

## General instructions to be followed to pass essay

Date 20-10-25

1- Spend time on rightly comprehension of the topic, you won't pass the essay unless and until you addressed the asked part

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2- Try to make your main heading in the outline from the words in the question statement

Mock Exam I  
(10:30 t 1:30)

3- Try to add hook in the introduction. The length of introduction must be of 2 sides

Forced Marriages

in Pakistan: Causes

& Consequences

Never write informally

4- your topic sentence in your argument must be aligned with the ending sentence

Outline

Introduction

1.1 Hook

1.2 Background

1.3 Thesis Statement

5- Avoid firstly, secondly, thirdly etc. in outline

6- add references in your arguments with proper source. Go for diversification of references

7- Do not add new idea or point in Conclusion Always provide

8- You won't pass the essay if make more than 4-5 grammatical mistakes

proper headings

9- outlines that are not self explanatory or does not aligned to with the essay statement are liable to mark 0 and the essay would become null and void

10- always try to be relevant to the topic, if even your 1 or 2 arguments are irrelevant, the examiner would not pass your essay.

# Understanding the concept of Forced Marriage

2.1 UN and Pakistani legal definitions.

2.2 Difference between arranged and forced marriage

\* **Evidence:** UNHCR

(2023) defines forced marriage as "a Union in which one or both parties have not given free and full consent."

3

## Historical and cultural context

3.1 Colonial legacy and tribal traditions.

3.2 Watt a Satta, Van / Swara, and honor-based practices.

\* Evidence: Avrat foundation (2022) reported that over 1000 cases of Sawa were recorded annually in KPK and South Punjab.

4

## Causes of Forced

### Marriages in Pakistan

#### 4.1\* Cultural and traditional norms

4.1.1 Patriarchal control, family honor

4.1.2 Example: Marrying cousins to retain property within the clan.

#### 4.2 Economic Factors

4.2.1 Poverty, dowry and bride price

~~22~~ **Evidence:** UNICEF (2021):

18% of girls in Pakistan are married before 18 mostly for economic reasons.

### ~~4.3 Lack of education and awareness~~

~~4.3.1 Illiteracy, ignorance of rights.~~

~~4.3.2 Evidence: Pakistan Bureau of Statistics: female literacy 49.1% (2023)~~

### ~~4.4 Gender inequality~~

~~4.4.1 Male dominance, lack of autonomy~~

~~4.4.2 Evidence: Global Gender Gap Report 2024 ranks Pakistan 142/146~~

## 4.5 Weak legal enforcement

4.5.1 Laws exist but not implemented.

4.5.2 Evidence: Only 12 convictions under Anti-women Practices Act since 2011

(HRCP report 2023)

## 4.6 Religious misinterpretation

4.6.1 Misuse of religion to justify Coercion

4.6.2 Reference: Hadith-

Prophet (PBUH) annulled marriage of khansabint Khidam against her will

5

## Consequences of Forced Marriages

5.1

Psychological trauma -  
depression, Suicide

Example: Reported case  
in Lahore (2019): a  
17 years old girl attempted  
suicide after being forced  
into marriage.

5.2

Social disintegration

domestic violence,

broken families

Evidence: 70% of women  
in forced marriages report  
abuse (UN Women 2022)

5.3

Economic impact -  
reduced workforce

Participation

Evidences, World Bank  
2023: Pakistan loses  
\$ 5.6 billion annually  
due to women's  
economic exclusion.

~~5.4 Human rights  
Violations - Conflict  
with Constitution and  
CEDAW~~

~~5.5 Impact on Children  
health risks, maternal  
mortality~~

~~Evidence: Pakistan  
demographic Survey 2022;  
maternal mortality rate  
186 per 100,000 births~~

~~6 Real Life Narratives~~

~~6.1 Case of Vani girl  
in Dera Ismail Khan (2021)~~

6.2 British-Pakistani girls deceived into forced marriages abroad  
(BBC 2022)

## 7 Efforts to Curb

### Forced Marriages

#### 7.1 Legal measures -

2011 Anti-women Practices Act, 1929

Child Marriage Restraint Act.

#### 7.2 Civil Society -

Aurat foundation

Blue veins, Bedari

#### 7.3 Media awareness -

Dramas like Udaari and Kankar

#### 7.4 Education and

religious reform authentic Islamic interpretation.

**Evidence:** Council of Islamic ideology (2018) affirmed women's right to consent.

## 8 Recommendations

- 8.1 Strict law enforcement
- 8.2 Community - based awareness campaigns
- 8.3 Economic Empowerment of women.
- 8.4 Role of media, education, and religious scholars.

You haven't understood the topic properly.  
 Your ideas may be fine, but the way you have phrased them makes them vague.

9  
-

## Conclusion

Always try to hit the asked part as soon as possible.

Must work on your topic comprehension

Improve your phrasing and expressions

Words selection must be improved

Must attend the tutorial session for further

suggestions and mistakes

# ESSay

• A marriage without consent is not a union of hearts, but a silent surrender of freedom. Is it a quote

Marriage one of the oldest social institutions is intended to symbolize companionship, trust and equality. However, in Pakistan, this sacred union is often marred by coercion and cultural compulsion. Many women

and men particularly in rural regions, are married off without their consent.

Sometimes to preserve family honor, sometimes to settle disputes, and at times merely to uphold

Forced marriages are not confined to Islamic society only.

While Islam emphasizes the necessity of free

consent in marriage, the ground reality contradicts this ideal. The concept

of consent - the very essence of marital

harmony is often disregarded

giving rise to a form of violence that is

social, emotional, and

legal at once.

In an expository sense,

forced marriage differs

from arranged marriage in

one fundamental way:

the absence of consent.

In arranged marriages

families may facilitates

the match, but both

individuals retain the right

to accept or reject the

Grammar mistake

proposal. In forced marriages however, emotional pressure, social threats, or outright coercion replace free will.

Never provide information in your introduction. You are supposed to introduce your points in your introduction. Besides, paper presentation must be improved

thousands of women are ~~millions~~ ~~victims~~ of forced marriages every year. Many of them are minors, married off to men

significantly older than themselves, often as part of economic or social exchanges.

This highlights the deep entrenchment of patriarchal norms that treat women as property rather than persons.

From a descriptive viewpoint, the landscape of rural Pakistan reflects

the social structures that sustain such practices. In the feudal villages of Sindh and southern Punjab, customs like Vani, Swaras and watt a Satta, continue to bind women into marriages not of their choosing. Vani involves giving a girl in marriage to settle tribal disputes, while watt a Satta involves the exchange of brides between families.

### A study by the Aurat Foundation (2023)

revealed that such cases are most prevalent in areas with weak law enforcement and low literacy rates, proving how education and legal awareness are key deterrents.

In a narrative frame, the story of a sixteen-year old girl from interior Sindh illustrates this harsh truth. She was married off to an older man to settle her Uncle's disputes. She attempted to flee but was caught and punished by her community elders. Her story, reported by **BBC Urdu (2023)**, reflects countless others - young voices silenced before they could even understand what marriage means. Each such story is a microcosm of broader societal disease that values honor over humanity and Obedience over autonomy.

Through argumentation, one

may contend that the root causes of forced marriages lie in a toxic combination of cultural rigidity, illiteracy, and economic dependency.

The persistence of Jirga and panchayat systems - traditional councils that often decide marriage disputes - reveals a parallel justice structure running contrary to constitutional principles. These institutions dominated by male elders often decided women's fates without their input.

Despite Pakistan's Criminal Law **(Amendment) Act**

**2011** that criminalizes

giving women in marriage to settle disputes,

enforcement remains weak.

The Global Gender Gap report 2024 places Pakistan among the lowest ranked countries in terms of women's empowerment, reflecting how systemic inequality sustains such practices.

From an analytical standpoint, poverty acts as a major driving force behind forced marriages.

Families facing economic hardship may view marriage as a financial strategy - either to reduce the number of dependents or to receive dowry and other benefits. This economic dimension is supported by

**UNICEF Report (2022)**

which found that child and forced marriages increase

during economic crises.

The lack of social safety nets forces poor families to make desperate choices, often at the cost of their daughter's futures. Thus forced marriages are not merely social traditions; they are also survival strategies shaped by poverty and patriarchy.

Additionally, in a philosophical sense, the phenomenon reflects the **Clash** between individual freedom and collective tradition. Pakistani society, being collectivist, places immense importance on family reputation and community approval.

Furthermore a psychological exploration reveals the

invisible scars forced marriages leave behind.

Victims often suffer from depression, anxiety, and post-traumatic stress. The sense of entrapment, lack of autonomy, and emotional neglect create long-term trauma.

**The journal of interpersonal violence (2021)** documented

that women in non-consensual marriages are three times more likely to experience domestic abuse.

Moreover, from a legal discourse, Pakistan has made notable yet insufficient efforts to curb forced marriages. The prevention of Anti-women Practices

**Act (2011)** explicitly criminalizes forced marriage, declaring

it a punishable offense.  
Similarly, the Sindh Child  
Marriage Restraint **Act**  
**(2013)** raised the legal  
marriage age to 18.

However, the gap  
between law and practice  
remains vast.

In a sociological dimension,  
forced marriages contribute  
to the marginalization  
of women in public life.

A women denied the  
right to chose her  
life partner is less likely  
to participate in decision-  
making, education, or  
employment. According to

**UN women Pakistan**,  
female labor participation  
remains below 25% partly  
due to restrictive marital  
and cultural norms.

Similarly, from a religious standpoint, forced marriages are entirely un-Islamic. Islam emphasizes mutual consent as a prerequisite for marriage. The Prophet Muhammad (PBUH) annulled the marriage of a woman who was wed against her will, setting a clear precedent. Yet, cultural traditions often overshadow religious teachings. Scholars like Mufti Tariq Usmani have repeatedly stated that coercing someone into marriage is harām (forbidden).

An evaluative approach reveals the deep consequences of forced marriages, both for individuals and society. Emotionally, it destroys

trust between generations. Socially, it perpetuates gender inequality and normalizes control over women's lives.

Through an interpretive lens, one may argue that true reform must begin with education and empowerment.

Awareness campaigns, community engagement, and women's **literacy** can help challenge the cultural narratives that sustain coercion. The success of local NGOs like **Blue Veins** and **Bedari** in rescuing forced marriage victims illustrates that it is possible when communities are changed.

Lastly, In reflective terms, the eradication of forced marriages demands a cultural awakening. It is not enough to legislate; mindsets must evolve. Society must move from obedience-based honor to dignity-based respect. When parents understand that their children's happiness and consent are the true measures of honor, coercion will lose its power. The journey toward a free and fair marital

**CULTURE** will be long and difficult, but it is both a moral and national imperative.

**“Freedom to Choose is the essence of being**

human; to deny it in marriage is to deny humanit itself."

Forced marriages in Pakistan are not isolated acts. They are mirror reflecting social fears, traditions and inequalities.

To end them, Pakistan must strengthen education, implement laws, empower women and reclaim the true spirit of Islam that uphold consent and compassion. Only then can marriages return to its rightful place: a bond of love, not a burden of force.