



## Marriage Challenges of Male and Female Adults with Visual Impairment

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### ABSTRACT

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Intimate relations are considered an essential part of adulthood. In eastern societies, marriage is the only acceptable relation in which to have sexual bonds. Persons with visual impairments find it difficult to establish marriages in Pakistan. This study was intended to find out the challenges that people with visual impairments face while getting married. Twenty-three people with visual impairment in the city of Lahore were sampled through purposive sampling. The sample comprised of 10 male and 13 females. The study was qualitative in nature and the data were collected through semi-structured interviews. The interviews were recorded with the consent of the respondents. The interviews were transcribed, themes were extracted and analysis was completed. Five main themes and twelve sub-themes emerged from data analysis. The main themes were experiences related to "desirability of marriage", "family treatment in childhood linked to marriage," "family response regarding marriage," "spousal choices of the participants," and "challenges to marriage". The study found that people with visual impairment commonly have a desire for being married before the age of 25 years but they have often crossed this age. Contrary to previous studies, this study found that the families of people with visual impairments want them to get married but stigma related to visual impairment, unemployment/poor earnings and desire to get married with a seeing person were the main challenges to getting married.

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## 1.0 Introduction

Persons with visual impairment are identified as those who have a visual acuity between 20/70 and 20/400 or a visual field of less than 20 degrees. The term “visual impairment” is commonly used by professionals to describe individuals with either partial or total vision loss. “Blindness” refers to complete or nearly complete loss of sight (WHO, 2023). Visual impairment is a significant condition with far-reaching impacts—mentally, emotionally, socially, and financially—not only for the individuals affected but also for their families, communities, and the broader society (Otulca, 2021). Globally, it is estimated that there are 36 million persons with total vision loss, 217 million with moderate to severe vision loss, and 253 million with mild vision loss (Ezinne et al., 2022).

In societies like Pakistan, people with visual impairments often face compounded challenges in pursuing personal goals such as marriage. Marriage in Eastern societies is not only a personal decision but a collective social contract involving families and communities. Unfortunately, families of visually impaired individuals often perceive them as unfit for marriage due to deep-rooted social stigma, overprotectiveness, or a belief that marriage is not part of their destiny. These beliefs, coupled with educational barriers and unemployment, further marginalize people with visual impairments.

Although disability inclusion has gained attention in global development discourse, much of the policy focus remains limited to education and employment, often overlooking social inclusion aspects such as love, intimacy, and marriage. For individuals with visual impairments—especially the educated who aspire to lead independent, fulfilled lives—marriage is not only a cultural milestone but also a marker of social acceptance. Therefore, examining the unique challenges faced by educated visually impaired individuals in achieving marital life offers critical insights into the broader gaps in societal integration and policy frameworks.

## 2.0 Literature Review

Erving Goffman’s (1963) social stigma theory serves as a foundational lens to understand the systematic exclusion of people with disabilities. According to Goffman, individuals deviating from normative standards—due to physical, character-based, or tribal reasons—are labeled, subjected to negative stereotypes, and eventually discriminated against. This labeling process leads to reduced social opportunities and gradual exclusion from mainstream society. For individuals with visual impairments, stereotypes such as dependency reinforce marginalization and hinder social integration, including prospects for intimate relationships. Maslow’s hierarchy of needs also provides a relevant framework. While individuals with visual impairments share the same emotional and sexual needs as non-disabled individuals, these needs are often disregarded or suppressed due to societal misconceptions (Kef & Bos, 2006; Piquart & Pfeiffer, 2011, 2012; Trelfa, 2004). Research suggests that individuals in long-term intimate relationships experience better psychological health, reduced depression, and increased happiness and longevity (Braithwaite et al., 2010; Cairney et al., 1999; Kaplan & Kronick, 2006; Stack & Eshleman, 1998). However, such relationships remain elusive for many visually impaired persons.

Miller et al. (2009) found that non-disabled students were unwilling to engage in romantic

relationships with individuals with disabilities, though platonic relations were acceptable. Pinguart and Pfeiffer's (2012) review of intimate relationships among visually impaired adolescents highlighted four major barriers: social isolation, inability to evaluate potential mates visually, negative peer reactions, and delayed sexual experiences due to fewer dating opportunities. In Eastern cultures, marriage is family-driven, and the process includes multiple stakeholders. This differs sharply from Western cultures, where individuals often independently select partners (Gleysteen, 2018; Emery, 2020). In Pakistan, arranged marriages are common, and visually impaired individuals are often excluded from consideration due to parental overprotection or stigma (Addlakhs, 2007; Adhikari, 2020; Bhambani, 2005).

Educational disparities exacerbate the issue. According to UNDP, the global literacy rate among adults with disabilities is only 3%, and even lower for women at 1%. Education, a vital tool for empowerment, is often inaccessible, leading to high unemployment rates among persons with visual impairments (WHO, 2017; Robertson & Bethea, 2018; Seyoum, 2017). Employment is closely tied to marriage prospects, and the lack of economic stability further reduces the likelihood of marriage. Marriage preferences also play a role. Men with visual impairments often prefer non-disabled spouses to compensate for their disability, while women tend to choose visually impaired partners due to fear of infidelity (Adhikari, 2020; Jalal & Gabel, 2014; Phillips & McNeff, 2005). In one study, the average age of marriage for people with disabilities was reported as 27.31 years, and only 58 out of 150 respondents were married or widowed (Adhikari, 2020). Despite the growing body of literature on disability, there is a noticeable research gap concerning marriage-related issues of educated individuals with visual impairments, especially in the Pakistani context (Amin et al., 2020). This study seeks to address that gap by exploring the societal and structural barriers that prevent visually impaired individuals from achieving marital fulfillment.

### **3.0 Methodology**

In this qualitative study, a descriptive phenomenology technique was used to get a deep understanding of the challenges faced by educated people with visual impairments wanting to get married in Pakistan. Phenomenology seeks to explore someone's lived experiences in a way so that everything has the same meaning as it has in real life (Satvat et al., 2019). This study was conducted in Lahore, Pakistan and 23 graduate, married, unmarried and divorced male and female people with visual impairments were purposively selected for this study.

The inclusion criteria for this study were that the participants had to have blindness or a visual impairment, they must have completed their bachelor's degree and were willing to participate in the study. A semi-structured interview protocol was used as an instrument for data collection. The data were collected until theoretical saturation, which is the point in the research process when no new information is discovered with additional interviews with new participants (Creswell & Báez, 2020).

The data were collected both by visiting the respondents and through telephone call conference and skype call conference. At the start of the interview, the researchers fully explained the purpose of the study to respondents and, after taking their consent, data were collected. The interviews were recorded with the consent of the participants.

After conducting the interviews, the researchers transcribed the interviews and generated codes and themes. The collected data were analyzed using Colaizzi's seven-step content analysis method (Shosha, 2012). After data collection and data analysis, findings were shared with the respondents to validate the findings. According to validation criteria proposed by Guba and Lincoln, the respondents were asked to validate the findings by confirming that the findings contain the interviewee's intended meanings and ideas.

Ethical considerations were taken in to account during this study and respondents were fully informed about the nature and objectives of the study. The respondents were not pressured by any means to take part in the study and they had a choice to leave the study at any stage if they like. After getting their informed consent they were included in the study. The researchers elaborated the meaning of the statements if deemed necessary to get required information. The respondents were assured that the data collected for this study would not be used for any other purpose and their identity would not be disclosed. In order to hide their identities, they were assigned codes. After data collection and validation, the recorded interview files were saved at a safe place. Despite having the option to leave the study at any stage, no participant left the study.

#### 4.0 Findings and Results

Table 1 represents the demographic data of participants including the code assigned to each participant (to keep the participant's name confidential), gender of the participants, the participant's age, education, number of siblings, occupation, marital status and visual problem and desired age for marriage.

Code	Gender	Age	Visual Problem	No. of Siblings	Marital status	Education	Occupation	Desire age of marriage
1	Female	23	Low vision	2	Single	Graduation	Teaching	23
2	Female	26	Blind	5	Married	Master	Un-employed	25
3	Male	25	Blind	4	Single	Master	Phone Operator	26
4	Male	28	Blind	6	Single	Master	Teaching	25
5	Male	22	Blind	3	Married	M.Phil.	Un-employed	23
6	Female	22	Blind	7	Single	Graduation	Student	26
7	Female	25	Blind	3	Single	Master	Un-employed	25
8	Female	30	Low vision	6	Divorced	Master	Govt. Officer	27
9	Female	28	Blind	5	Single	M.Phil.	Teaching	25
10	Male	24	Blind	2	Single	Master	Un-employed	23
11	Male	25	Low vision	4	Married	Graduation	Teaching	23
12	Female	30	Low vision	7	Married	Ph.D.	Teaching	26
13	Female	29	Blind	5	Single	M.Phil.	Teaching	25
14	Female	28	Blind	8	Single	Master	Un-employed	25
15	Male	30	Blind	4	Single	Master	Teaching	25
16	Male	30	Blind	8	Married	M.Phil.	Govt. Officer	23

17	Male	27	Low vision	5	Single	Master	Un-employed	24
18	Female	35	Blind	6	Single	High school	Teaching	25
19	Female	32	Low vision	4	Single	Master	Banking Officer	26
20	Female	38	Blind	7	Single	Graduation	Computer Instructor	23
21	Male	28	Blind	3	Married	Master	Teaching	25
22	Male	34	Blind	9	Single	Master	Teaching	25
23	Female	28	Low vision	6	Single	Master	Un-employed	27

The phenomenological analysis of the male and female adults with visual impairments' experiences of marriage challenges revealed 5 main themes and 12 sub-themes.

Main Themes	Subthemes
Experiences related to desirability of marriage	Feeling desire of marriage Desired age for marriage Challenges in getting married at desired age Equal treatment
Family treatment in childhood linked to marriage	Focus on developing an independent personality Over-protection by family members Family acceptance of marriage
Family response regarding marriage	Family involvement in marriage Spouse preferences
Spousal choices of the participants	Stigma, stereotypes and misconceptions related to VIPs
Challenges in marriage	Low income and unemployment Desire to marry a sighted-person

### The First Theme: Experiences Related to Desirability of Marriage

A: Feeling desire of marriage. Both male and female adults with visual impairments experienced a desire for marriage. It seems that they experience a desire for a marriage as much as a sighted adult. For example, one participant said, "I just have a vision loss and my remaining body fully acts and reacts the way as the bodies of other people. As a grown-up person I like to express love both emotionally and sexually and marriage is the requirement of every person in this age" (participant # 1). B: Desired age for marriage. It seems that the participants experience the same desires as sighted adults associated with the age at which they would like to be married. The participants showed the desired age for marriage to be approximately 25 years. A participant stated, "Besides physical and psychological needs, another reason to get married at an early age is to have kids who would strengthen me in the future" (participant # 7).

C: Challenges in getting married at the desired age. Due to the specific conditions of adults with visual impairments, they face multiple challenges with getting married at their desired age. For both males and females, it seems that there is an interest in completing a desired level of education and attaining financial stability in order to increase the acceptability for marriage. One participant said, “I am 28 at the moment and I think 26 is an ideal age for marriage, however, I am not ready for married life as I am an unemployed person” (participant # 13). Limitations to market opportunities make people with visual impairments vulnerable to unemployment and financial instability resulting in lesser chances to get married. A participant said, “I am not ready for marriage as first I want to have a permanent job” (participant # 2). It was noted that all of the respondents had passed their desired age of marriage.

### **The Second Theme: Family Treatment in Childhood Linked to Marriage**

A: Equal treatment. Participants reported non-discriminatory behavior on the part of their family members. They said that their parents did not differentiate between them and other siblings who were sighted. They felt entirely incorporated into the family. Parents took them to social gatherings, included them in decisions and showed affection and compassion equally. Siblings also never discriminated due to their vision inability. One participant stated, “the family support had been excellent and I never felt discriminated [against]” (participant # 17). Another participant said, “My parents are very good to me and never discriminated me on the basis of my disability. My siblings are also very cooperative” (participant # 15). A male participant said, “My eldest brother always insisted me to perform all the tasks which my other siblings and age fellows would perform” (participant # 5). B. Focus on developing an independent personality. Results show that these adults with visual impairment were given special consideration by their family members to build independence in their personality in order to survive in society. A male participant said, “My eldest brother always insisted me to perform all the tasks which my other siblings and age fellows would perform” (participant # 23). A male participant reported that initially family members, including parents and siblings, discouraged him from doing daily tasks on his own, but later realized that such a strategy could make him dependent, so he was encouraged to do daily tasks on his own. The male participant stated, “A person with a visual impairment should be independent and self-sufficient in his/her life in order to be socially accepted” (participant # 19).

This independence was often attached to attainment of education and entering into the work force. The female respondents interestingly reported that their fathers, particularly, stressed the completion of their studies and securing a job before getting married. One female participant said, “My father thinks that a woman should be financially independent before getting married so that she could survive in difficult conditions. I had two marriage proposals but my parents were not willing to pursue them before completion of my studies and getting a job” (participant # 10). Another female participant stated, “I was not fond of education and wanted to quit studies after high school but my father encouraged and pressured me to study at higher levels” (participant # 21). C: Over-protection by family members. Some of the female participants reported over-protection by their family members that, they believed, hindered their development of necessary household skills. Females reported that domestic skills (i.e., cooking and cleaning) are the tasks they feel have been affected negatively due to over protection by their family. Notably, these are

the skills significantly required for a female to get married in Pakistan. One participant stated, “I was over-protected by my family which deprived me of an opportunity to learn basic household skills” (participant # 4).

### **The Third Theme: Family Response Regarding Marriage**

A: Family acceptance of marriage. The families of the participants showed acceptance and desire to get them married. One participant said, “My parents are always willing to let me marry, although I am an independent person but I take suggestions from my family before taking any decision”. Another participant said, “My parents are desperate to have me get married” (participant # 15). However, it seems that family acceptance of marrying a person with a visual impairment is conditional with their job attainment. Though they never denied respondents their desires for a marital relationship, yet, their above-mentioned condition delayed the marriage of the respondents. One participant said, “My mother forces me to marry but father insists that I should first secure a job. My sister who is visually impaired had problems in her marriage but her job helped her a lot to settle down matters” (participant # 6).

The participants seemed to be satisfied with their family demand to secure a job before marriage in order to be better able to deal with future challenges. They did not consider this strategy to be discriminatory or discouraging but rather compatible to their specific demands due to disability. A female participant stated, “Good education, good household skills and financial stability are necessary conditions for a person with a visual impairment to initiate a married life”. One male participant said, “education and employment are prerequisites for social adjustment of people with a visual impairment” (participant # 18).

B: Family involvement in marriage. Living in a traditional society where marriage is generally conducted through family arrangements, participants experienced a good deal of family involvement in marriage. Their marriages were both determined and affected by their own family and family of the prospective spouse. A participant stated, “The parents of the girls and other relatives to whom we sent the marriage proposals to were not ready to accept me for my impairment so they rejected it” (participant # 2). It seems that the decision of marriage is not only determined by parents in the family but extended relatives are also involved and could influence the decision of accepting or rejecting a marriage proposal. A participant stated, “One of the families was willing to accept me with my disability but their relatives pressured them to not accept the proposal” (participant # 20). It was also revealed that a family might exercise full authority to reject or accept the proposal. One participant said, “I had four marriage proposals but all were rejected by my family.” Another participant stated, “The parents are the main decision makers until we don’t start independent life after marriage” (participant # 14).

It seems that personal arrangements of the person with a visual impairment with the prospective spouse might help them to get agreement of the families of both sides for the marriage. A male participant shared, “My proposal was accepted because of my economic independence and personal understanding with the girl” (participant # 7).

### **The fourth theme: spousal choices of the participants**

A: Spouse preferences. The participants showed multiple of preferences for spouses.

Some wanted to marry a sighted person, some wanted to marry a person with a visual impairment, and others had no preference at all. The participants who preferred a sighted person thought that it would help them dealing with their disability and the challenges caused by it in daily life. One participant said, “I prefer to have a sighted wife who I think will be a source of emotional and mental satisfaction, as I will better live my life with her assistance and support which will reduce my social challenges” (participant #20). A female participant stated the same views, “If I marry a sighted person, he will help to deal with daily matters related to house” (participant #11).

Those participants who preferred to marry a person with a visual impairment thought that marrying a person with a visual impairment can provide them a partner who will empathize with their disability and won’t consider them different or lesser. A participant stated, “I want to marry a girl with a visual impairment as a sighted girl may not understand my feelings and consider me inferior to her” (participant # 5). The participants who had no preference showed that visual impairment was not a determining factor in choosing a partner but rather one should get married with any person who builds good understanding with him/her. A participant mentioned, “I have no preference for a life partner as I was only looking for an understanding girl” (participant # 12).

### **The Fifth Theme: Challenges In Marriage**

A: Stigma, stereotypes and misconceptions related to people with visual impairments. Stigma attached to disability is one of the major challenges faced by male and female adults with visual impairment when attempting to get married. People with visual impairments are seen as lesser beings because of their disability and not fully capable or qualified for marriage and its responsibilities. Stigma becomes double edged, on one hand society stigmatizes the marriage of people with visual impairments and on other hand, if a sighted person wants to marry a person with a visual impairment, he/she is doubted for his/her own marriageability and moral integrity. A participant stated, “If a sighted person marries a person with a visual impairment or is in the process of getting married, the people assume there must be some issue with the seeing person or they might have an affair” (participant # 8). It seems that accepting a perceived ‘lesser being’ makes them doubtful and lesser in the sight of others and so discourages the acceptance of people with visual impairments as partners. Stigma becomes a social force that limits the marriage possibilities for people with visual impairments.

Moreover, certain societal misconceptions and stereotypes further add obstacles to marriage. People with visual impairments are wrongly believed to be incapable mentally, emotionally, physically, sexually and financially for marriage. One participant stated, “It is believed that people with visual impairments are not able to make important decisions so they are not able to form a family” (participant #16). Another common misconception is that a person with a visual impairment will have visually impaired children after marriage. This also discourages people from accepting them for marriage. A participant stated, “It is a common belief that if I am visually impaired, I must have visually impaired children after marriage” (participant # 19). It seems that there persists a communication gap between people with visual impairments and other people as members of the two groups often do not talk in detail to clarify any doubts.

B: Low income and unemployment. Low or temporary income and unemployment were reported to be major hindrances in getting married for males with visual impairment. In Pakistani



society, it is a traditional gender role for the male to be the sole breadwinner for the family. It seems that the challenges of getting married for a person with a visual impairment is cross-sectional. One participant said, "Being a disabled and jobless person, it becomes difficult to start a married life for a visually impaired person" (participant # 22). Some participants who had a temporary job did not want to marry before acquiring a permanent job, as financial instability may add difficulties in their already disability driven limitations. A participant stated, "I am not ready for marriage as first I want to have a permanent job" (participant #3). Participants who prefer to have financial security in the form of employment do think that it increases their chances for marriage acceptance. A participant said, "My parents want that first I start earning, then think of marriage as the families of girls prefer to choose a person who is financially established" (participant # 22). C: Desire to marry a sighted-person. People with visual impairments who desire to get married to a sighted person create a hindrance in their marriage or a factor to delay it. A participant stated, "People with visual impairments often prefer seeing life partners which delays their marriage" (participant # 16).

## **Discussion**

The results of the present study showed that the marriage challenges faced by male and female adults with visual impairments in Pakistan can be categorized into five main themes including "experiences related to desirability of marriage", "family treatment in childhood linked to marriage," "family response regarding marriage," "spousal choices of the participants," and "challenges to marriage." Overall, the present study showed that the male and female adults with visual impairments experience want to get married at an age common among all young persons. This finding showed that against the popular belief that people who are visually impaired are free from such desires, they too develop emotional feelings like a young sighted person. The previous studies conform with this finding as the literature indicates that a person with a disability is wrongly perceived that his physical attraction, interest in sex and sexual ability is diminished (Cole & Cole, 1983; Zola, 1982). As humans, people with disabilities have the same intimacy needs, both physical and emotional, as their non-disabled counterparts (Cole, 1981; Sandowski, 1976). Disability can impact sexual drive and frequency but sexual desires and frequency has great significance in the lives of people with disabilities (Ford & Orfirer, 1967).

Family treatment in childhood, which is a deterministic factor in marriageability of people with visual impairments, established that adults with visual impairment were treated affectionately and equally by their families including parents and siblings. Existing studies reinforce the role of family members for blind and individuals with low vision. It is found that instrumental and emotional support from family members appears to be critical to an individual's adaptation to vision loss. In addition to this, evidence suggests that adequate emotional and instrumental support protects these individuals against distress and other negative health outcomes (Cimarolli & Boerner, 2005; Kleinschmidt, 1999; Ringering & Amaral, 2000). Pakistan is a traditional society where social lives of people are centered around relationships. It is considered to be a moral and religious duty to take care of weaker people, hence, families of people with visual impairments seem to be supportive of them. It is interesting that both male and female participants experience

non-discrimination, a finding contrary to some previous studies. Many studies indicated the common prevalence of discrimination against girls at the household level (Bhalotra & Attfield, 1998; MHHDC, 2000, 2004; Nazli & Hamid, 1999).

There is a general perception that people with visual impairments should not get married or they are not destined for marriage. They are considered asexual and their sexual needs are denied. Groce (2004) articulates that it is a common practice among health professionals to refuse young people with disabilities any information on reproductive needs because many times they think that they do not need it. Many South Asian countries anecdotally record discrimination against people with disabilities in terms of marital status (Singal, 2008) but contrary to this popular belief, our finding supports a positive response of family regarding marriage of these persons. Negative attitudes of family and significant others can lead to the internalization of negative self-esteem in people with visual impairment and restrict their participation in the community, the workforce, and the family. Visual impairment is associated with negative public perceptions, making marriage difficult for affected people (Chilwarwar & Sriram, 2019).

The families are very strategic for marriage of both men and women, giving them good education and directing them to secure jobs before marriage is considered. Studies are silent in this area in Pakistan, and our research urges the need to conduct research on the role and strategies of family in the adjustment of people with visual impairment in social and economic spheres. Fijiura et al. (2005, p. 295) note that, “it is remarkable how little we know about the lives and the worlds occupied by people with disabilities in developing countries.” This statement also reflects the situation of disabled people in Pakistan where there are no reliable statistics on disability. A report published by the Japan International Cooperation Agency (JICA, 2002) mapping disability in Pakistan articulates that ‘Persons with disabilities are mostly unseen, unheard and uncared persons in Pakistan. They are the most marginalized group’ (p. 5).

Stigma attached to disability and low income or unemployment are major hindrances for people with visual impairment wanting to get married. Existing literature supports this finding. In a recent study, Farooq and Sahibzada (2019) found that people with disabilities in Pakistan are largely isolated and living in the shadows; and are not seen participating actively in the society along with the able-bodied members of the society. Existing literature shows that marriage and developing intimate relationship are fundamental life goals for most of the people, moreover, establishing relationships are crucial for most people including people with disabilities (Kapperman & Kelly, 2019; Piquart & Pfeiffer, 2011). However, disability is commonly considered a stigma in Pakistani society. It is sometimes perceived even as a punishment for the sins and ill-doings, therefore a reason for shame for the family. Döner (2015) noted that people with visual impairments encounter discrimination in multiple forms related to their need of selecting a spouse and having sexual relations, i.e. prejudices, humiliation, and receiving worrying questions about VI and sexuality.

## Conclusion and Implications

This study generated five main themes based on the results. The identified themes revealed the marriage challenges of male and female adults with visual impairment. The study highlighted that male and female adults experience a desire to get married like their adult counterparts with normal sight. This study identified the treatment of people with visual impairment and acceptance of their need for getting married by their families and showed that they experience affectionate and equal treatment by their families. In addition to this, their families are well aware of the needs for marriage of their visually impaired family members. Moreover, the major challenge these adults face are stigma, misconceptions and stereotypes attached to people who are visually impaired by common people. Finally, this study showed that low income and unemployment are hurdles which hamper people who are visually impaired in getting married. As marriage is an adult need regardless of disability, it is important that society is educated to sensitize and accept it. Despite of family's acceptance of the marriage need of their members with visual impairment, there is a need to promote general acceptability of marrying people with a visual impairment. It can be done through adopting a policy of inclusivity that trains people to accept and normalize people living with disability. Furthermore, this inclusivity should open the educational and employment opportunities based on merit. Moreover, people with disabilities should be facilitated in addressing their specific needs arising from disability.

## Limitations

The present study was conducted with some limitations. First, the qualitative research adopted in this study is focused on the lived experiences of participants who have been raised and who have lived in a particular societal and cultural background (Pakistani society). Second, this study was conducted in the urban city of Lahore, therefore, the findings of the study, in general, do not reflect the marriage challenges of the entire population of adults with visual impairments. Third, the results are limited by the participants and cannot be generalized.

**Nudrat Kamal:** Problem Identification and Theoretical Framework

**Tauseef Ahmad:** Data Analysis, Supervision and Drafting

**Zahida Parveen:** Methodology and Revision

Conflict of Interests/Disclosures

The authors declared no potential conflicts of interest in this article's research, authorship, and publication.

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