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En couverture,
photo d'un grenier traditionnel kabiye
prise au « musée de Yadè », « Kabiye
sɔsaa ɖiwa »

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LIGNE EDITORIALE

Longbowu est une revue à parution semestrielle de la Faculté des Lettres et Sciences Humaines de l'Université de Kara. Elle publie les articles des domaines des langues, des lettres, des sciences de l'homme et de la société. **Les textes doivent tenir compte de l'évolution des disciplines couvertes et respecter la ligne éditoriale de la revue.** Ils doivent en outre être originaux et n'avoir pas fait l'objet d'une acceptation pour publication dans une autre revue à comité de lecture.

Les articles soumis à la revue *Longbowu* sont anonymement instruits par deux évaluateurs. En fonction des avis de ces deux instructeurs, le comité de rédaction décide de la publication de l'article soumis, de son rejet ou alors demande à l'auteur de le réviser en vue de son éventuelle publication.

Les articles à soumettre à la revue doivent être conformes aux normes ci-dessous décrites.

PRESENTATION GENERALE DES MANUSCRITS

À partir de ce numéro 004, la revue *Longbowu* ne peut recevoir pour instruction ni publier un article s'il ne respecte pas les normes typographiques, scientifiques et de référencement (NORCAMES /LSH) adoptées par le CTS/LSH, le 17 juillet 2016 à Bamako, lors de la 38^{ème} session des CCI dont voici *in extenso* une partie du point 3 de ces normes à l'attention de tous les auteurs.

« 3. DES NORMES ÉDITORIALES D'UNE REVUE DE LETTRES OU SCIENCES HUMAINES

3.1. Aucune revue ne peut publier un article dont la rédaction n'est pas conforme aux normes éditoriales (NORCAMES). Les normes typographiques, quant à elles, sont fixées par chaque revue.

3.2. La structure d'un article doit être conforme aux règles de rédaction scientifique, selon que l'article est une contribution théorique ou résulte d'une recherche de terrain.

3.3. La structure d'un article scientifique en Lettres et Sciences Humaines se présente comme suit :

- Pour un article qui est une contribution théorique et fondamentale : **Titre, Prénoms et Nom de l'auteur, Institution d'attache, adresse électronique, Résumé en Français [250 mots maximum], Mots clés [7 mots maximum], [Titre en Anglais] Abstract, Keywords, Introduction (justification du thème, problématique, hypothèses/objectifs scientifiques, approche), Développement articulé, Conclusion, Bibliographie.**

- Pour un article qui résulte d'une recherche de terrain : **Titre, Prénoms et Nom de l'auteur, Institution d'attache, adresse électronique, Résumé en Français [250 mots au plus], Mots clés [7 mots au plus], [Titre en Anglais], Abstract, Keywords, Introduction, Méthodologie, Résultats et Discussion, Conclusion, Bibliographie.**

- Les articulations d'un article, à l'exception de l'introduction, de la conclusion, de la bibliographie, doivent être titrées, et numérotées par des chiffres (exemples : 1. ; 1.1. ; 1.2 ; 2. ; 2.2. ; 2.2.1 ; 2.2.2. ; 3. ; etc.). (ne pas automatiser ces numérotations)

3.4. Les passages cités sont présentés en romain et entre guillemets (Pas d'Italique donc !). Lorsque la phrase citant et la citation dépassent trois lignes, il faut aller à la ligne, pour présenter la citation (interligne 1) en romain et en retrait, en diminuant la taille de police d'un point.

3.5. Les références de citation sont intégrées au texte citant, selon les cas, de la façon suivante :

- (Initiale (s) du Prénom ou des Prénoms de l'auteur. Nom de l'Auteur, année de publication, pages citées) ;

- Initiale (s) du Prénom ou des Prénoms de l'auteur. Nom de l'Auteur (année de publication, pages citées).

Exemples :

- En effet, le but poursuivi par M. Ascher (1998, p. 223), est « d'élargir l'histoire des mathématiques de telle sorte qu'elle acquière une perspective multiculturelle et globale (...), d'accroître le domaine des mathématiques : alors qu'elle s'est pour l'essentiel occupé du groupe professionnel occidental que l'on appelle les mathématiciens(...)».

- Pour dire plus amplement ce qu'est cette capacité de la société civile, qui dans son déploiement effectif, atteste qu'elle peut porter le développement et l'histoire, S. B. Diagne (1991, p. 2) écrit :

Qu'on ne s'y trompe pas : de toute manière, les populations ont toujours su opposer à la philosophie de l'encadrement et à son volontarisme leurs propres stratégies de contournements. Celles-là, par exemple, sont lisibles dans le dynamisme, ou à tout le moins, dans la créativité dont sait preuve ce que l'on désigne sous le nom de secteur informel et à qui il faudra donner l'appellation positive d'économie populaire.

- Le philosophe ivoirien a raison, dans une certaine mesure, de lire, dans ce choc déstabilisateur, le processus du sous-développement. Ainsi qu'il le dit :

le processus du sous-développement résultant de ce choc est vécu concrètement par les populations concernées comme une crise globale : crise socio-économique (exploitation brutale, chômage permanent, exode accéléré et douloureux), mais aussi crise socio-culturelle et de civilisation traduisant une impréparation sociohistorique et une inadaptation des cultures et des comportements humains aux formes de vie imposées par les technologies étrangères. (S. Diakitè, 1985, p. 105).

3.6. Les sources historiques, les références d'informations orales et les notes explicatives sont numérotées en série continue et présentées en bas de page

3.7. Les divers éléments d'une référence bibliographique sont présentés comme suit :

NOM et Prénom (s) de l'auteur, Année de publication, Zone titre, Lieu de publication, Zone Éditeur, pages (p.) occupées par l'article dans la revue ou l'ouvrage collectif. Dans la zone titre, le titre d'un article est présenté en romain et entre guillemets, celui d'un ouvrage, d'un mémoire ou d'une thèse, d'un rapport, d'une revue ou d'un journal est présenté en italique.

Dans la zone Éditeur, on indique la Maison d'édition (pour un ouvrage), le Nom et le numéro/volume de la revue (pour un article). Au cas où un ouvrage est une traduction et/ou une réédition, il faut préciser après le titre, le nom du traducteur et/ou l'édition (ex : 2nde éd.).

3.8. Ne sont présentées dans les références bibliographiques que les références des documents cités. Les références bibliographiques sont présentées par ordre alphabétique des noms d'auteur. Par exemple :

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AMIN Samir, 1996, *Les défis de la mondialisation*, Paris, L'Harmattan.

AUDARD Cathérine, 2009, *Qu'est-ce que le libéralisme ? Éthique, politique, société*, Paris, Gallimard.

BERGER Gaston, 1967, *L'homme moderne et son éducation*, Paris, PUF.

DIAGNE Souleymane Bachir, 2003, « Islam et philosophie. Leçons d'une rencontre », *Diogène*, 202, 4, p. 145-151.

DIAKITE Sidiki, 1985, *Violence technologique et développement. La question africaine du développement*, Paris, L'Harmattan.

Typographie française

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- Les auteurs doivent respecter la typographie française concernant la ponctuation, l'écriture des noms, les abréviations...

Les appels de notes sont des chiffres arabes en exposant, sans parenthèses, placés avant la ponctuation et à l'extérieur des guillemets pour les citations.

Tout paragraphe est nécessairement marqué par un alinéa d'un cm à gauche pour la première ligne.

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En cas d'utilisation des tableaux, ceux-ci doivent être numérotés en chiffres romains selon l'ordre de leur apparition dans le texte.

Les schémas et illustrations doivent être numérotés en chiffres arabes selon l'ordre de leur apparition dans le texte.

La présentation des figures, cartes, graphiques, ... doit respecter le miroir de la revue qui est de 16 x 24. Ces documents doivent porter le titre précis, la source, l'année et l'échelle (pour les cartes).

Le non-respect des normes éditoriales entraîne le rejet du projet d'article.

LES DROITS DE PUBLICATION

Une fois l'article accepté par le comité de rédaction, l'auteur devra entrer en contact avec la rédaction de la revue pour l'acquittement des droits de publication qui s'élèvent à **40 000 FCFA**.

Lɔŋgbowu étant une revue de recherche et d'information éditée sans but lucratif, les auteurs ne percevront pas de versement de droits.

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Les articles doivent parvenir au secrétariat de rédaction de la revue au plus tard à la fin du mois de mars pour le numéro de juin et la fin du mois de septembre pour le numéro de décembre de chaque année.

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SYNTHÈSE DES ARTICLES

Comme à l'accoutumée, les contributeurs pour ce 13^{ème} numéro ont abordé des problématiques aussi riches que diversifiées dans divers domaines et disciplines.

En effet, en Lettres et Langues, les lecteurs sont invités approfondir leurs réflexions sur des sujets d'actualité en littérature africaine ou d'ailleurs écrite en langue française, anglaise ou espagnole. De leur côté, les spécialistes des langues ont abordé plusieurs questions des sciences du langage portant sur la description des structures phonologiques, prosodiques et/ou grammaticales de langues ouest-africaines kwa, gur ou atlantiques, sur l'enseignement par les contes et proverbes dans les écoles, des pratiques communicationnelles et la formation de l'acteur social dans la société traditionnelle Akan.

Dans les domaines des Sciences de l'Homme et de la Société, les auteurs ont été très prolixes avec des contributions scientifiques novatrices dans les disciplines comme l'histoire, la géographie, la sociologie, la philosophie, la psychologie. Ainsi, du point de vue sociologique et cognitif, il a été des problématiques liées aux rapports entre le handicap et l'insertion sociale, aux déterminants sociaux et comportements humains, aux rapports entre genres et développement, à l'approche psychosociale des conflits conjugaux, aux mesures préventives en contexte de COVID-19), etc. D'un autre point de vue des humanités, les cultes ancestraux, les écoles coraniques au Togo de 1884 à 1960, l'inventaire des stratégies endogènes d'adaptation aux variabilités pluviométriques les nouvelles territorialités péri-urbaines à l'échelle du grand Ouaga : entre requalification de l'espace rural et fabrique de nouveaux pôles urbains, la diversité de la ressource ligneuse utile du périmètre de reboisement de Moumour, Mayo-kani (extrême nord Cameroun), ont fait l'objet d'attentions diverses. L'on y trouve également des préoccupations relatives à la dynamique urbaine, aux mutations paysagères et foncières, à la pression démographique en lien avec la santé des populations, aux risques climatiques en regard de la production agricole, etc. L'aperçu sur les contributions dans le domaine des humanités ne saurait passer sous silence, les textes l'importante flotte réflexive du domaine philosophique.

A CRITICAL INTERPRETATION OF MARRIAGE IN JANE AUSTEN'S *PRIDE AND PREJUDICE*

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Abstract

The concept of marriage is subjected to many perceptions regarding love feeling contrary to the Biblical versions which refers the concept as the reciprocal sharing of love feeling to the detriment of a co-partner's financial interest saving. In Jane Austen's *Pride and Prejudice* the way marriage is conditioned by material possession and wealth is astonishingly impressive. Such behaviours, even though described fictionally by the novelist, are part of our common life realities nowadays. To balance the wrongdoings of this misunderstanding of marriage which is spreading in communities, the current research work comes out. Karl Max's Marxism and Freudian Psycho-analytic approaches have been the theories used. The study thus reveals that there are two social groups with understandings of the concept of marriage: traditionalist and followers who think that marriage has to grant to the female engaged in materials and wealth and the second group who refers to marriage as reciprocal love feeling sharing by co-lovers for the union's sustainability. It also uncovers that an arranged and forced marital relationship generates hardships for the co-partners and makes the union unfruitful.

Key-words: Love; marriage; wealth; social rank; misbehaviors

Résumé

Le mariage en tant que concept est perçu de diverses manières lorsque l'on se réfère au sentiment d'amour partagé par les partenaires en couple tel que recommandé par la bible contrairement à la devise de la recherche du bien matériel ou financier par le/la partenaire. Dans *Pride and Prejudice*, de Jane Austen, la manière dont le concept de mariage est focalisé sur la possession du bien financier ou matériel est effrayante. Ces manières de faire même si elles ne sont pas réelles, elles se retrouvent vraies de nos jours. Dans le but d'équilibrer les effets néfastes de cette perception du concept de mariage dans les communautés, la présente étude a été conduite. Ainsi et grâce à la théorie Marxiste de Karl Max et celle de la Psychanalyse Freudienne, cette recherche a révélé l'existence de deux groupes idéologiques : l'une traditionaliste qui prône la recherche du bien matériel dans le mariage par la femme pour son propre et seul épanouissement ; et l'autre qui prône l'amour sincère et réciproque des partenaires engagés dans le mariage pour le bien et la pérennité socio-économique du couple. L'étude a également levé un coin du voile la présence du mariage forcé ou arrangé qui est souvent source de difficultés pour les partenaires dans l'union et qui la rende infructueuse.

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Introduction

Family building is one of the most meticulous enterprise in human life. It ranges from the choice of a partner for marriage to the type of household the couple intends to have. Thus, being in marital couple stands for finding a co-partner to live with forever until death. But nowadays it is worldwide noticeable that couples are evidencing divorce instead of the couple's members assertion during which they promised to each other to stay in the union for death. Obviously, many couples are facing the phenomenon of divorce. Marriage which originally promotes love as virtue has lost its real meaning. The living together targeted in marriage is shifted into self-interest of a co-partner in couple. Self-donation of a co-partner rooted in the acceptance of one's behavioral difference is replaced by a personal interest purchasing. This self-satisfaction chasing in a couple justifies the plague of divorce observed in world where people prefer to live in single.

In *Pride and Prejudice* written by Jane Austen, the way love and marriage are conditioned by material possession and wealth opens eyes and sheds light of the issue. The discussion between Mr. Bennet and his wife about the wealthy Bingley exemplifies it.

Mrs Bennet: Is he married or single?

Oh, single, my dear, to be sure! A single man of large fortune; four or five thousand a year. What a fine thing for our girls!

Mr. Bennet: How so? How can it affect them?

Mrs Bennet: My dear Mr. Bennet, how can you be so tiresome? You must know that I am thinking of his marrying one of them.

(J. Austen, 1853, p. 2).

Mrs Bennet does not care about her daughters' feelings as lovers. Only wealth accounts for her in marriage. The self-interest blinds Mrs Bennet to mind the inconvenient of her commitment while her daughter will refuse her plan since the latter does not fall in love to Mr. Bingley, the wealthy man. She just wants to get married them to a fortune single man. The phenomenon, even if it was described fictionally is still part of our common life realities. Someone's joining of marriage cannot be forced and fixed on self-satisfaction. Marriage has to be based on love as a set of virtues a co-partner in a couple has to incarnate for the union sustainability. This is why a profound analysis has to be made to collapse the effects of this sociological phenomenon for the well-being of communities.

In that vein, this research work, Marxism as a literary theory used in this study refers to "changes in fundamental mode of material production effect, changes in the class structure of a society, establishing in each era dominant and subordinate classes that engage in a struggle for economic, political, and social advantage" (M. H. Abrahams, 2005, p.155). Freudian psycho-analytic approach figures out

the virtues of real expression of love by female in couple for family safety aside their husbands. Thus, these theories are going to implement along the study to the events in the novel understudy with the use of relevant scholars' works on the issue of dispute in marriage and the phenomenon of divorce well-spread nowadays. Therefore, this study is divided into two parts. The first part is about love perceptions in marriage by the author of the novel and the second part deals with what love has to play as a root of human beings' union sustainability in a community.

1. Jane Austen and the Concept of Marriage in the Elizabethan Era

The novel *Pride and Prejudice* tells the love story of Mr. Darcy and Elizabeth Bennet, whose relationship illustrates the deepest reality of fair love by highlighting its virtues to the detriment to personal interest as observed in the other couples in the novel. According to Cecilia. Zinicola (2020, p. 2), a feminist on the catholic website *Aleteia*, the two main characters' story is "A story that moves our hearts, helping us to understand that love is real and meaningful and at the same time a challenge that life throws at us and that can teach us a great deal". Still with the marriage of Mr. Darcy and Elizabeth Bennet, it is remarkable that both the hearts and the heads recognize that their relationship reflect an important part of true love or fair love which is channeled by passion and values. (J. Austen, p. 8). Indeed, what everybody likes about Elizabeth is her spirited wit and good sense. She has a keen, critical mind when expressing her opinions and is unwilling to believe only the best of others. It is this intelligence that brings Mr. Darcy to admire her. (Ibid). And that is part of what should be advised to everybody for a peaceful community.

Love in marriage is sincere and without personal interest. In marriage, virtues prompt love. A co-lover has to incarnate some virtues for the couple's sustainability. "In understanding, Mr. Darcy was the superior...Darcy was the clever. He was at the same time haughty, reserved and fastidious; and his manners, though well bred". (Op. Cit., p. 13). Jane Austen describes Mr. Darcy as having the desirable characters willing in a couple. Jane Austen's Darcy incarnates lovely virtues. Margaretta Byrde (1924, p.425) puts that:

There is not in all fiction a situation which so admirably sets forth the true relation of the sexes, and true to her passion for relief and moderation, Jane Austen makes Elizabeth, in her hour of triumph and success, detract from it and assert an essential equality in their fault and weakness, an admission which rounds the story off systematically.

The love story between Elizabeth Bennet and Mr. Darcy is sincere. Mr. Darcy and Miss Bennet's love prompts virtues. They are tolerant toward each other. The couple's Love is meaningful and significant since it can grant a help to attend many of their goals.

Marriage implies behavioural endowment from both partners. Jane Austen's *Pride and Prejudice* displays some traditional values that

the partners in a couple should hold in the example of Elizabeth Bennet. Khaton Mahmoda Siddika (2013, p.427) bases this notion on the fact that “Elizabeth establishes an independent self in a male-oriented community, and an archetypal female world”. In the same logic of incarnation of values or virtues, Jane’s *Pride and Prejudice* “has a significant political and economic dimension in terms of Elizabeth and Darcy’s relationship and that the marriage[s] in [the novel are] not the result of love, but the result of economic needs.” (A. Deviska, 2014, p. 3). In other words, personal interest regarding wealth is what values marriage in the novel.

Contrastively, it is arguable that, after going through the entire novel, marriage cannot circle in self-interest. Indeed, Mr Bennet does not put at front like his wife a co-partner’s property before he gets married one of his ladies. This is more clarified by his daughter Elizabeth’s behaviours. Elizabeth Bennet’s personality, domestic and public behaviour and her rejection of Mr. Collins’s proposal as well as Mr. Darcy’s initial proposal show that wealth takes up the harmony that should reign in a couple. Because it is thinkable that she was doubting between Mr. Darcy and Mr. Bingley, the fortune person. Affection, friendship and respect have to be the major elements of happiness and strength of marriage. The great interest paying of wealth or social status in female and male union has to be abandoned.

Tolerance and acceptance are some of the virtues that prompt love feelings. And these attitudes can be even manifested at distance. For instance, Mr Darcy does not yet openly express his love to Miss Elizabeth Bennet, the lady was able to choose loving words to design the man she desired. For lady Elizabeth, Mr Darcy is so gentle, receptive and adorable. Jane Austen’s character, Charlotte’s words exemplify it. Charlotte said that: “my overhearings were more to the purpose than yours, Mr Darcy is not so well worth listening to as his friend, is he? Poor Eliza! To be only just tolerable”. When you fall in love, you simply appraise the beloved and you accept him as s/he is; you are tolerable. Miss Elizabeth Bennet establishes herself as showcase that demonstrates love prompts the acceptance of the mistakes of a co-partner so as to help the latter to balance and shift the wrongdoings into the good ones. Because partners in couple, come somehow from different cultures and education as well.

Independently, in Jane Austen’s *Pride and Prejudice*, Elizabeth Bennet shows how tolerance and acceptance for the togetherness in the marriage is importance for its sustainability. By doing so, she is tackling the issue of fortune that lover may get before intending to join marriage. Indeed, women have to be tolerable before the socio-economic situation of their beloved by opposition to what it is observed by the part from Mrs Bennet. Mrs Bennet wanted to get married one of her girls to the fortunate Bingley. It was the trend in period according to Jane Austen’s *Pride and Prejudice*.

By defying these marital norms of the late 18th and early 19th centuries and rejecting the proposals from Mr. Collins, Elizabeth Bennet does not only show herself as an express liberal feminist idea but she also acts on them. For lady Elizabeth Bennet love feeling cannot

be conditioned. She chooses to go her own way and make her own decisions, thus establishing a very strong and independent character. Mandal Anthony (2013, p.13) writes that:

The novel was reviewed by three contemporary journals: *The British Critic*, *The Critical Review* and *The New Review*. The reviewers for all three journals considered the character of Elizabeth to be “perfectly executed”, suggesting that they accepted her independent personality and unconventional marital views.

Here the emphasis is made on the novelist’s work regarding Elizabeth’s portrayal. Elizabeth is ‘perfectly executed’ in terms of independency in choosing of a co-lover. Richard Baldwin argues in that vein that: “[the novel] rises very superior to any novel we have lately met with in the delineation of domestic scenes”. (R. Baldwin, 1813, p. 320). Furthermore, he writes that “Elizabeth ... is represented as combining quickness of perception and strength of mind, with a playful vivacity ... joined with a handsome person.” (R. Baldwin, 1813, p. 320).

Wealth cannot determine and direct someone in choosing a co-partner for marriage as it was in a veil during the novelist’s period. Opposed to what was prevailing, Jane Austen built her character Elizabeth to change the course of things in the concern of marriage. A lover has to make his/her choice not with the focus on the man’s property. The lady Elizabeth Bennet is plotted as having strength of mind and a playful vivacity. (Ibid). Independence has to be granted to co-lovers in that prospect of marriage. Baldwin’s perception of Elizabeth’s character greatly differs from the views held in the concern of traditional marital beliefs that focuses mainly on the property of a co-lover. Elizabeth Bennet’s marital views would be considered highly unorthodox by families that followed the marital norms of the time.

Independence in a co-partner’s behavioural attitudes is noticeable in love. In fact, Austen lived a quiet life in a period where marriage is valued. (J. E. Austen-Leigh, 1869, p. 15). Thus, her portrayal of Elizabeth’s marital views demonstrates a very bold and clear statement she has about the phenomenon. Considering that Austen never married, her declaration of Elizabeth’s marital values is very well-defined. Jones Hazel (2009, p. 188) writes that: “Austen became an increasingly critical observer of the marriages which came to her notice. She recognized that affection, friendship and respect were fundamental elements of any workable relationship”. Austen portrays her character Elizabeth Bennet in that way to correct her people’s behaviours. Jones Hazel furthers that “No Austen heroine marries for money: affection is always part of the equation” (J. Hazel, 2009, p. 188).

As already established, Austen considered affection, friendship and respect to be major values of marriage. Regardless of the selfish expression of the character Elizabeth in *Pride and Prejudice*, F. Susannah (2013, p. 2) notes that “some contemporary readers found her too ‘novel’ a creation. Elisabeth was a highly unconventional, new sort

of heroine, and it is easy for modern readers to underestimate just how astonishing she was for readers at the time". Fullerton Susannah's observation suggests that contemporary readers saw Elizabeth as a disrespectful and controversial character due to her independent personality and liberal feminist views of marriage.

Yet in the period of the writer, marital norms forced a woman to choose the most socially respected and wealthy man as a marital partner. Thus, when Elizabeth rejects Mr. Collins's proposal, Mrs. Bennet tries to subdue Elizabeth by saying that she will not talk to her again. She finds no pleasure in talking to undutiful children. This suggests that Mrs. Bennet considered that it is Elizabeth's duty to marry the socially accepted Mr. Collins. Elizabeth Bennet's refusal to accept Mr. Collins's proposal would be highly inappropriate in the latter half of the 18th century. Virtually people were expected to marry, because it made it possible to achieve higher social status. As noted by Jones Hazel, Austen became a critical observer of contemporary marital attitudes, and her observations convinced her that affection, friendship and respect are crucial values of a strong marriage as the institution which unites families

2. Revisitation of the Concept of Marriage in *Pride and Prejudice* for the Harmony Spread in Couples

The concept of marriage is declared to be one of the major themes of *Pride and Prejudice* already in the first lines of the novel that "It's a truth universally acknowledged, that a single man in possession of a good fortune, must be in want of a wife."¹ This focus on a 'good fortune' of a co-lover directs to the way marriage is perceived in the writer's period of time. In Jane Austen's novel it is traditionally and culturally acknowledged that women have to target their welfare before joining marriage. Chun-Hui Chang notes that : "It is clear from the start of *Pride and Prejudice* that Austen is mindful [regarding the] societal conditions [of her] characters [and especially the] autonomy that economic independence grants to men and the dependency that is expected of women." (C. H. Chang (2015, p. 176). Hence, the initial lines of the novel imply that economic independence is granted to male characters, and female characters are expected to search for such economic independent men for a sustainable life.

A husband in Jane Austen period regarding her novel has to be wealthy with a good social status. Mrs Bennet, Miss Elizabeth Bennet mother was in that prospect by search wealthy man for her girls. And in that logic, she wanted an arrangement between one of girls and Mr Bingley, the fortune man and the newcomer to Netherfield. Sir William Lucas' words also indicates how important is the rich man in marriage in Austen's period. Sir William Lucas said to Miss Elizabeth Bennet about Mr Darcy's wealth and pride that: "If I were rich as Mr. Darcy I should not care how proud I was. I would keep a pack of foxhounds, and drink a bottle of wine every day. Then you should drink a great deal

¹ Jane Austen. *Pride and Prejudice*. 1st Ed. (London: Richard Bentley, 1853), p 3. The subsequent quotations from this edition will be marked (PAP) followed by the page number.

more than you ought, and if I were to see you at it, I should take away your bottle directly.” (*PAP*, p.16). Thus, the rich man is targeted and wanted to get married in the period.

Contrastively, the arranged marriage due to social status and wealth is regarded as an insult to the lady’s family while focusing on *Pride and Prejudice*. Indeed, Elizabeth does not want to enter an arranged marriage with Mr. Collins. But Mrs. Bennet tries to force her into marrying Mr. Collins. Elizabeth refused. Mr. Collins spoke it out : “When I do [speak] to you next on this subject I shall hope to receive a more favourable answer.” (*PAP*, p. 108). He is insistent, because he hopes to receive ‘a more favourable answer’ next time they discuss the subject. The traditional belief that promotes arranged marriages in order to secure a well social stand must be abolished and only mutual affection should guide the brides’ choices.

Wealth and social status in community should not overtake true love and self-adherence in marriage. Elizabeth Bennet believes in it and her rejection of Mr. Collins’ advances illustrates the point. She does not want to marry because of the social privileges she could gain from this union. She replies to Mr. Collins in the following words:

I thank you again and again for the honour you have done me in your proposals, but to accept them is absolutely impossible. My feelings in every respect forbid it. Can I speak plainer? Do not consider me now as an elegant female intending to plague you, but as a rational creature speaking the truth from her heart (*PAP*, p. 108).

Mr. Collins underestimated Elizabeth’s character and he hardly thought that she could reject his proposal. Accepting Mr. Collins’s request implies transgressing the secular principles that have ever shaped a union between a man and a woman. She believes in these principles and her straightforward reply is radical: “absolutely impossible” (*PAP*, p. 108). This use of that expression in fictional literary work not only tackles people’s minds but also it indicates the values and the importance of reciprocal feeling regarding love in marriage.

Elizabeth’s character far from showing women’s weakness focusing on the common adage that shifts female’s answers of refusal into an acceptance, shows another facet of female character regardless good fortune in marriage. Miss Elizabeth Bennet is independent by nature far from the ‘universal female character answer’ while taking her position before someone’s fortune. She said to Mr. Collins: “Do not consider me now as an elegant female intending to plague you, but as a rational creature speaking the truth from her heart” (*PAP*, p. 111). Elizabeth asserts her independence and capability to make her own decisions through stating that she is a “rational creature”. It indicates that Elizabeth is conscious of Mr. Collins's stereotypical view of female emotions.

Love feelings’ expression to a partner has to be at stake in marriage. Wealth alone should not prompt love in marriage. Yet, money

is an instrument to be used in the caring and satisfaction of human beings' needs in marriage. Mr. Collins communicates his misfortune with Elizabeth to Mrs. Bennet, the arranger of her girls' marriage with wealthy people in Jane Austen's *Pride and Prejudice*. He said that "[Elizabeth] is a very headstrong and foolish girl" (*PAP*, p. 111). It is therefore evident that Mr. Collins does no longer desire to be with Elizabeth since she is so rational in her mind as human creature. And she wants her societal status independence. She wants to be free in choosing her co-partner in marriage. She rejects the traditional and conventional ways of treating ladies on their way to get married. But, Mrs. Bennet states that Elizabeth will be 'brought to reason'.

According to Mrs. Bennet with her traditionalist marital attitude, Elizabeth's feelings and interests are of no importance. This dictatorship toward ladies has to be reversed. Contrastively Mr. Collins desires happiness in his marriage. He even doubts the character of Elizabeth. He wonders: "if she is really headstrong and foolish, I know not whether she would altogether be a very desirable wife to a man in my situation, who naturally looks for happiness in the marriage state." (*Ibid.*). Thus, Mr. Collins states that such a "headstrong and foolish" character would not be a suitable wife to a man in his situation. Indeed, he wishes for his future partner to be a marital traditionalist just like he is. He wants a wife with an obedient and rational character. Furthermore, he argues that an independent marital partner would not lead to any happiness in marriage.

Love cannot be purchased or forced and resides in reciprocal feelings shared between both partners. Mr Collins is aware of this fact. That is why he said about Elizabeth's attitudes that: "if therefore she actually persists in rejecting my suit, perhaps it was better not to force her into accepting me, because if liable to such defects of temper, she could not contribute much to my felicity" (*PAP*, p. 67). Obviously, love cannot be forced. A forced love does not predict insurance for the union sustainability. Mr. Collins confesses it to Mrs Bennet. If Elizabeth continues to reject his proposal, "there is no reason to *force* her into accepting" him (*PAP*, p. 67). The word "force" depicts a very cruel reality toward a woman who refuses to get married for the marital prospect her family wants to get. A female should desire and get married to a man of her choice.

Marriage and love as well cannot be forced. Contrary to her friend Charlotte Lucas who marries Mr. Collins because of his wealth, Elizabeth does not want to give her hand to a man of bad behaviour or a man who is too proud of his social position. Charlotte argues: "I ask only a comfortable home" (*PAP*, p. 126). While justifying her choice by saying that she only wants a 'comfortable home', she rejects the idea that preserves someone's fortune. She wants to have a shelter and be in security. Her safety in love resides in being in comfortable environment against any predator. Far from being qualified as being materialistic, Miss Elizabeth Bennet demonstrates how it is more important to be protected against adversaries.

Parents cannot force their children to get married to rich people as it is observed by the part of Mrs Bennet in *Pride and Prejudice*. It is

obvious that nowadays many women want to marry in order to get away from their parental homes. Very often, a female while lasting too much in her genitors' home has to deal with her parents worries and insults and the ones of neighbouring. Qualifications such as laziness, infertility, and greediness are attributed to her. However, in marriage, they are supposed to receive their own households, thus establishing themselves as "independent", although they were completely dependent on their husbands (J. Perkin, 2003. p. 3). Charlotte declares: "considering Mr. Collins's character, connections, and situation in life, I am convinced that my chance of happiness with him is as fair, as most people can boast on entering the marriage state" (*PAP*, p. 126). In Lady Charlotte's mind, her future is secured, because now she is engaged to a socially acceptable man with financial means.

Dignity and ethics have to prompt and be cultivated in marital union. As a social institution that is called to make future leaders of nations and communities, the concept of marriage has to be well-minded and cared. For instance, Miss Charlotte, one of Jane Austen's Characters, has thrown away her dignity. Her attitudes by engaging in marriage with Mr. Collins for socio-economic comfort, corrupt women's dignity and ethics. Charlotte does not save her dignity and the one of her social groups. Dignity saving is important in a loving relationship since it refers to "the protection of the name of a family or a social group someone belongs to." (C. Soédé (2016, p. 74). Miss Charlotte belongs to female group and she has to save her group's dignity.

Dignity and ethics reside also in sincerity in love feelings' expression in marriage. Indeed, a marriage without sincerity and reciprocal feeling expression is opened to be unfruitful. Elizabeth and Mr. Darcy's relationship develops at least a physical attraction toward each other in the novel.

Elizabeth was [...] becoming an object of [...] interest in the eyes of [...] Mr. Darcy [who] had at first scarcely allowed her to be pretty ... But no sooner had he made it clear to himself ... that she had hardly a good feature in her face, than he began to find it was rendered uncommonly intelligent by the beautiful expression of her dark eyes. ... [and] he was forced to acknowledge her figure to be light and pleasing. [Furthermore, he] was caught by [the] easy playfulness [of her manners]. Of this she was perfectly unaware; -- to her he was only the man who made himself agreeable nowhere. (*PAP*, p. 23)

Mr. Darcy finds the lady's intelligence and wit attractive, and that a wife with such a character would suit him. Elizabeth's physical appearance attracts Mr. Darcy. He 'was forced to acknowledge her figure to be light and pleasing'. In other words, Mr. Darcy does not sincerely love while focusing on the expression 'was forced' used in the novel. In addition, while taking Miss Elizabeth's own speech, it is arguable that both Mr. Darcy and Miss Elizabeth's love lack sincerity; and it is even focused on physical and behavioural attractions since

Elizabeth confessed herself that “[Darcy] was exactly the man who, in disposition and talents, would most suit her” (PAP, p. 312). These words prove once again how someone’s appearance overtakes a real love feeling in marital union.

A sincere mutual love ensures happiness in a couple and dignifies marriage. The novelist plots Miss Elizabeth Bennet to be a showcase in that concern so as to emphasize on its importance for a couple sustainability in her *Pride and Prejudice*. Miss Elizabeth does not want to join a man just to please her mother, Mrs Bennet. As a dignified female, the falling in love to man as a husband to be, has to advance any ceasing of marital relation. Darcy’s words show how he sincerely falls in love to lady Elizabeth. His words while he was inviting lady Elizabeth illustrate it. Mr. Darcy said to Elizabeth Bennet: “Do not you feel a great inclination, Miss Bennet, to seize such an opportunity of dancing a reel?” (PAP, Op. Cit). The impressive smoothy utterance in the voice from Mr. Darcy while he was praising and inviting lady Bennet to dance a reel with him forces attraction and admiration. Darcy’s manner shows the level and degree of his love to Miss Bennet. And lady Bennet, Elizabeth is also aware of that. She replied to her beloved by smile since she knew that she will be invited for the reel’s dance.

Both Elizabeth and Mr. Darcy do love each other. No doubtedly, their loving feelings are reciprocal and sincere. Obviously, when love is sincere and natural, a reciprocity is established in lovers’ interactions. Fairly, the two people show the connection in terms of sincerity and reciprocity in love to their counterparts during the party. In fact, Miss Elizabeth guested the coming to dance invitation from the part of his co-lover, Mr. Darcy. She confirmed it and said:

“Oh”, I heard you before; but I could not immediately determine what to say in reply. You wanted me. I know, to say ‘yes’ that you might have the pleasure of despising my taste; but I always delight in overthrowing those kinds of schemes, and have therefore made up my mind to tell you... (J. Austen, 2012, pp. 44-45)

Miss Elizabeth Bennet and Mr. Darcy sincere and reciprocal love is shed light on in public. Miss Bennet is capable to image her beloved’s feeling toward her and vice versa. As it is commonly expected in marriage, the togetherness of the couple’s members is the ideal to reach for the union sustainability.

The sincerity and reciprocity in marriage regarding love feelings of female and male is a motive of the sustainability of any marital union. For that reason, parents should avoid interfering in the choice of their co-partner in marriage. Mrs Bennet, Miss Elizabeth Bennet’s mother was on her way to get married her girls. She even said to lady Elizabeth while the latter tends faints her proposition of Mr. Bingley. Mrs Bennet said to the lady: “your lively talents would place you in the greatest danger in an unequal marriage. You could scarcely escape discredit and misery.” (PAP, p. 377). But she forgot that lady Elizabeth’s love is to

Mr. Darcy; Mr. Bennet, lady Elizabeth's father himself acknowledged it later on. He said: "Mr. Darcy was really the object of her [daughter's] choice, by explaining the gradual change which her estimation of him had undergone" (*PAP*, Ibid.).

The freedom in the making of a female or a male to live with choice is important for the stability and the sustainability of the relationship. As Mr Bennet finally recognized it to his lady Elizabeth who made Mr Darcy's choice as the person, she wants to get married. Mr. Bennet said publicly: "I have no more to say. If this be the case, he deserves you. I could not have parted with you ... to any one less worthy" (*PAP*, p. 378). Mr Bennet comes to the end that his girl's happiness is his own one too. In that prospect of happy relationship and the role of partners in marriage, Helen Fisher advised:

In happy relationships, partners try to empathize with each other and understand each other's perspectives instead of constantly trying to be right. Controlling your stress and emotions boils down a simple concept: keep your mouth shut and don't act out. Keeping positive views of your partner is all about reducing the amount of time you spend dwelling on negative aspects of your relationship. No partner is perfect, and the brain is well built to remember the nasty things that were said. But if you can overlook those things and just focus on what's important. It is good for body, good for the mind and good for the relationship." (H. Fisher, 2018, p. 3).

Helen fisher gives tools for a sustainable and stable relationship in marriage. In marriage the common prospect has to be at the front to the detriment to the individualism. The positive views on a co-partner reinforce the couple's relation and make it stronger to any life difficulties

Conclusion

The cleavages observed in couples and the divorce they are subjected to, force to undertake the current research based on Jane Austen's *Pride and Prejudice*. In the novel, the concept of marriage makes to observe two categories of people whereby the first group comprises people that are conservators in terms of keeping on traditional norms and the second group that wants things to be revisited and modernized. The union between a man and a woman cannot be forced nowadays as conservators and traditional rules keeping are urging it in the novel. Indeed, and according to Jane Austen's *Pride and Prejudice*, a female has to be directed and made a choice of the rich man to live with in marriage by his parents.

Barbara Swords confirmed it and said that marriage "had [traditionally] been regarded as an alliance between families, as a pairing on the basis of wealth or birth, or as an arrangement made by parents without regard to the personal preferences of the young woman and the young man". (B. Swords, 1988, p. 2). But, the concept of marriage has to go beyond this perception. It cannot be taken as

financial institution that provides females with money and grants them a pleasant social marital status in their community. Girls have to leave somehow the parental control in the choice of their partners in love for the relationship's stability and sustainability. That is the reason why Joan Perkin asserted that: "marriage meant release from a childlike and humiliating dependence on the parental home." (J Perkin, 2003, p. 3).

Love feeling has to be the focus of any union of a woman and a man to the detriment of self-satisfaction chasing observed in the writer's time and in this contemporary world. Elizabeth's awareness in that prospect as taken as example in the novel sheds light on how money and self-interest for one's financial greediness are overtaking the importance and the keen place that may have reciprocal love and co-lovers-satisfaction in a couple. Yet, money has to be used in human relationship and in marriage for caring the minimum financial issues, but it cannot be the priority of a member of couple. Mutual affection, friendship and respect have to decipher the concept of marriage regarding love feeling.

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