage, brides-to-be were facing different type of situations like many doubts regarding marriage because they were not sure about their relationships, they always have a fear in their minds that their relationship is weak it might can be break any time due to little things too before Nikah they were in stage of uncertainty. When girls were entering a new phase of life, they were conscious about every relationship, they were even more responsible than before. They were conscious about in-laws matters, they start doing according to in-laws wishes like what are the rituals, values, lifestyle like how they cook, live, and celebrate then they try to start cooking, doing other household works on daily basis to make it a routine their mothers and other female members of family enforces them to do. In this phase, they were in different types of pressure like in-laws pressure, marriage pressure, whenever different events came like Eid-ul-Fitr, Eid-ul-Azha and Shabrat etc. there is great pressure on both sides to exchange gifts as a name of Eidi and Shabrat like from girl's side there is a trend that when they first time go to the girl's side they take clothes, shoes, jewelry mehndi, makeups etc. of all the immediate family members of a girl likewise when a the family of a bride go to groom's side they also bring Eidi of all the family members of group like clothes, sweets according to their status. In this stage, girls started shopping for marriage called Dowry (*Jahaiz*) making different types of dresses, traditional dresses, casual dresses, party wear dresses etc. They were worried about dress sizes because after marriage they gained weight, they made their dresses loose. They were starting to buy electronics items like fridge, microwave oven, food factory, utensils, crockery etc., also buying gold jewelry which from her parents' side. They were focusing on the likeness and dis likeness of their in-laws; sometimes small things create large problems then they are conscious regarding everything. Mostly girls were worried about their studies because the preparation of wedding badly impacts on academics, they event can't manage both studies and pre wedding preparations, badly impacts on grades because both were very important for them, they wanted to manage equally but then their routine disturbs and its bad impacts on health like dark circles, headache, tiredness etc. In this phase mostly the mind was diverting its most depressing phase of life because they were entering a totally new phase of life.

4.5 Pre Wedding feelings of engaged girls

The pre wedding feelings of engaged girls were considered for my study because mostly people take very casual to the feelings of brides -to-be, this phase is very traumatic phase of every girl's life because they were entering in that phase where they will leave their parents' home, leaving their parents, siblings because they were very attached to their parents and siblings now it's very difficult for them that how they will bear to leave their closed relationships with whom she has lived since childhood, they even can't thinking before sometimes they were feeling dishearten and offend. Then slowly they were accepting the cultural and social values of society, in which they have no choice then they accept the realities of life, because no girl happily leaves their parents but accept the facts of society in which they live, because in our culture when girls are born, then everyone is praying for daughter's fate. In childhood mostly girls participate in their school functions like as a bride because we are starting to prepare our daughters for this phase of life, their feelings were attached with marriage from early ages. Every girl dream to look pretty bride on their wedding they were thinking about their partner, every girl has thinking about the prince of her dreams since childhood, when they were ready for arranged marriage, they were totally in unknown situation because they even not known anything regarding their partner-to-be which are in their imaginations, because of no understanding with their partner-to-be. Mostly they were suffering and compromising in this situation, there is one benefit because in this situation family and partner both are responsible for this relationship, they put their desires and wishes aside because they can't discuss with anyone and no understanding with their partner-to-be. While in love marriage, they feel relaxed because understanding already develops with their fiancé, there were less chances to create difficulties because they know each other's choices and everything. They were sure about many things because they already discuss with their partner, they are fulfilling their desires and choice before marriage, but one thing they were facing very difficulties because their parents were not accepting the proposal because the concept of love marriage is considered very weird in our society because people make it matter of their dignity.

4.6 Post Engagement Phase in Girls' Life

My respondents shared their experiences of bride-to-be. They all were happily engaged since last one year. In this phase they were facing different types of pressures like in-laws pressure, marriage pressure, whenever different events came like *Eid-ul-Fitr*, *Eid-ul-adha* and *Shabrat* etc.

there is great pressure on both sides to exchange gifts as a name of *Eidi* and *Shabrat* like from girl's side there is a trend that when they first time go to the girl's side they take clothes, shoes, jewelry mehndi, makeups etc. of all the immediate family members of a girl likewise when a the family of a bride go to groom's side they also bring *Eidi* of all the family members of group like clothes, sweets according to their status. Many girls started shopping for their dowry, ordering traditional clothes because its take 4 to 5 months for making. After detailed discussions, I observed still the girls like their cultural traditional dresses from the side which they belong. Like *gotta dresses, chunni, mokaish, Patiala shalwar* etc. Some respondents also told during the data collection, their mother already bought a lot of things for dowry especially when they visit Saudi Arabia for Umrah, bought some things from there.

One of my participants told me, they faced a lot of pressure of their in-laws she said:

When I bought Eidi for my in-laws and my fiancé, I was too conscious about brands because my in-laws wear brands, I want everything to happen according to susral (in-laws) status. Even though there was a lot of burden on my family, and then I started part time online work like freelancing to live in the hostel to fulfillment the choices of my in-laws.

During informal discussions with my respondents, I observed that they were too much anxious about their Nikah because they were in uncertain position of life, because their relationship is not too much strong because they heard from society before marriage nothing is confirmed, many engagements are break. They were always upset to keep the relation safe from evil eyes. They avoid to posting on social media, keep the things secret, and avoid discussing about in-laws in front of relatives. They are most responsible than before. In this phase, they start cooking routinely.

One of my respondent replies:

„After engagement, she started proper cooking. But when she was single, she never went in kitchen specially in summers because sweating irritates her but now, she bears to thinking that no worries I must go another house where my in-laws and partner expecting me to cook delicious dishes for them.“

They were super excited and wanted to explore new things after marriage with their partner. My respondents' replies: their charm regarding wedding dresses were low with the passage of time because the engagement time was long, waiting for the marriage then maturity comes in relationship that's why fascination regarding marriage is low. Now they were only curious about their upcoming life, except marriage preparations or wedding dresses.

4.7 Changes develop in their Behaviors and Personality.

However, during the researcher's field visits, many changes develops in girls personality were seen because they were discussing with their friends to groom their personality, researcher also see some girls to change their personality like there was a lot of change in their skin tone because of using night creams, home remedies, the competition regarding fashions, beauty products, makeup are increasing day by day because everyone were aware about their complexion, beauty, dressing, in our society the light complexion is more attracting than dark complexion, because light complexion is considered beauty in our society. Before commitment many girls were rejecting a lot of reasons like: because of their obesity, dark tone, lack of education, because of eye sight or wearing glasses, broken family like divorced of parents, more than one marriage of their parent, because of their height and age, any type of minor disability like any burning marks on their body, hearing issues, walking issues, due to the teeth being out, then they were developing changes in their personality try to overcome their issues due to which they were rejecting before, then they were starting changing like losing their weight, starting night creams, hydra facials, home remedies, because of lack of education rejection they start education so that society accept and respect because of educated person, and eyes laser to remove the eyesight glasses, braces for teeth, girls were doing these types of changes in their personality. In this phase they were mostly thinking about their sexual relationships because they were nervous about their first night then they starts take care of themselves like they were conscious about their hygiene start using vaginal washes, deodorants, body washes etc., they were much aware about their private parts start waxing and laser on their private parts instead of removing creams and eraser, starting buying good qualities of undergarments, because they know after marriage these basics things will noticed by her husband-to-be. They were more conscious about their bad breadth due to stomach issues than they were concerned with dentist and physicians to overcome this, because they did not want any type of worst feelings the6ir husband-to-be feel from them.

Before commitment they were thinking only about the family tours with their families but now, they were thinking about honeymoon and plan to go out with their partner-to-be on their dream places, they feel special themselves because they were receiving lot of gifts and importance from their in-laws and fiancé, they feel happy than before. Now they were more conscious about their dressing, started wearing according to in-laws' choice, start cooking on daily basis to make routine. In this phase they started overthinking regarding everything.

4.8 Insecurities regarding marriage

During informal interviews and discussions, researcher observed that they were feeling insecurity and too much doubts about relationship before marriage, because engagement is not a strong bound they were always worried about their relationships they want as soon as possible the event of *Nikah* being held to secure their relationship, because they were always worried due to their relatives behaviors they were not happily accepted their proposal because relatives like *phopu, khala, taya, mamu* wants may our relationship with his son so that they want to break our relationship through black magic, evil eyes, amulet using wrong ways to break the relationship and create harsh situation to break the relation. Sometimes, the brides-to-be were scared in their sleep, dreams of breaking their relationship, blood drops on their body, and suddenly the clothes tear in a strange way, then they were starting prayers on regular basis to pray to Allah keep their relationship safe and secure. They were avoid sharing their pictures on social media due to evil eyes, because they were thinking that people were not happy in their happiness, starts jealous to you and their evil eyes impacts on your relationship and its break. They were concerned about their all in-laws but mostly regarding their sister-in-law and mother-in-law because they observed keenly and brides-to-be try their best to keep happy, they were aware about everything so that they do not have anything to listen later. They were feeling different types of doubts that right now their in-laws are very sweet, nice, caring, loving, understanding, accepting your everything but after marriage they will change or not. Now they are very broad minded but later they have been restricted regarding dressing matters like restriction on wearing *abbayas*, my friends' gatherings like don't allow to go out with your friends etc. and will they accept my profession or studies if I continued. They were feeling doubts if they will not agree anything according to their husband-to-be, will their partner-to-be agree or will it be a problem, now their fiancé is looking for themselves very well but later he does any drug, smoking or interested in

other girls these types of doubts which they were thinking in this phase of life regarding their relationship. Will their in-laws be accepting their decisions in matters of life; they were mostly in that doubt. Will there be any problem in pregnancy because their menstrual cycle was disturbed; they were also worried about their wedding looks that the salon which they selected, will they ready them according to their wishes?

4.9 Behavior of groom family towards brides-to-be

During semi structured interviews, my respondents share the behavior of groom families with them, and they were too much conscious about the groom family, because groom family play superior role in our society. They calm their pre wedding nerves by talking to their already married friends, their sisters, mothers which also a part of this phase and Google is also helpful to calm the nervousness regarding their marriage. They thought that she wants to marry because it's adventurous and want something change in their life, some other replies if marriage is not a part of our cultural society, then we would never do it. They replied,

„They almost complete their studies, achieve all their goals and last option is only marriage.“

When the groom family visits first time, their behaviors was very humble, nice, caring, understanding and the one replies, main thing their in-laws were very straight forward like our everything is in front of you *„Jo hmaray pass ha wou sb apky samny hai“*; you have an open option ask anybody about us. When you are connected with outsiders you are extra conscious, that anything did not make them feel immoral or unethical because they want everything perfect.

My respondents were nervous because most of them live in a nuclear family, they were worried how to manage the things separately, some had lived with joint extended family, they were always in afraid that their uncle, auntie lives with them, saying anything worst in front of in-laws.

One of my participants shared:

„It's her love marriage, even then she was nervous, hand shivers and too much confused when their in-laws firs time visits home, she was too much confused that should I ready

(apply makeup) or not just simply looking. But then she was trying their best to put herself according to them because their family is bold and my in-laws are totally simple"

"When groom families coming for Bat Paki or engagement, they brought *Gajrey*, Ring (Diamond, Gold), Dress, *Mathai*, Donuts (the thing which like the most by one of my respondent), Red *dupatta*, Cash etc., but in this situation the family of girls side were totally nervous and conscious because they belong to bride side. Everything was new for her family they were totally like strangers.

It was very interesting to find that one of the respondents shared their live experience:

„When I came first time in front of my in-laws my father-in-law gives me a formal introduction about my partner, get specially permission from me that Are you agree to accept the proposal, when I replied YES then the ceremony of Dua-e- khair or Moo Meetha took place, then they gave me an envelope which is self-designed (customized)“

During my field work, I listened to one more thing from my respondent, their father-in-law and mother-in-law call her on regular basis, and they were very frank with her. They discuss everything with her firstly, then with their parents regarding events and exchanging of gifts everything etc. They even said that you should be our friend not our daughter-in-law.

During informal discussion, my respondents shared their experiences with sister-in-law, they were happily with their father-in-law and mother-in-law, but they had worst experience with their sisters-in-law. When every participant talked about their sister-in-law, they said they were not happy with us, feel always jealous, and can't bear to see the brother happy with their fiancé.

One of the bride-to-be replies:

My Nand"s attitude towards me is unbelievably bad, she can"t bear a single thing of mine, and she copies me in every single matter. Whenever my any functions or events come like Eid (exchanging of eidi), date fix, her mood gets bad, she starts comparing everything, actually my Nand (sister-in-law) is also bride-to-be we will get marry together, my in-laws love me a lot and give me a lot of gifts but her in-laws don"tdo that much to her maybe that"s whyshe"so jealous, and tries to against their parents regarding me. Even when my parents visit my in-laws, the behavior of my Nand is very improper

4.10 Ratio of nervousness among within family and out of family marriages

Nervousness is too much common regarding marriage in every bride-to-be life, out of family or within the family marriage they were obviously nervous. But during interviews I observed that my all respondents were nervous and conscious regarding their marriage but the girls who were marrying within family they were not too much conscious they take the things casual and relaxed instead of those which were marrying outside the family. The marriages which are in families were too much relaxed and not pressurized because there are no formalities in the families; they know each other very well. One of my respondent replies:

I am getting marriage of choice within my family I have loved my Taya abu's (uncle) son last fifteen years I am not worried at all and don't anxious about anything take the things very casually even when my in-laws came my home for dua e khair didn't bring engagement ring for me. At that time, my mother-in-law took off her gold pendent and put I am getting marriage of choice within my family I have loved my Taya abu's (uncle) son last fifteen years I am not worried at all and don't anxious about anything take the things very casually even when my in-laws came my home for dua e khair didn't bring engagement ring for me. At that time, my mother-in-law took off her gold pendent and put it on me.

But outside the family marriages impacts a lot of pressure on brides-to be and their families too because they maintained everything properly, they were in too much formalities because marrying outside the family was very difficult to maintain the formalities of in-laws and fulfill their requirements properly, maintain the status according to the groom families, maybe these stressful circumstances can lead individual being difficult, because in outside many girls were feeling shy, anxiety, much conscious etc.

My respondent replies:

I am too much conscious about my in-laws to keep the things according to on-laws choices to maintain the relationship in a good way, I always wear dupatta in front of my susral (in-laws) I have never been conscious in this matter before, when my in-laws came I clean the house properly, cook different types of dishes for them. Every time they came make a lot of arrangements, giving gifts, maintain discipline, provide peaceful environment and other formalities too.

4.11 Views about Love and Arranged Marriage.

Love and arranged marriages both are very massive terms. Many people opt for the arranged marriages because of parents' pressure and cheating in love. It took long time period to finalize the proposal. Love marriages are exceedingly rare in our culture, because the concept of love marriage is related to dishonor, family concept is reduced, and this type of marriages took short time period to break. I observed many of my respondents go with the love marriages but feeling embracement to sharing about arranged marriages with society. During my field work, I observed many respondents shared their love marriages with only me, but they were feeling hesitation in front of others. Many respondents talked if we expose our love marriage in front of relatives, we must listen different types of things and they talked on our characters because relatives assume everything on their own mind and they are in searching to talk on them, they can't see them happy. Mostly all love marriage but they know their good and bad everything, understanding develops before marriage

One of my respondent replies:

It's very difficult phase of my life because I choose love marriage, but my family didn't accept the proposal because we have some class difference, then I involve my uncle and aunty and said to my chachu (uncle) to agreed my parents for this proposal pretending it in arranged marriage in front of my parents but now I'll happily marry with my partner because we both are sure about each other and know the choices of each other, my partner is doing everything as per my choice on his own behalf, and he is doing everything personally without family support. I want to prefer to stay separately without in-laws in a separate house because I don't like interference, he accepts my all demands.

During interviews, the respondents share their views about arranged marriage, they were thinking a girl should always compromise, bears on all the things, suffer their all life, everything is unique can't tell their feelings in front of anybody, doing everything according to elders, it's risky for them because they didn't know anything about their partner. In arranged marriages family are responsible and partner too. Everyone is answerable because it is a matter of families everything is discussed openly.

One of my respondent replies:

When I was doing Fsc my proposal came from my relatives, they were insisting many times but my mother said my daughter is very young she is studying now after completing the studies we'll discuss about this. They were coming again and again and insisting my parents only for engagement my mother was too much confused because she didn't want to reject the good proposal because the guy belonged to a noble, sophisticated and rich family, they had the highest status in the family, but the main to think a lot of time they actually belong to a broken family their parents were divorced, he live with their step mother. Actually, he had a crush on me, and forced their parents to go for the proposal. When my family observe the behavior of stepmother with him then they accept the proposal she is very nice, caring and loving with me. There is a myth regarding this proposal, my Nano (gran mother) marry my nana (grandfather) he was neither beautiful never rich, then she in my mother matters I'll marry my daughter to someone who is beautiful and belong to a rich family and she did, but my mother is not happy because my father is not loyal with her, interested in other women so my mother wants that I'll marry my daughter with someone who will shareef (decent) is certainty not beautiful and she did but in starting I'munhappy because there was a lot of difference in our looks, personality but when I get admission in university I started contact with him, he was caring, loving and my negative feelings changing into positive I loved him, but after understanding and closeness he was over possessive and maybe feel insecure, starting restrictions on me said do not talk to your male class fellow, wearing abbaya and so on it was so irritating for me, he want to change me and I didn't want to change myself. Then many problems creates in our life my mind also divert because I have many options in university, when I see other friends and couples enjoy in the university but my fiancé live in the same city he didn't given me time, many issues creates even the relationship break up but then my friends advised me and his mother also counseled him now we both are together everything is settled and two months later we'll get married.

Both have mutual friend circle. Everyone is happy no bad comments from friends. No specific traditions from in-laws' side they are very simple they like simple wedding according to Islamic perspective and her family is totally different but in-laws are Flexible and compromising, partner is mature and decision maker of both sides. That is why there is no difficulty took place.

4.12 Reaction of Family, Friends, and Society

The positive reaction and negative reaction both are normal because when you entered in another phase of your life, people start observing and sometimes being judgmental they react differently. They want to know regarding your personal life many of my respondents says that they were facing different types of things many of them are negative reaction specially their relatives and few friends were happy and some were getting jealous.

One of my respondents shared:

I was studying in hostel my relatives, neighbors, society reacts very badly and were commenting badly on my character that she is studying in hostel she has already many affairs, she is doing bad no one cannot supervisor her they have no manners etc. etc. But when I got engaged people start talking on my character that she has already in relationship with the guy she must lured him, she must be in contact with the guy without Nikah, even one of my cousin asked me tell me what kind of things do you talk with your fiancé, people start talking about negative things that after marriage in-laws will change, you are facing many difficulties, even my relatives specially my auntie (chachi) starts black magic on me to break this relation, she can't bear to see happy my family specially my mom so she started black magic, wazaiif's to break this relationship. I am worried and also face difficulties for the delay of marriage even I started five times prayers, start dua, give sadqa to keep my relationship from evil eyes.

Another respondent shared:

"I have many friends but one of my best friends I was sharing everything with her she is too close to me but after my engagement she started changing behavior with me. I have felt some kind jealousy in her attitude. I shared my happiness and new phases of life excitedly with her but when I noticed her behavior, I felt that she is not getting happy with my happiness in fact she has started keeping grudges with me in our other matters too like in studies also she tried to let me down in front of teachers too and tried to degrade me. I got too much upset with her behavior that instead of being happy in my happiness she started keeping grudges with me. And when I realized her behavior with me then I started keeping distance with her and stopped sharing my things and feelings with her".

These reactions from the family and friends were very surprising for me. These were both positive and negative. But most of them were negative because your happiness cannot be digested by your surroundings easily.

4.13 Case Study

A case study of a female doing an MPhil while residing in a QAU dorm. Her name was Amna. She was basically from Narowal. She told her story that when my relatives got to know about marriage fixation in an elite family. I just felt real happiness about it in my immediate family. My other relatives have also shown happiness apparently about my marriage, but I felt some kind of jealousy in my relatives too. I live in extended family with my uncle brother of my father her wife and kids too. I call them as chacha and chachi. My grandmother also lives with us. I have started noticing the changes in the actions and behavior of my chachi. She started remaining quite in most of the matters and talking less with our family and barely taking part in giving any suggestions and organizing or managing the things related to marriage. And I heard from some other relatives that she is also into black magic. And most of the time she goes to her mother's home whenever she perform any such activity of black magic. Me and my mother observed that whenever we shown her any new clothes, jewelry, gifts and eidi especially came from susral very next day she went to her mother's house and then come back after few days and then start acting some abnormal activities like one day in a kitchen she was burning an egg in a pan and its smell spread in a whole house then everyone started asking what is burning in the kitchen then she suddenly said by mistake the egg has been burnt by her but my mother saw that she deliberately did that. Then I have seen her she collected my hair from my hairbrush and took them to her room when I asked her what are you doing because I was not there before I went there by chance and asked her suddenly. She looked hesitated and tried to hide them but when I have seen those hair she said that nothing I was just cleaning your dressing table then I ignored her but this situation was very weird for me I told about it to my mother she got so much worried and one day she took my clothes from my bathroom which I was wearing a day before and then make them wet and leave them on a tap. These all activities of my chachi were very weird for me then my mother talked about it to a religious person in our neighbors he said that these are the signs of black magic she might be doing it to break this Rishta. Then I got so much upset and sad and started praying more than before that Allah Pak keeps everything safe. So, some of my respondents shared very interesting and unbelievable stories about the reactions of their relatives

and friends on their marriage fixation in a good family that people started even doing any possible or immoral acts to break their relationships.

4.14 Conclusion

It is concluded that before and after engagement phase is very critical phase. Brides-to-be have shared their different experiences in both phases. Before engagement phase is very unsure phase when the chances of anything can be happened. Like *rishta* can be fixed or not. So the girls have shared their experiences about that phase like they acted very carefully and sophisticated when they come in front of the family who came for their proposal. They have learned all ethics and manner like how to behave in that particular situation and how to serve them refreshment, how to dress and how to sit in front of them. Mostly girls felt very nervous and their hands were shivering. They had to act very carefully and confidently. After engagement phase was different and they have shared their lived experiences of their in-between transitional phase before marriage. It's as though they grew in responsibility. In this time period they took extra care of each and every thing for their skin, body, weight, routine they have started improving each and every matter of their lives. Their studies were also affecting because they were utilizing more time in other matters. When their in-laws family came to their home they got more concerned about cleaning, cooking and presentation of everything so that they might not get offend with anything. After engagement relatives, friends and cousins have started asking a lot of questions about in-laws family and my husband-to-be like do they contact me or my family? How did you find your fiancé is he more interactive, caring or loving? Or he has a reserved personality? Moreover what kind of gifts they give on eid? Then they have started commenting and comparing the things. People have also started assuming by them and convert an arranged marriage into love marriage by their assumptions and comments. According to them, they have found very rare people who were actually happy which includes their immediate family and close friends otherwise other people were always in search of any bad thing and tried to against me and my family for my fiancé and in-laws like they did not give appropriate things or they should have done this or they should not have done this, In short in this in-between phase girls have a lot of lived experiences and multiple type of changes comes in their personality and life after engagement.

Chapter 5: Liminalities and fears among engaged girls in their Transition Stage

5.1 Pre Wedding nervousness among engaged girls

The following chapter seeks to focus on second and third objective of the study in which young girls faced different type of stages in their in-between time, fears in committed girls before marriage it's very natural because they are conscious about their bridal dresses, looks, dowry, events etc. and totally nervous because they were entering in new stage. They were also in doubt regarding their partner, in-laws; they were too much depressed in their liminal phase. After conducting half of the interviews, I had realized the fear among girls is one of the major factors in all girls which are upcoming brides to get out their comfort zone and become wife, daughter-in-law, sister-in-law connected to many relationships which make them more responsible than before. However, with multiple meetings and group discussions, I observed the girls which are in their transitional stage; they were mostly depressed because they managed their studies and wedding preparations too. They were facing different problems; one of the main reasons was that they were staying in hostel and face difficulties to manage their routine, like start online shopping spent more time on social media that's very bad impact on their studies. One of my respondents told their story:

I am doing MPhil when I get admission in QAU I was committed or affairs with a guy who belongs to my hometown, he was less educated we have totally different status when I shared about my relationship with my friends, they started to give advices to me now you are well educated girl and studying in top university of Pakistan choose a perfect partner for you according to your personality they were concealing me then I change my mind and I realize yes its reality I can't move with him in my friend circle people made fun of me. Then after few days my proposal through my friend a guy who belongs to Islamabad and a well-educated settled business man, firstly he proposed me and I accept his proposal we are in relationship at least one year then he sent proposal at home, his sister and mother talk to my parents and after many investigations from both sides the proposal was accepted by my family now we are engaged and InshAllah married soon but most of the time I am worried about my ex-boyfriend because he knows I cheat him, he should never take enmity with me that creates a

lot of problem in my upcoming life I started day and night prayers to keep safe my relationship.

5.1. Pre Wedding nervousness among engaged girls

During discussions with respondents, I observe pre-wedding nervousness is totally normal part in this phase. It's totally normal to feel anxiety about their wedding, girls were nervous because they'll be entering in new phase of life, they feel anxiety when they were thinking they will leave their parents' house and live with unknown person in their house, they even didn't know about the culture and norms of another family.

One of the respondents shared their nervousness:

"I am worried about my wedding dresses and more conscious about my looks, figure, dressing, depressed and nervousness experiencing in this stage regarding bridal dresses from both sides and specially weight gaining because there is no self-care time of job and studies, conscious about how to plan events of marriages like date fix, mayoun, bridal shower, mehndi, barat, valima and planned all dresses. There are too many responsibilities because I am the eldest daughter of my house and my mother is sick, she can't do anything so managing all the things related my dowry and my brother's wife dresses, jewelry lonely is too much difficult that's why I am doing mostly shopping online. I feel insecurity regarding looks like main events functions, worried about the starting days after marriage, mismanagement in marriage, pimples before event, eyelashes insecurity and food because I can't control when I am hungry. I'll overcome these insecurities to take tips from married friends because they are the best guider, spent time lonely in this phase because when you think lonely you think more things deeply, and focus on self-care, time management, clean eating, and sleep properly many girls have dark circle issues that's why I was thinking at least before 3 months I'll start sleeping on time to avoid dark circles before marriage".

On further inquiry I realized that engaged girls are nervous because many people focus on the bride at the wedding and also nervous about the wedding night because they start thinking about their partner to spent whole life with one person their feelings attached with their husband-to-be.

One of my respondents replies.

After engagement, like other girls I was also thinking about my wedding night term called Suhaag Raat because I didn't even know about my husband-to-be, totally arranged marriage and too much nervous about my sex, honeymoon and the things which some couple decided before marriage. There is much pressure on me from parents and society too like take care of your partner as well as their parents, accept all the things according to the in-laws, so much pressure to be perfect with in-laws because I hear about fairytale weddings or maybe divorces. Sometimes, I feel anything can give me a panic attack so I want to talk to my partner as much as I can clear all the thing about coming life but because of arranged I can't even talk with him and too much nervous about all the things.

5.2. Doubts regarding before and after marriage.

Having doubts about marriage is normal because now a days the rate of divorce, murder of spouse, violence, infidelity, cheating is at highest. Mostly couple compare your relationship to those of other people. Then they are having doubts and feel insecurities because comparison makes many things difficult. On further inquiry I realized that girls are in doubt about their partner in arranged marriages as well as love marriages because they didn't know about their partner choices, their behavior with society because human nature includes, they face society differently and they are totally change in front of their family.

One of my respondents replied:

*I am engaged since one year in out of family totally arranged marriage through my father friend and we are in contact with each other to share all their choices and discuss family matters, feelings etc. he is a nice, sophisticated guy in front of my family, friend's etc. even everything is fixed one day we are doing our wedding shopping and suddenly I check my fiancé phone, I saw messages chat with a girl I was really very surprised and disappointed and I didn't do anything because my every reaction creates problems in this phase. So very hardly I accept all the things and still in relationship with him. Every girl has doubts, its normal, and the things which we can't share with anyone else we have doubt on it like some respondents told how our room after marriage will be. We are very curious about my room, a main doubt among all girls is that the appearance without makeup look when partner see
There are many other doubts like self-doubt, will my partner stay loyal with me after*

marriage, partner maybe restricted after marriage, will your profession be accepted after marriage, when you cook bad food then what will be the reaction of groom family?

One of the respondents shared:

After engagement still I am in doubt that my partner is a business man he run his father business and spent a lot of money on me like giving gifts on my birthdays, dinners, shopping, and many more things he is too much stable and sometimes I am in doubt maybe he'll be changed after marriage and maybe he is pretending himself very stable and after marriage financial stability may change and creates problems in our life because my expectations is high if he can't fulfill my expectations then creates problem in our coming life.

Another respondent replies:

When you feel unsure its loss of communication there's no open discussion regarding coming life. When elders of both sides are not involved the terms and conditions are unsafe, when they are involved then everything is sure and safe. No difficulty faces in future.

5.3. Terms and Condition regarding Dowry

Dowry means any property or security given one party to other party in the marriage. There are some terms and conditions in the marriage contract to secure the girl, mostly some demands regarding gold and property from bride family to groom family that acts are mostly happening in Punjab side. The brides who belong to Punjabi belt gave information regarding these acts, now a day this is not strictly happening but sometimes happens too. I have conducted some interviews by asking some questions about dowry from m respondents.

One of my respondents said:

"There was no restriction of dowry from my in-laws. I have kept myself open for my family in this matter like what did I want? I did want my family to take emotional decisions. In this matter I wanted to share this matter with my partner and wanted him to be loyal, open minded, flexible to share his opinions about it then I have guided my family about it. My fiancé was not in favor of this. He said there is no need to spend a lot of money on this. Then I told my parents about his response, but they again insisted me to give dowry. According to them it makes a more respect of a daughter in her in-laws".

One of my respondents said:

“She has shared an experience of her sister’s home she told me that when I have visited her home. She saw a fight between her and her mother-in-law it started from a normal argument which reached to an intense fight. Her mother-in-law started taunting her about her less dowry like ,piche se ley kr kya aai ho”. Bring your own things from your parent’s homethen use it. You have no need to use anything from my house or kitchen. You have burdened my son and ask everything from him but never asked for anything from your parents. The day you came here was a heavy day for all of us. You will be satisfied when you take everything from us and from my son. Moreover, you are giving the money of my son to your maika (parent’s family). She has started putting allegation on her the fight became intense which started from a little argument then her mother-in-law started taunting her about her dowry in all of her arguments. She felt so embarrassed in front of me and requested me not to tell anything about this to parents”.

This phenomenon exists a lot in our society when a girl goes to her husband’s home with less dowry or no dowry then she has to bear some kind of taunts from her in laws. Her husband might not say anything about it, but his relatives never leave you. More or less, they taunt you in any way. At start they might not say anything about it but gradually she has to bear some taunts from her in laws.

5.4. Impacts of engagement on personality

Pre marriage state impacts a lot on girl’s personality, academics, health and behavior and the changings develop in all the matters and it is very normal because when girls get too much conscious about their wedding. The pressure of marriage impacts a lot on their life patterns.

One of my respondents said:

“Pre marriage state impacted my personality so much like I have started compromising on my education. I did not want to study. My focus got diverted from studies to my marriage because everyone started talking about it that I am going to marry soon I should improve my behaviors accordingly. This impacted me in a way that I am bit mature now, tolerance and patience developed in my personality, and I have changed myself from over-confident to confident after engagement. I was facing depression, frustration, sleep disturbance,

irritation, and uncertainty in my in-between transition stage. My decision-making sense was not solid in this phase, but after proper engagement I was more feeling secure, emotionally, financially, academically because I got a support from partner's side, individual burden shared with the partner with a strong understanding and it is very necessary to develop an understanding first to share each other's burdens and problems. We spent some time together to know more about each other's habits and attitudes. I have also started comparing myself with the partner; I wanted to eliminate my inferiority complexes to become equal with my partner in every matter of life. And I wanted to lessen the difference between me and my partner".

One of my respondents said:

"I have observed a great change in my personality and behavior after my engagement and before my marriage I have started taking things more seriously than before like I was trying to improve my cooking skills by cooking more dishes. I became more responsible in households matters which I usually ignored before. Whenever the family of my in laws came to our house I wanted extra cleanliness in my home and helped our maid to make everything in a perfect way. I helped my mom in cooking several dishes which I did not used to pay much attention on these matters before. My siblings and parents also noticed changed in my behavior and appreciated me, but my brother has started making fun of me like by saying „sugar'and some other stuff. I sometimes felt shy on these comments but yes, a drastic change in my behavior can be observed by other people".

Different types of changes in the behaviors and attitudes of engaged girls have been observed and its impacts in their personalities while conducting interviews from brides to be. They have opened up onto me because they were talking about something which they have never talked before. They were willingly giving responses to me because I have developed trust on them through informal discussions and by sharing my own experiences.

One of my respondents said:

When I got engaged, I started taking extra care of my skin, body, and hair. I was a bit healthy before but when I got engaged everyone started telling me that I should lose weight so that I can fit in bridal dresses otherwise they will not suit me as such and won't look

pretty. My cousins, friends and siblings encouraged me to do this, so I made a proper diet plan for myself and started doing aerobics/exercise at home and made a habit of doing walk with my father regularly. So I got more determined to lose my weight. My siblings ate tasty dishes like parathas, biryani, and fries etc in front of me and tried to make me feel jealous. But I have controlled myself so much and did not cheat on my diet plan. Simultaneously, I have started taking a great care of my facial skin and body and intimate parts. For that purpose, different herbal remedies I have started applying on my skin. I have made a habit of cleansing and exfoliating my skin on weekly basis. Likewise, I have started using different hands and feet cream, creams for my intimate parts, vexing, sunscreen and a medicated face washes and night cream to keep brighter my skin tone. I have avoided the oily things to eat so that the outbreaks and pimples cannot appear on my skin. And my skin keeps healthy and fresh. Moreover, I have started applying oil on my hair before every wash to control hair fall and to increase the strength and volume of my hair. These are the routines which I never paid attention on it as much before my engagement but right after my engagement I have started taking care of myself more than before. Because different people around me like my mother, sister, cousins, and friends asked me and encouraged me to do this. According to them every girl does this so there is nothing new in it, so you have to do. With self-care they advised me to take part in other house chores so that I can learn them perfectly and my in laws will not get any chance to degrade me. So, I acknowledged this advice and brought changes in my personality”.

Overall, the positive changes have been observed in their behaviors and personalities because of their engagement this thing immediately turned their irresponsible and childish attitudes into very responsible and mature behaviors in every matter of life. The impacts of engagement on the girls can be varied, some of the responses were they just slightly changed themselves otherwise they will remain same and will not change their lives and routines because of marriage but mostly said that they have changed themselves up to great extent because of their inner feelings or because their families asked them to do so.

5.5. Interrogations by the society after engagement

When a girl got engaged in a Punjabi culture, it has been seen that many of the relatives, friends, even neighbors ask different questions about that like from where this Rishta came, what is the

family of a groom, from which area he belongs, how did you find this Rishta, what's his caste, what's his education, what does he do, is he financially stable or not, do they have their own house or they live on rent, do they own some land, how many siblings he have, what does his parents do, what does his siblings do, did you find out the reputation of a boy, did you check out his routines and activities, what type of company he has, he should not use any drugs, what and is the age and height of a boy and how does he looks like? In short, every bio- data of a boy asked by people.

One of my respondents said:

“When I got engaged some of my relatives and friends COVID-19 asked about the every detail of my fiancé's family when they found out about my marriage got fixed in out of family and they belongs to upper class, their status is very stable and family is good then they have started suspecting on me like I knew the boy already I had a relationship with him, I found him from my university that's why he wants to marry me and started gossiping about that it might a love marriage. And the boy is of my own choice, but I turned that into an arranged marriage”.

One of my respondents said:

“When my Rishta has been set, Most of my relatives and friends have started asking different questions about my in laws from me and family. Like how they interact with us. Do we have good relations with them? They asked from my parents that, do they call you or not? Are they demanding for dowry? Did they ask you to bring any specific thing in dowry? And then from me too like which types of relationships I have with my sister-in-law, mother-in-law and father in law mostly. Do they call me and keeps check on me? Do you have a contact with your husband to be? Does he seem caring or not? Do they send you or bring gifts for you on eids, shabrat and on your birthday. Which things, how many dresses, shoes bags and makeup they brought for me? Do you like their choice or not? And they also wanted me to show the things which they brought for me then passed multiple comments on it. Some of them might get jealous I have observed but some were looking happy for me and giving me prayers. They have also started comparing my stuff with their own daughters in laws stuff. If anything was lacking, they directly said to me this does not look good or they do not have

good choice and advising me that I should tell them about my choice. But if they liked the things then they hardly appreciated it. And asked from their part too in a funny way like did they bring anything for us not? And then they also started asking from me and my parents too like which things we have given to him and also shared their opinions that „ziada sar py na charhana“. Moreover, they definitely asked about any gold thing did they give me or not like ring, earrings, bangles, and any set in my eidi. And about my engagement ring too is it made of gold or diamond?”

Different types of questions have been asked from your society, your social relations before marriage. As explained by some of my respondents who have faced this stage and changes in the behaviors of the people around. Some of the girls also explained those questions in their interviews. From which two of them I have mentioned. These are also the aspects of liminal stage of bride of be.

5.6. Thoughts of brides-to-be in their liminal stage

I wanted to explore different thoughts in the minds of brides-to-be like which type of thoughts comes in their minds when they think about their life marriage which type of securities and insecurities they think about their married life, in which manner they have fantasized the things, what are the impacts of their social relations and their advises in thoughts of brides-to-be in their liminal stage.

5.7. Case study

A case study of a girl who was committed, she belongs to Lahore. She shared her ideas about her in-between transition stage. I have interviewed her by her consent she told me that I belong to an upper class I used to like my class fellow in my university then our understanding got developed and he sent a proposal for me in my home. Initially my family was against this proposal. Love marriage is a difficult task for a lady to complete in my household. But I have tried hard to make them agree. First, I was successful to agree my mother then gave me hope that she will talk to my father and brother. With her efforts my father was agreed to look into this matter. Because he was not that much rigid and strict, and he wanted my happiness. He said that he will see and analyze him and his family if they find appropriate then they will consider it. In short, family was little resisted because their economic status was not very stable but due to my enforcement and happiness, they had to accept it and we got committed. Simultaneously, my brother's

engagement also got done in those days. After time our wedding preparations have started. When I saw that my parents and brother was doing great shopping and buying expensive things for my brother's wife and on the other hand my in laws were not able to afford this kind of stuff for me. Obviously, my parents were doing shopping for me too, but I got a feeling that I also deserve the same protocol from my in laws too like my parents were doing that for their daughter in law. I have started comparing my things with my sister-in-law (bhabhi) in every matter then a strange irritating behavior developed in me. I have started regretting somehow on my decision that I might deserve better, or I did not get proper financial security from him. I have started thinking that I took a decision in my emotional state. I should not have done this. I deserved a lot better than this, because I have associated many fantasies about my married life. I used to fantasize my honeymoon and made different plans about it when I realized that I am not able of this at that level due to limited financial resources I got so disappointed and started getting upset. Like, why did I not think about these things earlier or I should not have forced my family. I should not have been this stubborn. Moreover, my friends were also saying that I cannot adjust in his family that would be too difficult for me to manage the things because you are not used to of this environment, you should have thought about these matters earlier we all were saying this to re-think about this relationship, but you were not able to understand these things because of your extreme feelings about him. All of these things made me so double minded. Maybe I was overthinking too but now gradually I am satisfied with everything, and I wanted to give a suggestion that there should not be a more gap between engagement and marriage. Because in this liminal stage many insecurities come in the mind and different types of thoughts develops great fear in you. There is also another thought comes in my mind that what will be the behaviors of in laws with me I get very scared.

Various types of thoughts respondents shared with me which comes in their in- between transitional phase before marriage I have discussed a case whose thoughts were quite different from others.

5.8. Conclusion

In this chapter I have explained some of the responses of brides-to-be and shared their liminalities and fears and in their in-between transitional phase. Just as when I questioned them about their trepidation, apprehension, and uncertainty before to marriage. The stress related to

dowry, how much engagements impacts on their personalities, the interrogations by the society about *Rishta*. How their thoughts develop in this time period. The responses have been explained above. In conclusion there were many similar responses. Most of the girls had similar kind of fears, nervousness and doubts. They were more concerned about their skin, weight, hair, their bridal dresses, makeups, their looks, they have observed a lot of changes in their behaviors, they became responsible than before and started taking part in the house chores more than before like cleaning cooking etc. I wanted to become more *sughar* (lady-like) due to enforcement of their families. Most of the girls said that engagement changed their life so much. Their activities, lifestyle, habits were also changed after their commitment. They have started taking care of things more than before and give a lot of attention to their self-care. They wanted to become more loveable for their husband and in laws. Because related to in laws behaviors there came a great fear in their minds because the general perception about in laws is not very kind in this society. Simultaneously they took stress regarding their dowry too because they did not want to burden their parents, but they also wanted that in their in laws their respect should be maintained and sadly in our society it came through the things like what her parents gave to her which type of *jahez* she brought how many and which type of things she brought as *jahez* with her. These are the questions which generally asked by the in laws family, so they have also faced a great pressure in this matter. Moreover, a girl and her family do their best for exchanging gifts with her in laws so that they might not get offended with anything and her daughter's respect should be maintained.

Chapter 6: Aspirations of brides-to-be for their upcoming life

This chapter is going to fulfill the third objective of my study. Many brides-to-be were ambitious for their upcoming life they have many wishes and desires related to their marriage like their life partner should be loving, caring and gives them security in every matter of life and they want to feel secure in every step of life after marriage. They are very curious about their upcoming life; they planned for wedding events, bride looks, event dresses, jewelry, shoes, makeup etc. I observed many brides-to-be were nervous about their first night, in this phase they live mostly in imaginative world like fantasize their honeymoon, invitation for dinner and lunch from family and friends. While doing my research study I have observed that the desires and wishes of every girl is totally natural because at early ages they heard from their mothers that after marriage your husband will fulfill your all wishes, go with him at their favorite places that's why their natural feelings were attached to their post marriage life and they fantasize their upcoming life. And they also quickly develop negative thoughts and insecurities due to some reasons.

6.1. Positive aspirations associated with marriage

As girls grow up, they often hear the topic of her marriage in the home. Her parents usually talk about this and teaching her daughter in every step that she should behave like this; she should do this, not to do this. She should be very careful in every step of her life as she is going to marry someday. And they are mentally preparing their daughters gradually so that she would not be having any trouble in their lives after marriage. Sometimes they tell them in a scary way that marriage is a not an easy job you will be having many responsibilities on your shoulders after marriage so you should prepare yourself accordingly but sometimes they also associate positive aspirations with the marriage that she can fulfill all her desires after marriage like with the permission of her husband or with husband she can go anywhere she wants but now we cannot give you a complete independence. The girls have to go to their husband's home one day and that would be their real home because that's how our religion and culture asked us to do. So with the passage of time, their minds develop that way by listening to these words gradually they also associate many positive aspirations, expectations and desires with their marriage and married life.

One of my respondents replied:

“I have a good understanding with my fiancé. We often discuss stuff related to our married life and make certain plans to keep our married life smooth and in a healthy way, so I developed more positive expectations for my married life. Since I discovered that my boyfriend was highly understanding via conversation. We both are goal oriented, complete each other and make each other better, my fiancé is too much caring, understanding soon we’ll start our love life under the consent of marriage. I made plans for my honeymoon to explore Gilgit, Hunza and see Pakistan’s beauty; I want my honeymoon to be adventures, memorable because they are the happiest moments of life and every girl dream about that. I have also fantasized my honeymoon so much. Moreover, I always wanted to perform Umrah and hajj with my husband. I have desired about it so much like whenever I go there, I go there with my husband. Two or three years before my parents and grandmother also went, they also insisted me to go them. I did not want to resist it, but I have always dreamed about it to perform Hajj and Umrah with my ultimate mahram like husband. So, I told my mother about this wish, they understood it and did not force me again. I have also discussed about this wish with my husband to be, he appreciated me so much and also promised me that soon after marriage we will perform Umrah first and then we will go for honeymoon”.

One of my respondents said:

“I have associated many positive aspirations with my marriage. I want my husband to be romantic who take care of me, he should know about my likings and disliking, would not shout on me, forgive my mistakes, and understands me. Talk to me with love and care, gives me a sense of security, defends me in front of everyone, does not dominate on me, ignore my shortcomings, buys things for me, give my surprises on my birthdays, buys gifts and flowers for me, also praises me for my cooking and the one who gives me complete assurance to be loyal with me for lifetime. Moreover, I like kids a lot. I love so much my nephews and nieces and whenever I see any random child, they are very dear to me. So, when I imagine my own children after marriage. This anticipation and vision of having my own children, InshAllah, makes me feel really excited. So, these are the positive aspirations I have associated with my married life”.

One of my respondents said:

“I am expecting a complete security for my financial status after marriage. I am very fond of shopping so it’s my desire that my husband take me shopping every month and buys me different gifts, including dresses, bags, jewelry and surprise me. I have also planned to do same for my husband. I am very into these surprises type things because of my friends. In my university us friends often give surprises to each other, and we loved it so much. Because in my opinion exchange of gifts increases love for each other and it’s a key to develop feelings in someone’s heart. So, it’s my desire that my husband would be like this because I am going to certainly to do this with my heart to make our relationship stronger”.

Girls shared their different types of expectations and desires they have associated with their married life. They have shared their positive desires and aspirations. I have discussed the responses of some brides-to-be. There were many other too. These responses have shown that different types of thoughts are changing and making in the minds of brides-to-be in their liminal transitional phase different positive and negative thoughts comes in their mind. And they immediately change their childish behaviors and become irresponsible to responsible person.

One of my respondents said:

“My in-laws belong to an upper class, elites. My father-in-law is a great businessman and husband helps them in boosting up and running their business and he is an only child of his parents. Ours is a love marriage. There is a difference between the status of my family and their family as I belong to a middle-class family. But they were agreed for our marriage because my fiancé loves me so much, so they sent proposal for me, and my family accepted that too because with the status they also belong to a noble family and my husband to be is also well mannered and a decent guy and has a charming personality he also gives a lot of respect to my parents too. I am a student of MPhil 4 th semester in Quaid i Azam University. I always wanted to do my PhD from abroad and from a well ranked university because I am a very good student and a topper of my class, and I always wanted to achieve a status in life and make a career on my own. For that purpose, I often searched for university scholarships from abroad and always dreamed about it. I met with my fiancé 3 months before when I attended the marriage of my best friend in Islamabad; she is my class fellow and also a day-

scholar. At her marriage, he saw me and liked me and asked her about me then he tried to approach me. My friend told me about his intentions. That's why I talked to him. I found him a very nice guy and I have also started liking him. After three months he sent proposal for me at home. I had already told my mother about him, so they all got agreed to it. After being committed to him I have associated the desire of doing PhD from abroad because their family is able to it without any tension of expenses. I have started thinking that whether I get scholarship or not my husband will definitely help me to fulfill my dream so that's how I have associated expectation with my marriage".

Some of the brides-to-be's expectations associated with economic status of husband and in-laws' family. After knowing about that they made different desires, expectations, and aspirations with their married life. But some of the girls had different kinds of desires too like they were more into developing feelings and emotions and making their relationships stronger with their husband and in-laws. I have realized with most of the responses that all wanted to communicate with their fiancés in this phase. According to them communication is very necessary in this stage to develop understanding with your partner and to know each other. With communication we would be able to know about each other's families, their likings and disliking. Communication is the key to minimize gaps between each other but that should be in a balanced way. More talking can also become the reasons of fights and developing misunderstanding and that is very stressful situation when you have a fight with your partner. So, talking on calls and messages should not be more frequent but it should be in a balanced or decent way. So that it becomes the reason of developing understanding and not misunderstanding. Moreover, the engagements should not be pro longed so much there should not be a more gap between engagement and marriage. Because more gap often leads to develop misunderstandings and negative thoughts.

6.2. Negative thoughts and insecurities before marriage

According to most of the responses, it has been seen that most of the girls shared their opinions about their negative thoughts comes in their minds and the insecurities developed because of one of the main reasons that a long gap between their engagement and marriage. Most of the responses were that there should not be a gap of long time between the engagement and marriage. When the gap rises then the chances of increasing negative thoughts also arise in the minds and insecurities develop too. To minimize these negativities and insecurities the marriage

should be fixed soon after engagement. Because there is a big probability that brides-to-be may become negative during this interim transitory time where optimism is emerging. Girls become more sensitive after engagement on every matter. And when the date extends of their marriage there is also develops insecurity in their minds like they might change their minds, maybe her fiancé likes someone else or maybe they have a plan of breaking this engagement or maybe someone or some jealous people misguided about me and my family that's why they are taking so much to fix the date of marriage. Other insecurities develop mostly related to their in laws family about their behaviors especially related to their mother-in-law and sister-in-law.

One of my respondents said:

"I am little scared to live with my in-laws, because in-laws often don't have a good reputation. I am very sensitive and emotional I feel every little thing at my parents too. Whenever my parents or siblings gets angry over me about anything I always start crying that's why I'm more afraid that their behavior should be kind with me otherwise it would be very difficult for me to live happy. But my mother and friends advise me that I should overcome my over sensitivity because in in-laws we have to ignore or bear some things we cannot react on every little thing otherwise we cannot develop healthy relationships with them. I have seen my cousins who are married, and they are not very happy with their in-laws. One of my cousins said that I cannot live freely at my home I have to be very careful in every matter. My mother-in-law do not like my cooking and cleaning sometimes and gets angry over me and scold me even though I give my 100 percent in anything. She points out my minor mistakes and rarely appreciates me. But I have to bear all her anger with patience, and I do not give them answers because I know that if I will start giving replies to her then the environment of house might get disturbed, and my husband will also not like it definitely. So, before marriage you should overcome you're over sensitivities so that you can survive and live happily in susral".

Various examples around for the girls also develop negative thoughts and insecurities in the minds of brides-to-be. They get very scared about certain things that maybe *susral* would be cruel and will not accept her heartily. Maybe husband will not support her and give priority to his family over me. What if my mother-in-law and other family members misguide him about me and develop misunderstanding between us. Due to these misunderstandings, maybe he will leave

me or change his behavior with me. What if he will not listen to me will never give me preference. Maybe I will be doing just house chores all the time and my own life will be finished. Multiple types of doubts come in the minds of brides-to-be in this in-between phase.

One of my respondents said:

“Ours is a love marriage me and my fiancé has a strong bonding, but he belongs to very backward area. My family is going to shift in Islamabad soon. My husband-to-be has six sisters some of them are married and some of them are not married, 2 brothers and parents. They all live in a small town, and I have assumed that their thinking would be backward too. They will be narrow minded too and will put a lot of restrictions on me. But I could never adjust in that environment. That’s why I have already told my fiancé that I belong to a very open-minded family I would never be adjust in your big family and I want to live separate with you. I have done my deal with him that I cannot adjust in your family that’s why I want to live in a separate home. He also agreed on that because he also knows me and his family and that I am right and would not be able to adjust in his family. I have done this because I had a lot of insecurities in my mind that maybe they will not like my job, dressing, eating patterns and daily routine and because of these things my married life would not be affected though I know that girls change themselves a lot after marriage but there is a difference between slight changes in your personality or to completely change yourself. And I cannot completely change myself, my fiancé also knows that, and I believe that one should completely change itself for anything. Moreover, I have a great respect for my in-laws in my heart it does not mean that I do not like them God forbid. They are very simple and pure people. I am just doing this just to avoid clashes between me and them. I want that our respect should be maintained and with any little misunderstanding our relationship would not be disturbed”.

One of my respondents said:

My marriage got fixed in out of family and it is an arranged marriage. One of my father’s friend family sent proposal for all the circumstances were favorable for each other that’s why I got engaged immediately but after my engagement they were taking too much time to fix the date for marriage. Six months have passed, and they did not come to fix the marriage

date. We had contacted them, but they always say that their son is in abroad when he will come back then we will for the fixation of marriage. In that time period there comes great insecurities comes in my mind that might be they do not want to do it now, or they will never come again. I did not have much contact too with my fiancé too he rarely talks to me. Because of that reason insecurities developed in my mind that might be he does not like me or he likes someone else, maybe his parents forcefully want him to marry me and did his engagement under any pressure but now might be he is being stubborn and said to his parents that he will not marry and marry to that girl he likes and that"s why their parents are making so much excuses to delay this marriage. Likewise, there came other insecurities too in my mind that any of jealous people said something bad to them about me and family and they believed on it and that"s why they do not want this marriage now. These all thoughts made me so frustrated and depressed. I have started behaving rudely with everyone and I also became patient of migraine too with all these negativities and insecurities and that in-between time period was very miserable and tough for me. And I cannot even explain it in words, Moreover I have stopped caring about myself like skin, weight, and other things which girls used to take a lot care in this phase because certain kind of ambiguities developed in my mind that maybe I am going to marry or not then why would I do all that stuff. But after six months all these negativities and insecurities proved wrong, they came to fix my wedding date when their son came back from abroad and all the ambiguities were sorted. But before that the whole situation was very unhealthy for me, that"s why I suggest that there should not be a lot of gaps between engagement and marriage it does not probe healthy for every girl due to their own thoughts".

Some of the negative thoughts and insecurities of girls I have explained. I have got various responses of girls like how these thoughts develop in their in-between transitional phase. They are very important to encounter and to talk about. Girls usually do not talk about them, and it is very unhealthy for them. In focused group discussions and I have discussed about these insecurities with my respondents in an informal and explanatory way. They all opened up to me and shared their thoughts and every girl developed some kind of negativities and insecurities in their mind in this time period of engagement to marriage. Not a single girl said that they did not have any kind of negativity. In most positive relationships too, girls had some kind of insecurities. According to the opinions of most of the girls that there should not be a more gap

between engagement and marriage and marriage should be fixed soon right after engagement because this time period does not prove very favorable for them. But some of the girls also said in arranged marriages there should be a gap of at least one year so that we can know about their husband-to-be about his habits and personalities and to develop understanding with him.

6.3. Social pressure faced by Brides to be

Brides face various social expectations and pressures before marriage. These include familial, cultural, and societal expectations. The bride's family puts a lot of pressure on her to follow cultural and societal conventions. This may involve pressure to marry at a specific age, within a particular social or economic class, or according to specific cultural or religious practices. This also includes spiritual marriage pressure.

One of my respondents said:

“I am 26 years old now. My family put me under a great deal of pressure, and in the end, I decided to cave in owing to the health concerns of both of my parents, particularly my mother, who isn't in perfect shape. I only knew the man three times before we were married. And despite all I knew, I still couldn't see us being a good match. I discussed this with my father. My dad couldn't do anything wedding was planned for a month, so I tied the knot with that individual”.

One of my respondents said:

“My parents believe they have discovered someone who will make me happy for the rest of my life. In any case, that isn't the case since the degree to which I enjoy life is not dependent on the label given to me by someone else. Because females in our culture are not permitted to express their thoughts, I am constantly silenced whenever I attempt to address them. After considering it, I've decided against going in the direction my parents want me to go; this can come out as impolite or brash to them, but who cares? This is my life, and I will make the decisions that pertain to it. My parents are pressuring me to give up the profession I want to have before I am 30 so I can marry this man, but I don't want to. And now they say I am self-centered and don't care about how other people see my parents in public. Life seems like a struggle when our parents are not around to support us. Even if you come off as impolite, you should constantly

remember that this is your life and that you need to take control of it no matter how much it hurts”.

Before their weddings, women's families encouraged them to accomplish particular duties. Expectations vary by culture and civilization. They usually include following aesthetic standards, gender norms, and marrying within a specific social or economic class. In certain cultures, brides are tall, thin, and fair-skinned. She must also be attractive. This may put pressure on individuals to lose weight or use skin-lightening products, which may be harmful. In order to not being rejected for marriage proposals women used different strategies so that opposite parties won't reject them. Brides may feel pressured to meet beauty standards, please in-laws, or maintain a communal image. The community and outsiders may exert this pressure. These cultural pressures may significantly affect a woman's wedding preparations. So, I asked my respondents about the link between beauty standards and marriage.

One of my respondents said:

“My grandmother used to say every time that beautiful face is very important to get love from husband. My grandmother gave different tips to enhance my beauty so that I can get better proposal. I used many herbs as my grandmother told me to enhance my facial beauty. Firstly, I used sheep milk to whiten my skin. I also used different things i.e. turmeric powder mixed with yogurt and rose water to remove acne and blemishes from my face. Once I got rejected for not having pointed nose. So, I saw different YouTube videos to have my nose pointed. I used my fingers to massage it in upward direction by with almond and apricot oil”.

Another respondent said,

“Eyes play a vital role in our lives so it should be taken care by one”'s ownself through use of herb, including oils, minerals and different herbal pastes. It is also important to use natural herbs for eyes because if we used excessive amount of chemicals it may result in loss of eye sight and other problems related to eyes. Mostly people now days liked long eye lashes and I also like thick and long eyelashes as well as thick eyebrows so for beautiful eyelashes I used mixture of almond oil, castor oil and coconut oil. However, I also used burnt garlic and rub it on my eyebrows. It makes eyes darken and make the shape of eyes prominent”.

Another respondent said,

“Women may get a good hair cut or may dye the hairs. Changing color of the hairs also enhances the beauty. If the height is short, she could wear heels. Women can apply a good makeup to look appealing. Wearing a nice branded outfit can also help in gaining the attention. I heard of these strategies from my elder sister and mother but in my case these strategies are still useless as they have not helped me out to get a positive response”.

Some women may feel social pressure to meet specific standards before getting married. Media, social media, and peers may set these expectations. Women may feel pressure to have a lavish wedding with expensive clothes and decorations. Brides may need extra money to accomplish this. Some brides must look perfect on their wedding day, which may cause stress. Another social strain on the bride is character expectations. Brides should be kind, humble, and submissive. Strong-willed women may struggle with this. Finally, women planning to marry may feel pushed to follow social norms like marrying young or having children soon after.

One of my respondents said:

“My sister's first marriage ended because the groom's parents were wealthy, while the second ended because the groom was a player. I see what you mean by "pleasing other people" since both males were from our blood relatives. My sister put tremendous effort into winning over others yet received nothing in return. And it all happened because of societal pressure. Because in our society, marriage is more important than a person's life and feelings”.

Another respondent said:

“Only females have to face societal pressure. Because our society is male centered. And no one will ask males how to live your life. Etiquette is something women are required to have; they should look presentable and be kind to others. Women in our culture are constantly reminded of the value of motherhood and the pressure to have a family. Being a woman means always having to prove yourself. The only way to go forward is to "influence" others since nobody thinks you can make it without their help. The fact that nobody thinks you can succeed isn't nearly as horrible as the fact that everyone wants you to fail. Many people wish for your downfall because you're a woman. The expectations placed on women, or the frequency with which they are

deemed unreliable, are high. Despite this paradox, women who are both accomplished and focused on their careers sometimes face prejudice”.

6.4. Events of Engagements

I was also curious about the events of engagement of girls. So, I have asked different questions related to their engagements too. Like how it happened, what did they wear on engagement, which color they chose for their engagement dress, how did they get ready on their engagement. The researcher was interested in these matters too also made certain questions about it. Because there is only beginning in-between stage. And how this event happened is connected to their thoughts they are going to make after that. Positive and negatives vibes they can access from his event too. Off course it is understood that this is the very positive moment of a girl's life, but behaviors also matter most which can be accessed through interaction. Moreover, their preparations for engagement like dress, makeup etc. signifies that how much they are happy about their engagement, what kind of feelings they have.

One of my respondents said:

“My engagement happened at my home but the dinner of my engagement we had in a hotel. I belong to Bahawalpur and my fiancé belongs to Islamabad. I am studying in Islamabad. We both met and liked each other. Luckily, we had family ties from our childhood. His father and my father both know each other because they both belong to political parties. Our Rishta got fixed on phone call when my fiancé told his family about me then they called my father and said that they wanted to meet, initially my father did not understand that why they wanted to meet them because they talked to each other after many years. Meanwhile I talked about my fiancé to my mother then she told my father about that, my father also invited them then their whole family came to Bahawalpur and brought a lot of gifts for me and gave a diamond ring with the permission of my father and family. My father did not resist about anything because they knew their family since very long and he also liked my fiancé too. I got very emotional at that time too because it was all very sudden for me. I wore a dress of grey color and done my makeup on my own because I knew it how to do it, I was very happy too. I did everything with all my heart. I found his family very loving too. They all loved me giving me respect so much and I got very positive vibes from them, and my perception also made very positive about their family. Then we did dinner of engagement at a hotel and then they went back to

Islamabad. After some days my family also came to Islamabad and brought ring and gifts for my fiancé and his family. And that's how my engagement got done".

6.5. Case study

There is a case study of a girl who belongs to Attock. Her name was *Maira Waheed* (pseudonym) was doing BS from Quaid i Azam University in botany, lives in university hostel and she was in her last semester. She has shared her story of engagement in detail. I found her engagement event quite different from others that are why I took her case study. She told me that her marriage got fixed within family with her cousin. He is the son of his father's elder sister (*phupho*). My *phupho* has a great influence on all the family because she is elder among all 10 brothers and sisters of my father. And their decisions and opinions matter a lot in whole family we all have to agree to her decisions and opinions. She added that that one day my *phupho* came to our home and I also was home in those days because of vacations. She just came randomly with her daughter and son like she used to come before. I did salaam to my *phupho* and started talking to my cousin. Her daughter and I have some kind of friendship and we gossip a lot whenever she come to my house, or I go their house. All the circumstances were very normal. We were just talking about regular matters but that day my *phupho* was staring me so much and also asked about my studies how are they going and when my degree will be going to end. I got little bit suspicious that why is she continuously staring at me and also passing smile, but I did not take it that much serious that maybe she loves and cares for me that's why she is seeing and asking about studies. My mother also served cookies and tea and she was talking to my parents. My grandmother (*Dadi Amma*) was also there at that time. Then she suddenly said that I did not come for any specific purpose today I just came to meet you all like normally. But I want to share very important matter with you which suddenly come in my mind. She said that actually I am looking for a good and suitable *Rishta* for my son. But when I saw my daughter Maira today I really want to make her my daughter. When I heard this, I went away from that place because in our culture it is a sign of being shy for a girl. My cousin, her daughter, winked an eye while seeing me and I got so embarrassed, but I was listening all their conversations from the room because I was not expecting it in any way and got very suspicious. I was listening that she was asking for my *Rishta* from my parents. And I have seen that her son got very happy to hear this as he was already wanted it. My grandmother was so glad to hear that, and she was in a great favor of this, but it was little shocking for my parents that *phupho* never talked about it earlier.

But my parents were happy too because my cousin is a doctor and also has very good character and personality. My parents easily agreed on it but they also called me and asked about my opinion I had no problem with that I just kept my head down and smiled, everyone understood my gesture then my cousin put a *dupatta* on my head of my regular suit which I was wearing at home and my mother in law gave me her gold chain which she was wearing at that time because she did not come with any preparation and on purpose and that's how my engagement was done in a very simplest way because it was very sudden. But it was very positive and happy overwhelming moment for me though.

6.6. Conclusion

In this chapter I have discussed about all the aspirations, desires and expectations girls associate with their marriage in their in-between transitional phase. I have also shared different positive and negative thoughts and insecurities of girls which come in their minds before marriage and also shared some of their events of engagement. It is concluded that in their in-between transitional phase like the time period between their engagement and marriage girls mostly live in the imaginative world they develop certain positive and negative thoughts because of any little event occur in this whole time period. They get curious about every little thing. To minimize the negativity, it is suggested by many girls that there should be a little gap between their engagement and marriage, engagements should not be very long, and their partner should be interactive and supportive with them. And most of the girls have natural positive aspirations they have associated with the marriage from their teen –age maybe because the people round them also made their minds about this that one day they are going to marry. So, after the engagement if their life partner shows a lot of interest in them and being caring and loving with them then their positivity gets doubled and they start fantasizing their honeymoons and the life after marriage so much.

Chapter 7: Summary and Conclusion

Liminality is the phase that occurs between two states that are known to one another and is connected to the earlier bounds and the creation of new laws. To experience special moments or occasions that will help them become ready for their new career, a person may need to temporarily dis-engage from daily life. The liminal stage is the transitional stage during which someone has completely realized their new place in the rite of passage ritual they are transitioning through but has not yet fully accepted it. The relevance of liminality was explained hypothetically by Arnold van Gennep in 1902. According to him, every programmatic or transitive process may be divided into the following three stages: separation, liminality and unification or assimilation. The section that denotes the beginning of a separation implies loneliness of a concrete profile or chosen kind, as well as seeming "isolation" from safe frameworks. The most recent time of joining is comparable, for instance, to the restarting of mankind in a position that has been redesigned. As Van Gennep first used the phrase "rites of passage," he meant that formal rituals were used to help individuals or organizations go from one stage of life to another. Marriage is at the center of the idea of liminality. Marriage is a transition from creating new life and has been revered as a key human achievement. Since marriage is an evolution of creating new life, it not only makes the current life beautiful but also comes with difficulties, pains, and concerns. Nearly ninety percent of all women in the world experience liminality before getting married. Rituals can be used to stabilize and sustain the status quo or as tools to effect social change. Marriage now encompasses much more than a straightforward legal agreement. It is important to take into account the nonreligious features of marriage. A rite like marriage could make people rethink their presumptions about how the world ought to operate. It could be a tool to promote societal, political, economic, and social justice.

Some women are afraid of getting married since they won't have the power to challenge decisions made about their bodies and lives. Contrary to the generally believed idea that "option" corresponds with freedom and it is frequently faced with immense worry. The relationships between gender and marriage behavior are not adequately explained by modernization theories. The practice of caste, which frequently but not always corresponds to social position, separates communities. There are caste-like arrangements in other religious and ethnic communities as well. The one thing that many young women in South Asia fear the most is getting married or

being "married off." Women are increasingly less willing to give up control of their lives without knowing what they would receive in return. This additional factor, the cultural compatibility between individuals and their families, hasn't been able to be taken into consideration by the design of the arranged marriage process. There are a lot of cultural norms and standards that women have to meet before being married. Family norms, cultural traditions, and societal norms are all examples of this. It is common for the bride's family to place heavy expectations on her to act by cultural and societal conventions. There may be societal, cultural, or religious pressures to marry at a certain age, within a specific socioeconomic group, or to a particular religion. Religious marriage restrictions fall into this group as well. In addition, brides might feel pressure to uphold societal beauty norms, please their future in-laws, and maintain a particular reputation in their communities. This stress might originate from either within or outside society. As a whole, these cultural factors may significantly affect the extent to which a bride must plan ahead for her big day. Families of future brides frequently pressure them to take on specific roles and duties before marriage. These norms may vary from one country and culture to another. However, they generally include things like conforming to predetermined beauty standards, adhering to predetermined gender standards, and only marrying within one's socioeconomic group. In certain cultures, the bride is expected to meet specific physical means, such as being tall, slim, and light-skinned. She also has to be physically attractive. Brides may feel tremendous pressure to diet or use skin-lightening products, even if doing so may be harmful. Furthermore, brides may be expected to adhere to traditional gender roles, i.e., caring for children and doing house chores. Women in the workforce or pursuing further education may find this especially difficult. It is unusual for women to be expected to marry within their own social or economic class, which may limit their marriage chances and give rise to feelings of estrangement or loneliness. Women may feel tremendous pressure from their families to get into marriages they do not want to enter into. Being exposed to this might cause severe psychological and emotional distress. When taken as a whole, the impact of these cultural norms and expectations on a bride's wedding planning efforts might be enormous.

Some brides may feel societal pressure to meet specific standards before they tie the knot. The media, social media, and even friends, all play a role in shaping these expectations. Furthermore, the pressure to look perfect on their wedding day may cause undue stress and anxiety for some women. Another kind of social pressure the bride may face is assumptions about her personality

and temperament. For instance, women often expect their grooms to act courteously, modestly, and submissively. This might be incredibly challenging for women with dominant personalities. And lastly, women who are preparing to be married may experience pressure to conform to societal norms, such as getting married at a young age or having children soon after the wedding. One of the South Asian nations where it seems that the pattern of recent partnerships is having a rising effect on the country's fertility is Pakistan. The audit discovered that financial assistance, standing in the system, and fear of a bright future are the primary drivers of late connections. Postponing women's marriage strongly impacts delaying the age of first sexual activity and first birth. But more importantly, it has an immediate impact on the amount of time that may be spent juggling commitments as a child and obligations as an "adult." Social actors are transitionally liminal when they are juggling two identities their past selves and their future selves. The focus is on a person's impression of "in-betweenness" and "ambiguity" while going through the process of reconstructing their identity.

From the data that has been collected and on the basis of theoretical view about liminality we conclude that women not only in Pakistan but almost in the entire world faces liminal stage before their marriage. Findings have shown a plethora of domains and aspects of the social dynamics in which brides to be veiled a significant amount of influence. Happiness as well as insecurities is a part brides thought before getting married. Brides to be faced a lot of pressure from their parents and in laws. The pre-wedding emotions of engaged females were taken into consideration for my study because most individuals have a fairly casual attitude about brides-to-be. They were completely in an unknown phase when they were ready for an arranged marriage since they didn't comprehend their future spouse. For a variety of reasons, including their dark skin, lack of schooling, poor vision or the need for spectacles, broken families, and any minor disabilities, many ladies were rejected prior to engagement. However, the personality of girls undergoes several modifications during the researcher's fieldwork. Prior to getting married, their primary thoughts were on taking family vacations, but now that they're engaged, they're planning a honeymoon trip to one of their future spouse's favorite locations. They now feel important and valued by their future in-laws and fiancé, which makes them feel exceptional themselves. Because an engagement is not a solid commitment, the study has explored and found that future brides were concerned about their relationships before getting married. They started praying regularly to ask Allah to preserve their relationship safe and secure after having dreams that their

love would end, blood would drip down their bodies, and their garments would be torn in an odd way. They avoided posting photos on social media because they were afraid of getting bad looks since they believed that if people saw them happy, they would get envious of them and your relationship will end as a result. Feeling various forms of uncertainties that, while their future in-laws are currently extremely wonderful, sweet, loving, understanding, and accepting, once they get married, they will change or not, this thought always comes in their mind. The study's findings show that prospective brides experience a range of pressures from their parents and in-laws. Every aspect of a woman's life is impacted by the need for perfection and the reason being that everyone wants their boys to have the ideal daughter-in-law. Women find that their happiness is dependent entirely on one factor fulfilling the expectations of their in-laws in a culture where physical attractiveness and overall satisfaction are closely associated. Because they know that if they do so, their in-laws will love them.

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Appendix

Demographic profile

Name: _____

Age: _____

Gender: _____

Cast: _____

Religion: _____

Qualification: _____

Interview Guide

Lived experiences of brides-to-be:

- Are you committed or engaged? If yes, then how do you calm your pre wedding nervousness?
- Are you ready for marriage or not?
- Who brought your proposal?
- How did it start?
- When did the proposal happen?
- How was the behavior of groom family?
- Are you ready for marriage, or you secretly being forced into it?
- How much you are excited about your wedding?
- Are you committed within family or out of family? If it is out of family, then how much you get conscious about that?
- How was your body language when was your first meet up with your in-laws?
- Which things they brought when they came for engagement?
- What are your views about love marriage?
- What are your views about arranged marriage?
- How did your relatives, cousins and friends react after your engagement?
- Which traditions and customs followed by your family regarding marriage?

Fears before marriage:

- What kind of feeling you are experiencing in this stage?
- Do you feel any insecurity about getting married?
- Is it normal to have doubts about getting married?
- Is it necessary to marry someone with whom you are not attached to?
- Which kinds of doubts you feel about a relationship?
- How do you overcome your pre wedding feelings?
- What are the greatest fears in you related to marriage?
- If you feel unsafe or unsure, then what are the reasons behind it?
- Do you face any problem regarding terms of dowry, gold etc. from both families in marriage contract?

Liminalities related to marriage:

- What would you do when you feel any confusion about marriage?
- How do you think your partner should be?
- What are the effects of preparation of marriage on academics?
- What are the impacts of pre marriage on your personality?
- Which liminalities you are facing in your in-between transition stage?
- What do you feel in time period of your commitment before marriage?
- Which changes develop in your behaviors when you hit the rite of passage?
- Which comments mostly you heard by the society after engagement?

Aspirations for the upcoming life:

- Which positive aspirations you associate with your marriage?
- What kind of fantasies you feel about your honeymoon?
- Would you prefer to stay with In-laws?
- Do you feel nervous about your first night?
- Is it scary to get married for you?
- Are you engaged and scared to get married. If yes, then why?
- What did you wear on your engagement?
- Which color you choose for your engagement day?

- How did you ready on your engagement day?