

Level of Trust in Different Types of Marriages: Analysis of Pakistani Marriages

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Abstract

Marriage is a heavenly institution and a must practice in Pakistan and whole of Asia. Usually, three types of marriages are practiced in Pakistan (arranged, love and eloped). Current study was aimed to evaluate the level of trust among these 3 types of married couples. The sample comprised 88 couples ($N=177$) from all three marriage types. A standardized questionnaire was used for data collection. Hypothesis testing for comparison of means was done through t-test and ANOVA. The results indicated that marriage type has a significant impact on trust level of couples ($p=.000$, $\eta^2=0.10$). Elopel marriage couples scored least on trust. Gender ($p=.028$, $d=0.44$, 95% CI [-1.49, 4.26], education ($p=.000$, $\eta^2=0.13$) and income ($p=.011$, $\eta^2=0.06$) impact married couples' trust level significantly. Moreover, significant gender differences were also found in faith ($p=.044$, $d=0.26$, 95% CI [-.192, 3.08]). Men scored higher on trust and faith as compared to women.

Keywords: culture, elopement, marriage, trust,

Society creates a collective law to legalize and regulate the general concept of life in social order through the institute of marriage. Mainly two or more people start a family on certain societal arrangements which amend the responsibilities and roles of the person. Every society's tradition of marriage has its own customs and values which differ from culture to culture and its roles and functions vary according to the society. The principle process to legalize a family structure is Marriage (Sheikl et al, 2013).

All relationships are important but marital relationships are considered essential for the reason that it has emotive and societal influence in an individual's life. Wedlock is not merely a divine union of a man and woman but also a pattern of association between individuals adjacent to them like relatives. This union serves as a mode to appease inherent human bodily and emotive needs. Marriage offers a legal right to build an intimate relationship and substructure of descendants. Selecting a partner to tie the knot with is an important decision in any individual's life. In different countries the customs and traditions vary when it comes to the entire practice of selecting a partner, preparing a wedding, following the principles, values and successfully completing the ceremonial procedure. Usually an individual chooses their own spouse however in few regions of the globe the right to select a partner is given to the family (Arif & Fatima, 2015) and Pakistan is one of those regions. In such areas it is believed that marriage is mainly about the unification of two diverse families not merely the union of two individuals. In marriage, rather than individual aims and ambitions, the preference is given to protecting and maintaining the family traditions and customs (Nylin, 2013).

There are two types of marriages that are mainly exercised which are arranged and love marriage but in Pakistan there are three types of marriages. Arranged, love and eloped marriages. In arranged marriages, the young adults' parents select a spouse for them based on the character and employed position (of males especially) rather than affection or love. In arranged marriages, the central focus of parents is to find a match that is of similar caste, age, faith, and language, personal status or repute (Arif & Fatima, 2015). Arranged marriages are thought to bring honor, integrity and dignity to the family but on the other hand love marriage (with an individual's own choice but with parental consent) is generally measured as dishonor or shame, particularly for females. In case of love marriages with parental consent, the common opinion circulated in society is that the couple most likely has had a pre-marital relationship. As being in pre-marital relationship is not considered morally upright or respectable in Pakistani culture, it is considered a major sin in Islam and is socially, culturally and lawfully disdained (Faisal et al., 2022) so this can greatly cause danger to the family pride and honor. It is accepted but frowned upon, and people approve of it on a surface level, but they actually strongly disapprove of that in their hearts. Therefore, marriages by choice are not applauded by parents, relatives and society (Arif & Fatima, 2015).

Marriages by choice without parent consensus are also called eloped marriages. Elopement is running away from home in secret and getting married without parental consent and assurance. Elopement is generally considered immoral act in Asian states (Retherford et al., 2002) and Pakistan is no exemption. Rather in Pakistan eloped marriages usually end up in honor killing because eloped marriages are perceived as big blow to honour by most sections of society in patriarchal culture and at some places this act is highly condemned though legally it is not prohibited (Raza, 2006).

All kinds of marriages have their benefits and drawbacks. Love marriages are acknowledged to contribute spouses with greater freedom and autonomy. That is to say, companions are not compelled to pursue or regulate definite family traditions and practices to satisfy family expectations. But it is a common observation especially in Pakistani society that love marriages (with or without parental consent) does not stay long and love withers away with passage of time that is why the ratio of divorce is high among love marriage couples (Divorce rate, 2015) along with lower marital satisfaction in eloped marriages (Arif & Fatima, 2015). There may be a dozen of reasons behind this change in emotions but lack of trust is one of the big factors (Ramzan, et al., 2018).

On the other hand arrange marriages are observed to stay longer yet these marriages have their own shortcomings too. There are cases when couples have no other way but to live with the burdensome tie for the rest of their lives because sometimes even with passage of time couples fail to develop fondness for each other. Further disadvantages of arranged marriages are conflicts instigated by unreasonable tribe principles, social practices, irrational burdens of marital gifts and filial pressures etc. (Retherford, et al., 2002).

The most vital and necessary component of all relations is trust and marriage (either by personal choice or arranged is no exemption). Trust is considered an unconditional belief or assurance in an individual or a circumstances which is ambiguous and might contain high risk. In construction of intimate relationships trust is one of the most central and fundamental pillar and its significance cannot be denied (Rafique et al, 2012).

Trust and love are interconnected. Passionate love grows more matured with the strengthening of trust. Among spouses trust matures from collective gratification and assurance in relationship through closeness and dependability (Rempel, Holmes & Zanna, 1985).

Couples in close relationship might come across few challenging situations. As bond matures, so does the reliance between companions to satisfy the desires of each other. The more they contribute in a relationship the more damage they will be able to withstand, even if the relationship ends at some point. For that reason companions keep a close eye on each other to estimate the degree of devotion. When an individual is sure of the devotion of their companion regarding their relationship, they are prepared to place all their belief in the companion that no matter what choice he makes it will be for the benefit of their relationship as well as himself (Wieselquist, 2007).

Trust has three components which are vital to develop a resilient relationship. Predictability is the first component which means the steadiness in behavior of companions towards each other to establish the basis of trust. A companion can be called dependable if there is no repeated disgraceful alteration in his actions. After the predictability of a companion's behavior is considered, his temper is considered next. If a companion is perceived to be reliable and honest only then is he reflected as truthful.

Next component of trust is dependability which develops more faith. The third aspect of trust is a greater belief in partner. It is trust of a person in their companion that they will satisfy all their existing and forthcoming requirements and will delight them with warmth (Wieselquist, 2007).

A lot of studies have attempted to explore relation between love relation (either in form of dating, cohabitation or

marriage) and trust. The most significant components of all close relations and connections are belief and trust. When there is trust led by fondness and devotion, a bond is considered an ideal social relation. Zanna, Holmes and Rempel (1985) mentioned in study that there is a positive link among love and trust; that is belief.

Researcher specifies that men have higher level of trust than women. The cause known for it was that males are comparatively independent and truthful in close relationships however because of genetic reasons females face pressure. Females have a habit of being cautious in intimate relationships and for that reason they generally do not trust recklessly and have lesser trust level as compared to males (Astha & Ranjan, 2017).

A study by Singh (2012) on unmarried and married couples compounds that men in dating couples are inclined to be more trustful than women although women in marital couples are more trustful than men.

Jessica et al (2017) identified that there is a stable dissimilarity in trust-income relationship established on gender. They stated that people with higher incomes are more believing which means that income and trust are positively interconnected. Preceding studies maintained this statement as both male and female have diverse attitude as an outcome of dissimilar main concerns and insights. Females are generally extra conscious of individuals around them, they evade hazards and acknowledge family, social links and are devoted towards the development of social order. However, males generally put emphasis on making an appropriate living and being successful.

In similar perspective literature reveals some studies about trust level in relations based on wages. It was concluded that people with higher wages are more trusting because in case of damage they can endure its costs whereas individuals with lesser wages are not trusting because the absence of wealth makes them cautious. In view of gender perspective, females are found less trusting than males for the reason of their opinions to evade uncertain circumstances. Chaudhuri et al. (2013) stated slight dissimilarity in level of trust based on gender. Additionally, Haselhuhn et al. (2015) reported that females have a tendency to be lenient towards break of trust. However Buchan et al. (2008) stated that females are less trusting as compared to males.

The universal declaration of human rights (1948) offers the main right to all females and males to select their own companion. They are allowed to make that choice irrespective of their race, nationality, religion and cultural associations. They can choose to be in a relationship or stay single. This study was conducted in order to investigate the level of trust in different kind of marriages. Choosing a partner or spouse have many particular steps and customary traditions which vary in different civilizations all over the world. Similarly in Pakistan people follow their own exclusive marriage customs and arranged marriage is one of the most frequently practiced form of marriage. In view of collective globalization, some unavoidable influences have affected these traditions. The extremely common controversy among individuals is to give children the right to select life partner (Arif & Fatima, 2015).

But in Pakistan, it gets more controversial when it is about females' choice of selecting the marriage partner. Women are controlled through supremacy by men as the social order is extensively patriarchal. As a result women are projected to

display agreement to the choice of the elderly men in family (Zia Ullah, 2010). As the social structure of Pakistan is highly controlled by men, women are less influential part of the general public (Ahmar & Ali, 2011). Further the culture in Pakistan is established on male dominance, the styles and association of domestic arrangements pursue servitude and dependence of females on males (Ume Habiba et al., 2016); therefore the study is designed to evaluate the level of trust gender wise because one gender (males) is dominant and crown of family whereas the other is subdued. Further, as elopement or marriage by choice is considered highly disapproved so the study attempted to explore how trust level differs in arranged, love and eloped marriages.

Hypothesis

Taking into account the above-mentioned perspective following objectives served basis of this study

- (a) To examine trust level in eloped, love and arranged marriages
- (b) To explore gender differences in level of trust
- (c) To explore role of education and income in level of trust.

Further we hypothesized that Married couples will significantly differ on level of trust. There would be significant gender differences in level of trust. Education and income would significantly affect trust level. Gender wise there would be significant differences in predictability, dependence and faith

Method

Participants

By using purposive sampling technique 88 couples were chosen for data collection of this cross sectional quantitative survey research. It was very difficult to take opinion from both the couples; most of the time either husband or wife were not willing to participate in the research, so as many couples as possible were taken for data collection. The sample included 30 love marriage couples, 30 couples of arranged marriages and 28 eloped marriage couples to see the level of trust among these three kinds of marital groups. Thus the sample contains equal number of male and female participants. The participants were residents of Lahore and district Haveli Azad Kashmir. The reason for taking these two cities was the socio cultural differences in environment and customs of these two cities. Lahore is a cosmopolitan and somewhat advanced country with adequate technological facilities whereas Haveli district is less advanced in comparison. The demographics of the study participants were education, age and income. The education of

participants ranged from higher secondary school to Mphil and age ranged between 18-40 years. Participants belonged to upper, lower and middle socioeconomic class.. Only those couples who were married for at least 2 years were taken. The couples in long distance relation were excluded from the study.

Instruments

The was collected through closed-ended questionnaire which was the scale of trust formed by, Holmes, Zanna and Rempel (1985). The Cronbach alpha reliability of this tool is .81 and the subscale's reliabilities are: predictability .70, faith .80 and dependability .72. This scale was evaluated on 7 point Likert scale from (-3) strongly disagree, (0) neutral, to (3) strongly agree. A higher composite score indicate higher trust.

Procedure

First of all the tool of study was translated into Urdu for individuals who were less educated and not self-assured in English. For this purpose all steps of translating the tool like Forward translation, Back translation, Pre testing/ Pilot study were followed and then the final version was used for data collection. Cronbach's alpha for translated version remained .582 which reflects moderate Reliability.

Ethical considerations were strictly followed: Departmental permission was sought for this research. Participants were contacted personally and verbal informed consent was taken after assuring them confidentiality and anonymity. The participants were approached in person. As the topic of study was sensitive so personal resources and contacts were used for facilitation of data collection especially in case of eloped marriages as elopement is a stigma in Pakistani society. The participants themselves were asked that what their type of marriage was. No such information was asked which may reveal identity of participants. Though the couples were approached together yet it was ensured that they may not fill the form in presence of each other to avoid partner pressure and observer bias.

Data analyses

The collected data was investigated through SPSS version 21. To measure the gender difference in trust, faith, predictability and dependability t test was used. To examine the impact of income, education and type of marriage One way ANOVA was used. The significance level for all the test was kept at 5% probability level.

Results

First of all one way ANOVA was used to calculate impact of marriage type on level of trust. The very first result indicated:

Table 1
Mean Differences in Trust Level of Three Marriage Types (N=177)

Source		SS	df	MS	F	p	η^2
Trust	Between Groups	1732.06	2	866.00	10.142	.000	0.104
	Within Groups	14857.24	174	85.38			
	Total	16589.26	176				

In reference to the outcomes of one way analysis, the difference in the trust level among married couples was substantially dissimilar. Post hoc indicated that eloped couples scored significantly lower on trust ($M=11.98$, $SD= 8.40$) than loved marriage couples ($M=15.53$, $SD=11.28$) and couples

whose marriage was arranged by parents ($M=19.66$, $SD=7.58$) Effect size showed moderate dissimilarity in mean scores among groups.

To assess the gender differences in trust level of married couples two independent samples t-test was used.

Table 2
Measuring Gender Differences in Level of Trust (N=177)

Variable	Male		Female		<i>t(df)</i>	<i>p</i>	95%confidence interval of the difference		<i>Cohen's d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			<i>LL</i>	<i>UL</i>	
TS	16.48	8.04	15.10	11.11	.95(160)	.028	-1.49	4.26	0.443

Results indicate substantial gender differences. Outcomes showed that men ($M= 16.48$, $SD= 8.04$) outnumbered women in trust ($M= 15.10$, $SD= 11.11$). Cohen's d remained moderate.

Further to test the impact of education on trust ANOVA was tool for analysis and the results are displayed below:

Table 3
One Way ANOVA for Measuring Level of Trust Education Wise (N=177)

Source		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	η^2
Trust	Between Groups	2196.43	5	439.28	5.219	.000	0.13
	Within Groups	14392.83	171	84.16			
	Total	16589.26	176				

Results showed that the trust level among couples vary substantially with their academic status. Effect size showed great dissimilarity in mean scores. In addition, Post hoc test showed that highly educated couples had higher trust

($M=20.31$, $SD=8.48$) as compared to lesser educated couples ($M=9.50$, $SD=5.40$).

Further one way ANOVA was again used to explore impact of financial status on trust.

Table 4
Impact of Financial Status on Trust (N=177)

Source		<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>	η^2
Trust	Between Groups	1031.69	3	343.89	3.824	.011	0.06
	Within Groups	15557.57	173	89.92			
	Total	16589.26	176				

In reference to the outcomes of one way analysis, the trust level among couples varies substantially with their earning status. Moderate dissimilarity appeared as per effect size. In addition, Post hoc test indicated significantly lower trust mean

in low earning couples ($M=13.29$, $SD=7.75$) as compared to high earning couples ($M= 20.2$, $SD=7.76$).

Lastly gender wise differences in level of faith, dependability and predictability were compared using independent sample t-test:

Table 5
Gender Wise Differences in Faith (N=177)

Variables	Men		Women		<i>t(df)</i>	<i>P</i>	95%confidence interval of the difference		<i>Cohen's d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			<i>LL</i>	<i>UL</i>	
Faiths	7.51	4.82	6.06	6.13	1.74(166)	.044	-.192	3.080	0.262

Significant differences in faith appeared indicating men having more faith in their partners as compared to women but effect size suggested it to be smaller mean difference. Further analysis of dependability and predictability indicated non-significant differences.

The results showed significant differences in trust level of different types of married couples. This was a unique finding of our study because no research in best of our knowledge explored such a comparison because it is an indigenous issue of Pakistan. One probable reason for this could be after marriage circumstances. In Pakistan it is a common practice that when arranged marriages are planned the families from both sides try hard to make it successful because it is their

Discussion

decision and they want to make it work whereas in case of love marriages only couple is considered responsible to making things happen. So far as elopement is concerned usually eloped couples do not stay with family and if they are they have to face severe criticism and taunts forever. So these things might lead to negative impact on relationship of couple. Literature indicates that trust is the most significant component of all affectionate ties or relationships. Larzeler and Huston (1980) identified that trust level between individuals particularly in dating stage is surprising and greatly linked to contentment and love (Astha & Ranjan, 2017).

Further research examined the trust level between married women and men and men appeared to have higher levels of trust. Literature has mixed trend so far as this finding is concerned. Some researchers indicated that females have higher level of trust for example Buchan et al. (2008) and Singh (2012). Whereas Astha and Ranjan (2017) found higher level of trust in males but it was for unmarried couples.

Next hypothesis was about the trust level among less educated and highly educated couples. This hypothesis was attested that level of trust in highly educated couples is more than less educated couples. Though we did not find any study in support of this hypothesis but education helps us to comprehend actions. The process of learning how to create faith and acceptance in interpersonal relations grows when a person cooperates and moves with other people in public and major share of it comes from cooperating with fellows in educational settings where multifaceted circumstances and encounters can rise but we are capable to grow common faith and resolve problems realistically and preserve relations. That might be a cause as to why trust level in educated couples is more as compared to less educated couples.

Afterward the differences of trust level were calculated in lower and higher income couples. Here again hypothesis was proved and higher income couples showed more trust in comparison to lower income couples. It is supported by Bilson and Jette (2017), who described that people with higher wages are highly trusting that means earnings and trust are correlated.

Gender differences were also explored in level of trust's three subscales: faith, dependability and predictability. No substantial differences were found in gender and dependability and between gender and predictability. Formerly, Williams (2015) as well verified that there is no substantial dissimilarity between predictability dependability and gender. However, the findings of gender and faith in our study displayed substantial difference.

Conclusion

Thus, the study reveals important findings related to trust. Education, income and gender showed significant impact on level of trust among married couples. Further arranged married couples showed greatest trust level which reflects the important role of family. Another interesting finding was males' highest level of trust and faith among females which might be reflective of "one man woman notion of Pakistani women". Since childhood girls are taught to be faithful and compromising with husbands whatever the circumstances may be, probably this makes females more trust worthy.

Limitations & Future Suggestions

This research has inadequate generalizability as sample was limited and selected from two cities of Pakistan only. For additional exploration several extents could be carefully chosen to gather an improved and broader sample. The major restraint that the confronted was insufficiency of prior studies on this issue because it has not been discovered before due to its potential offensive standing. Moreover because of social stigma eloped marriage couples were highly resistant to data provision and they were even hesitant to accept that they have eloped marriage.

Regardless of the restraints, the results are supportive and useful in accepting the changing aspects of marital satisfaction in Pakistani culture and premarital counseling. Further extensive research should be conducted to explore the role of family dynamics and hegemonic masculinity in the case of the level of trust among couples.

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