

Love Marriage: Community Perception and Satisfaction in Large Urban Centres of Central Punjab, Pakistan

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ABSTRACT: Marriage is a socially accepted sexual union between a male and a female in which women children are recognized as a legitimate offspring's of the couple. When two individuals marry because they both love and understand each other, then it is called love marriage. In Pakistan due to social and cultural conventions, some families are adamantly against such relationships, while others may be sympathetic. The research was quantitative in nature. Multistage sampling technique was used in the study. From large three Urban Centres Lahore was selected randomly. One municipal town was selected from Lahore which was Nishtar town. From this one union council namely Kahna Nau was selected randomly. 382 households were selected through systematic random sampling technique. For the collection of data Pre-coded interview schedule was used. The data was collected from the head of the household. The inferential tests were applied on the data. Which were Chi-square test, Yeh's Index of Perception and Yeh's index of Satisfaction. The value of chi square was 0.456 and 0.324. The value of Yeh's Index of perception test was 0.376 while Yeh's index of Satisfaction was 0.3647. Results indicates that a minor percentage of the people were perceived better and satisfied from love marriage.

KEYWORDS: Perception, Satisfaction, Marriage, Yeh's Index of Perception, Household, Community, Chi-Square Test, Urban Centres

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Introduction

Marriage is a social institution that is universally established and upheld by human being's society. This phenomenon exhibits a robust connection with the establishment of the familial unit. Many sociologists and philosophers give different definitions of marriage in the book "History of Human Marriage." According to Westermarck, a marriage is based in the family rather than the other way around. Marriage is a social institution that serves many purposes, takes on diverse forms in various societies and it is present in all of them. Malinowski said that "it is a contract for the creation and upkeep of children". Robert H. Lowie defines marriage as a "relatively enduring bond between eligible partners." (Westermarck, 2007).

In contrast to an arranged marriage, a love marriage is one that is purely motivated by the couple. Although the definition of a marriage is ambiguous. These types of marriages are uncommon in Pakistani society, where arranged marriages are the norm and common. Every year, a number of honor killings are

reported due to love marriage. The woman is typically killed; however, couples can also be killed occasionally. However, in Islam there are many citations where explanation about marriage is present like, some verses in Holy Quran and sayings of our Prophet Muhammad PBUH can be quoted.

Prophet Hazrat Muhammad PBUH said: *"There is nothing like marriage for two who love one another."* (The aforementioned narration, as reported by IbneMajah in 1847, has been deemed authentic by both al-Busayri and Shaykh al-Albani in al-Silsilah al-Sahihah, with a classification of sahih)

The foundation of marriage is based on the purposeful union of man and woman. Therefore, the consent of entering into marriage is very important for both individuals, if the consent doesn't match then the marriage gets failed. The process of falling in love is a significant factor in interpersonal attraction, and in contemporary society, individuals have become accustomed to seeking a sole partner as a means of achieving this. Love may be therefore, one of the criteria we use to choose a partner with whom to have children for the aim of starting a family.

According to a Gallup survey conducted from 136 countries of the world in 2006 and 2007, Pakistan was ranked at No. 61 and rate of feeling love was 73 percent, India at 68th number and rate of feeling love was 72 percent, whereas Bangladesh was ranked at 71st number and feeling of love rate was 70 percent. Arranged marriages (85 percent) are the norm in Pakistan and love marriage is rare (5 percent) in society. As per the findings of the Human Rights Commission of Pakistan (HRCP), approximately 470 cases of honor killings have been documented in the year 2021. Conversely, the Human Rights Defenders (HRD) have reported that approximately 1000 cases of honor killings occur annually in Pakistan. So, there is a dire need to explore the community perception about love marriage in order to dig out these social issues to avoid the cruel aspect of honor killing and making some recommendations to alleviate the severity of this social issue.

Theoretical Framework

The study's theoretical approach offers a basis for examining the ways in which urban dynamics, personal preferences, and societal standards affect how the community views and feels about love marriages in central Punjab. The study investigates how attitudes and experiences are shaped by internal and external circumstances by utilizing sociological and psychological ideas.

A key component of comprehending how societies create meanings around love marriages is symbolic interactionism. The cultural environment of central Punjab views marriage as highly symbolic, frequently signifying honor, family togetherness, and social acceptance. On the other hand, love marriages represent modernity, autonomy, and personal preference—all of which may be at odds with conventional cultural narratives. This theory enables the investigation of how these conflicting symbols influence the attitudes of community members and how couples in love marriages overcome these cultural norms to find fulfillment in their unions.

The internal dynamics of love marriages and the ways in which external cultural variables impact these relationships are examined through a direct application of the Theory of Marital Satisfaction. The satisfaction of emotional, psychological, and bodily requirements is frequently associated with loving marriage satisfaction. By lowering social pressure and offering social validation, a positive community impression can improve marital pleasure. Negative attitudes in the community, on the other hand, can strain relationships

and lead to tension and discontent. This notion is essential to comprehending how happiness levels in love marriages are shaped by the intersection of internal compatibility and outward approbation.

The study is finally placed within the larger sociological changes taking place in the major metropolitan centers of central Punjab by the Urbanization and Social Change perspective. New concepts, customs, and ways of living are brought about by urbanization, which fosters societal change. People frequently feel more in control of their marriage decisions in these situations, which lessens outside influence from communities and families. Marital happiness may increase as a result of this increased autonomy and privacy. Urban centers' cohabitation of traditional and modern values, however, also produces a complicated environment where community perspectives are always changing.

The study offers a comprehensive knowledge of how cultural expectations, societal norms, and individual autonomy interact to shape community attitudes and happiness with love marriages by combining these theories. Providing important insights into changing marital trends and cultural views, this theoretical application emphasizes the challenges of balancing traditional and modern values in the quickly urbanizing milieu of central Punjab.

Objectives of the Study

The overall objective of this study is to explore the community perception on love marriage. However, detail objectives are as to:

- ▶ Assess expression of community regarding cultural barriers in conducting love marriage.
- ▶ Know the perception level of community about love marriage.
- ▶ To examine the satisfaction level of community regarding love marriage.

Review Of Literature

There are many cultural barriers regarding love marriage and different people have different perception about this phenomenon. Some past studies have explored different aspects related to love marriage and some of them are selected to give an overview for readers and scholars.

Tertilt (2005) described the dowry system as one of Pakistan's most pervasive sins. People have been dealing with this issue for ages; it is not a problem that just exists today. The dowry system has been used as an excuse to violate women's rights. Due of their parents' inability to meet the demands, so many girls in Pakistan choose not to be married. It has been assumed that the existence of (excessive) dowries is proof that women pay for marriage.

Kalpagam (2008) said that newspapers frequently describe incidents of young couples who have fallen in love and eloped or married against the wishes of their families and communities, either dying by suicide or being murdered because these unions are seen as illegal interacts-partnerships. Further, said that young people who have chosen to marry or who have married outside of their caste are frequently murdered by their relatives.

Safdar et al. (2021) illustrated that in Punjab most of the people believe on endogamy just to maintain their traditions and social status. People of higher caste must commit their marriages in the same caste than in lower castes because they do not want to lose their ancestral lands. Upper caste household's view

intermarried couples as a danger to their structural status quo and the deeply ingrained patriarchal system because they believe endogamy promotes caste-based cohesion. Their goal is to maintain their social standing through endogamy and religious justification. Lower castes' inferiority complexes justify their continued existence in society, whereas superiority complexes drive landowner castes to practice endogamy.

Grossi (2014) discussed that legally, marriage is no longer defined by its historical associations alone with religion and patriarchy. Today, love and marriage are more inextricably linked than ever. The concepts of freedom, equality, agency, choice, and advancement are associated with love rather than obligations and social restrictions. Love has another aspect, and as we will discover in a later discussion, it is directly related to heterosexuality and patriarchy. According to this understanding, the prevailing scripts of love are linked to fidelity, monogamy, domesticity, family, and procreation. Because of this, women's love too easily leads to becoming a wife and mother. This interpretation of love disproves the notions that it is unrestricted and unhindered, and it makes it less likely to fulfil its promises of freedom and equality.

Setiya (2014) explained that commitment, in our opinion, may be the ultimate manifestation of vulnerability. Strong commitments made by individuals in arranged marriages convey the message "I will comfort you no matter what." When a commitment is strong, it can cover anything, even abuse, as is customary in Western weddings when the phrase "for better or for worse, for richer, for poorer, in sickness and in health" is added. A battered spouse is frequently so dedicated to her husband that she sees him as an imperfect or "damage person who needs her love and support.

Grossi (2014) conducted an investigation into the intricate relationship between romantic love and marriage, highlighting the challenges associated with conceptualizing their interconnection. Upon initial examination, it may appear that love and marriage are fundamentally incompatible: love represents autonomy, while marriage represents subjugation; love embodies chaos, whereas marriage is characterized by structure and regulation; love emphasizes individualism, while marriage signifies the union of two individuals; love is self-serving, while marriage is selfless; love centers on personal gratification, while marriage involves providing for and nurturing others; love is transient, whereas marriage is a lifelong commitment.

Nawaz et al. (2014) explored that in one's life, social support is crucial. It supports, encourages, and values doing various things. Social support has an impact on our health and happiness. Social support has a great connect with our wellbeing. The social support as a well-intentioned action that is freely offered to a person with whom they have a personal relationship and that results in the recipient having a favorable reaction. We can say that the social support which we receive in our society is a social construct. We cannot measure it directly. Social support is of various forms like emotional, financial support, informational support and companionship. Marriage is one of the most common unions between men and women. It entails commitment on an emotional and legal level, which is crucial in an adult's life.

Akhtar et al. (2017) concluded that love marriages have greater levels of social inhibition. This phenomenon could be explained, for example, by the fact that sometimes parents strive to conceal the fact that their child married someone they loved. As a result, they forbid the in love married couple from engaging in more family interactions. Contrarily, couples in arranged unions exhibited less social avoidance than those in love unions. They are permitted to interact with others and participate in family events. People in love marriages were also found to be less forceful. In Pakistani culture, a couple planning a love marriage must

demonstrate to their families that they are the ideal match for one another. They are prone to portray passive behavior and adherence to family directives in an effort to win social acceptance for both families.

Kiran (2021) concluded that love and court marriage is not against the principles of Islam as well as it is the essential human right of every adult individual. In Pakistan, the terms "love marriage" and "court marriage" are essentially interchangeable and refer to the legal union of an adult male and female without the involvement of their parents. The Pakistani Constitution permits a couple to invoke their right to marriage and to enter a legal partnership through a court marriage. This practice is becoming more prevalent every day in large cities like Karachi, Islamabad, Lahore, Rawalpindi, and others. In Bangladesh, Pakistan, India, Sri Lanka, and Pakistan, the terms "love marriage," "court marriage," and "civil marriage" all signify the same thing. Marriage is actually a legally recognized relationship between a man and a woman who are at least 18 years old.

According to Perren et al. (2005) contrary to certain popular beliefs, openly expressing anger and disagreement within a marriage can potentially strengthen the bond between spouses, as opposed to those who opt to suppress such emotions. This concept was supported by demonstrating that a major factor contributing to deteriorating marital happiness was a decline in communication and sensitivity. There is growing evidence that marriage outcomes are influenced by the effectiveness of communication. It can be assumed that when spouses are under stress, their marital connection and communication may be more conducive to criticism and finger-pointing.

Liu et al. (2013) wanted to explore the role of marriage. He said that the married couples that are living together have more life satisfaction as compared to those men and women that are not in marriage status. Life pleasure is adversely correlated with emotional support. Psychologically troubled persons are more inclined to talk to their partners and sons. The person who has a good compatibility with their partner's and their families has less issues of life satisfaction and the person who is single has worse life satisfaction. A component of marriage that may have a causal connection to life satisfaction, particularly for men, is sex life.

Material and Methods

The research was quantitative in nature. This study was conducted in large Urban Centres of Central Punjab, a province of Pakistan. There are three large Urban Centers namely, Lahore, Faisalabad and Gujranwala in central Punjab. At first stage one urban Centre Lahore was selected randomly by using simple random sampling technique. There are nine municipal towns in Lahore city area, at second stage one town (Nishtar town) was selected randomly. Then at third step one union council, Kahna Nau was selected randomly from the already selected town. The population of Kahna Nau union council is 51,161, four settlements were selected randomly from this union council. A sample of 382 was selected with the help of Morgan table further, systematic random sampling technique was used to collect the data from head of household. Pre-coded interview schedule was used as a data collection tool. A pilot survey of 50 respondents was conducted, and Cronbach Alpha test was applied on the data collection tool to check its validity. The value of Cronbach Alpha test was 0.779, which means that the data collected from universe with the help of this interview schedule was completely reliable and accurate. The collected data was analyzed by applying different statistical tests like, the Yeh's Index of Perception (YIP), Yeh's index of Satisfaction (YIS) and Chi-square test for assessing the correlation between the independent and dependent variables. The software utilized for the

analysis was the Statistical Package for Social Science (SPSS), version 17s. Followings statistics were used for different aspects of data analysis:

Inferential Analysis

The term "Inferential statistics" pertains to the statistical techniques employed for the purpose of deducing or inferring associations between variables. The primary purpose of statistical inference is to evaluate hypotheses, thereby distinguishing it from descriptive statistics. This domain encompasses a plethora of statistical techniques, a majority of which are facilitated by modern statistical software such as SPSS.

Perception of Respondents

A perception score is a number that is used to interpret the outcomes of a questions related to perception of respondents in the question. The Formula of the Perception is given below:

$$YIP = \frac{B - W}{N}$$

Were,

YIP = means Yeh's Index of perception

B = Stands for number of respondents who perceive love marriage better.

W= Shows the number of respondents who perceive such kind of marriage worse

N= stands for total number of Respondents.

Satisfaction of Respondents (YIS)

A satisfaction score is a number that is used to interpret the outcomes of a questions related to satisfaction of respondents in the question.

The formula of satisfaction used in analysis is:

$$YIS = \frac{S - D}{N}$$

Were,

S = denote the total count of respondents who have expressed satisfaction.

D= denote the total count of survey participants who expressed dissatisfaction with the subject matter.

N= represents the total number of participants in the study

Calculation of Corelates of Variables

Followings hypothesis is perceived to explore the relationship between cultural barriers and perception of community towards love marriage:

H0: There is no association between cultural barriers and perception of community towards love marriage.

H1: There is an association between cultural barriers and perception of community towards love marriage.

H0: There is no association between perception of community and satisfaction about love marriage.

H2: There is an association between perception of community and satisfaction about love marriage.

Following formula was used to check the correlation between the variables.

$$\chi^2 = \sum (O_i - E_i)^2 / E_i$$

χ^2 is the Chi-Square

O = observed value

E = expected value

Results and Discussion

In current research only inferential analysis was carried out. The relationship or association between the cultural barriers and perception of community regarding love marriage and there is an association between usefulness of marriage in making relationship strong and satisfaction of couples after few years of love marriage were explored by testing the hypothesis.

Hypothesis 1: There is an association between cultural barriers and perception of community towards love marriage. The results are as under:

Table 1

Endogamous Pattern as a Barrier		Couples Deeply Understand Each other					Total
		Strongly disagree	Disagree	Neutral	Agree	Strongly Agree	
1	Never	2 (12.5%)	3 (4.7%)	1 (1.5%)	7 (3.5%)	1 (2.6%)	14 (3.7%)
2	Rarely	4 (25.0%)	8 (12.5%)	11 (16.7%)	28 (14.1%)	8 (21.1%)	59 (15.4%)
3	Sometimes	1 (6.3%)	10 (15.6%)	13 (19.7%)	35 (17.7%)	12 (31.6%)	71 (18.6%)
4	Often	7 (43.8%)	34 (53.1%)	35 (53.0%)	102 (51.5%)	12 (31.6%)	190 (49.7%)
5	Always	2 (12.5%)	9 (14.1%)	6 (9.1%)	26 (13.1%)	5 (13.2%)	48 (12.6%)
Total		16 (100.0%)	16 (100.0%)	64 (100.0%)	66 (100.0%)	198 (100.0%)	38 (100.0%)

Chi – Square:15.959 , Sig Level: 0.456

The results in above table indicate that a significant relationship between the endogamous pattern of marriage as a barrier and couples who love each other and having a deep understanding of each other, as evidenced by a Chi-Square value of 15.959 at a significance level of 0.456. Based on the observed p-value of 0.456, it can be inferred that the alternative hypothesis is accepted as it is lower than the predetermined standard value. The findings suggest or indicate a correlation between the two variables.

Hypothesis 2: There is an Association between usefulness of marriage in making relationship strong and satisfaction of couples who commit love marriages.

Table 2

Useful in making relationship strong	Satisfaction level of the couples who commit love marriages					
	Very Dissatisfied	Dissatisfied	Neutral	Satisfied	Very Satisfied	Total
1 Never	0 (0.0%)	2 (3.6%)	3 (3.6%)	10 (5.2%)	2 (4.4%)	17 (4.5%)
2 Rarely	3 (50.0%)	12 (21.8%)	14 (16.9%)	24 (12.4%)	5 (11.1%)	58 (15.2%)
3 Sometimes	1 (16.7%)	15 (27.3%)	22 (26.5%)	48 (24.9%)	17 (37.8%)	103 (27.0%)
4 Often	1 (16.7%)	23 (41.8%)	35 (42.2%)	100 (51.8%)	19 (42.2%)	178 (46.6%)
5 Always	1 (16.7%)	3 (5.5%)	9 (10.8%)	11 (5.7%)	2 (4.4%)	26 (6.8%)
Total	16 (100.0%)	6 (100%)	55 (100%)	83 (100%)	193 (100%)	45 (100%)

Chi-Square: 18.005, Sig Level: 0.324

In Table the Chi-Square value was determined to be 18.005 at a significance level of 0.324. The findings indicate a significant correlation between the perception and satisfaction variables. As the value of p 0.324 is less than standard value 0.05 it is revealed that alternative hypothesis is accepted, which indicates that there is an association between both the variables.

Composite Community Perception & Satisfaction Regarding Love Marriage

A series of questions were asked from the respondents in the field that how they perceive this kind of marriage and how much they are satisfied from love marriages. The perception and satisfaction were calculated by using the formula of the Yeh's Index of Perception and Yeh's index of Satisfaction its value ranges from the -1 to + 1. If the Value of the Yeh's Index of Perception is greater than 0.5 than it means that the more people perceive better about love marriage. Similarly, if the value of Yeh's index of satisfaction is greater than 0.5 it means that more people are satisfied from love marriage.

In the current study the total number of respondents were 382. The value which we get after the solution of the Yeh's Index of Perception was 0.376. Similarly, the value which we get after the calculation of Yeh's index of Satisfaction was 0.3647. The values give us a clear picture that less people perceive better and satisfied from the love marriages.

Conclusion

To conclude the findings, we can say that many cultural barriers exist in our society that create problems in conducting love marriages like endogamous pattern, caste system, social status and dowry are the major barriers found in this society. Secondly, people of Pakistani society do not perceive this kind of marriage better. They perceived that it breaks our traditions, our norms and values. They were of the view that by accepting this type of marriage, the youth will not remain under the control of parents as well as in the orbit

of society. However, the overall result of the current research shows that community did not support this type of marriages.

Recommendations

The research summarize that Islam gives right to every individual to marry with their full and free consent, and it is a basic human right of every adult individual. Like other types of marriages “Love Marriage” is also legal and valid in the constitution of Pakistan. It is a legal union of adult male and female. However, it faces challenges that must be dealt with caution.

In the light of above results following recommendations are added.

- ▶ Promote open and respectful communication between families and couples to address concerns and misconceptions.
- ▶ Encourage families and communities to accept and support love marriages, rather than resisting or rejecting them.
- ▶ Advocate for legal reforms that protect the rights of couples in love marriages, including laws against forced marriages and domestic violence.
- ▶ Launching public awareness campaigns to promote acceptance and understanding of love marriages.
- ▶ Conduct in-depth qualitative research to explore the nuances and complexities of love marriages in Punjab, Pakistan.
- ▶ For future researcher's, I recommended using rural area as their universe.

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