

NAVIGATING GAMOPHOBIA: A QUALITATIVE EXPLORATION OF FEAR OF MARRIAGE AMONG PAKISTANI YOUNG ADULTS

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ABSTRACT

Fear of marriage, often known as gamophobia, has developed into a major psychological worry among young adults, particularly in collectivist cultures such as Pakistan. Despite the cultural importance of marriage, increasing socioeconomic hardships, shifting gender roles, and exposure to globalized ideas have all contributed to growing anxiety about marital commitment. Using reflexive theme analysis, this qualitative study investigated the lived experiences of Pakistani young adults aged 18-30 with marriage-related fear. Semi-structured interviews were conducted with 20 participants (10 males and 10 females), and the data were analyzed using Braun and Clarke's (2022) framework. Six major themes emerged: economic requirements and provider anxiety, vicarious relationship observation, loss of autonomy and domestic conflict, social investigation and reputational fear, relational reciprocity, and traditional marriage institutional decline and mistrust. The findings show that fear of marriage in Pakistan is primarily determined by socio-cultural limitations and economic instability, as opposed to Western environments, where individual autonomy is more important. This study emphasizes the necessity of culturally relevant strategies.

Keywords: gamophobia, fear of marriage, Pakistani culture, qualitative research, reflexive thematic analysis

INTRODUCTION

Marriage is regarded as a fundamental institution, important both socially and religiously, and is performed for reasons such as companionship, love, social, financial and emotional stability, and family formation (Sourav, 2012). It is a legal system that is considered a union and partnership between two individuals of opposite gender. However, there is also a shift in the viewpoint and

concept of marriage around the world, and many cultures view marriage differently (Yamaura, 2020).

In Pakistan, marriages are not just a union of two people, rather they are a union of two families (Koçyiğit, 2017). This means that marriages in Pakistani cultures are regarded as

cultural exchanges and social and cultural alliances, and all extended families, such as parents and relatives, are involved in the marriage process. They select a suitable partner, matchmake, and address the social aspects of weddings (Ahmed, 2022). On the other hand, there is a strong growing fear of marriage, also known as gamophobia, which is considered an irrational, persistent, and intense fear of marriage among Pakistani young adults. Marriage is regarded as an important developmental milestone for young individuals, especially between the ages of 24 to 34 (Novianti et al., 2025). However, as individuals transition from adolescence to young adulthood, they find themselves trapped between the expectations of a collectivistic culture and the growing influence of independence (Rod et al., 2025).

Young adulthood is a vital stage of development marked by identity exploration and the quest for meaningful relationship. In Pakistan the period often comes with the pressure related to the concept of an ideal marriageable age. In contrast to western societies, where young adults may focus on cohabitation or casual dating, young adults in Pakistan typically face a difficult choice: enter into traditional arrange marriage or remain single while being closely watched by the family and society. The difficulties of the young adulthood phase are further complicated by increasing globalization and digital communication, which expose the youth to a variety of relationship patterns that frequently clash with traditional cultural norms (Kamrani, 2022).

When discussing the fear of marriage, also known as gamophobia, it is important to know that an individual with this fear is not dealing with just one emotion but rather a complicated mixture of multiple emotions that are influenced by many things. It can begin with generational trauma, in which young adults who have seen conflict and failed relationships of their parents or unhealthy relationships of other married couples develop a deep-rooted fear of getting into the same bad relationship or repeating the same history again

(Malik, 2026). However, there is an overwhelming pressure of financial and socioeconomics with the growing cost of living as everything is getting more and more expensive nowadays. Moreover, wedding and marriages business have become costly in Pakistan and have a financial responsibility for people rather than a milestone of life (Akhter & Munir, 2016).

Furthermore, many people struggle with the loss of autonomy and independence after marriage and thus view marriage as an unavoidable sacrifice of their personal freedom, ambitions, career goals and lifestyle choices (Chakrabarti & Chaudhuri, 2016). This is further complicated by shifting gender roles, as a young adult, particularly women, reach higher milestones in education. This develops a deep and profound conflict between traditional cultural expectations and one's own ambitions (Willoughby, 2020).

Theoretical Framework

In psychological studies, the conceptual and theoretical frameworks act as a guide for interpreting the human behavior. For the research of gamophobia, these frameworks explain why a person may feel stuck when considering marriage by exploring their previous relationships and their present family setting and psychological theories.

Understanding the Early Bonds: The Attachment Theory

This study can be linked to Attachment Theory, which was proposed by Bowlby (1969). The core concept is that a child's link with their primary caregiver forms a "mental map" for subsequent relationships. If a child grows up in an environment where their emotional needs are constantly addressed, they develop a stable attachment style that regards closeness as safe. These attachment styles affect an individual's future relationships (Cherry, 2026).

However, Allen (2023) pointed out that attachment is emphasized as a lifelong mental health process, focusing on its function in distress management, the stability of early attachment patterns, and the application of attachment theory to clinical practice. The research reveals that while therapy can strengthen attachment, pre-treatment

security does not always determine trauma-recovery outcomes.

The Family System Theory and Family Connection

While Attachment Theory studies the individual's past, Murray Bowen (1978) developed Family Systems Theory, which examines the individual's current "ecosystem." This suggests that a person cannot be understood in isolation because they are a member of an emotional unit called the family. In Pakistan, where family ties are extremely strong, this idea is especially applicable (Cherry, 2026). According to Jarwan & Abu-Al-Rub (2023), fear of marriage is frequently a consequence of a family's past. If a young adult has grown up witnessing high levels of conflict, triangulation, in which a young adult gets drawn into parental conflicts, or emotional entanglement, they might perceive marriage as an endless cycle of dysfunction. They might not only be terrified of their spouse, but they also become afraid of the entire system of marriage that they have witnessed at home. The reluctance to marry is frequently a logical response to a family setting that has portrayed marriage as a source of stress, rather than support.

Erik Erikson's Psychosocial Theory and the Developmental Conflict

Erik Erikson's Theory of Psychosocial Development provides an important perspective for understanding the transition of marriage, particularly the sixth stage of development, Intimacy vs Isolation. Individuals must create strong, committed relationships others as a fundamental development milestone during young adulthood. According to Erikson (1963), successfully navigating this stage results in the virtue of "Love", which is defined as the ability to merge one's identity with another without fear of losing oneself or getting into isolation (Syed & McLean, 2017).

Freud's Development Stages and Fear of Marriage

Sigmund Freud's theory of psychosexual development provides a unique viewpoint on marital fear, especially through the perspective of

unresolved conflicts in early childhood. Freud argued that if a child suffers the excess or great frustration throughout any of the developmental phases, they may become "fixated" at the level, influencing their adult personality and relationships (Kelly, 2023). In terms of marriage, the phallic stage, specifically the resolution of the Oedipus or Electra complex, is crucial. If a person fails to navigate this stage, they may develop a sense of guilt or competition into adulthood, which further affects their future relationships and thus contributes to marital fear (Covitz, 2019). Furthermore, according to Freud's Genital stage, which begins at puberty and lasts until young adulthood, it is characterized as the time when an individual should develop a mature interest in others romantically and tries to strike a balance between work and love. However, if an individual has "castration anxiety" or "penis envy" in the past, the thought of marriage may be regarded as a symbolic loss of power or a threat to their ego. For young adults nowadays, this fear frequently presents as a defensive mechanism as they may avoid marriage because they equate it with the restrictive or threatening dynamics they perceived in their earliest family attachments, and by remaining uncommitted, the individual protects their ego from the perceived danger of a permanent, intimated bond or relationship (Sayers, 2020).

To conclude, the marital fear among Pakistani young adults is a complicated combination of anxiety, cultural shift, and societal pressures. Using a qualitative method this study seeks to discover the complexities of this fear, thus giving a framework for psychologists and mental health experts to better support them as they navigate one of life's most important transitions.

Problem Statement

Although marriage is highly regarded in Pakistani culture, there has been a significant increase in the delay of marriage and related fear and anxiety among young individuals. While statistical and research data may show trends in age, there is a limitation in qualitative insight regarding the inherent psychological fear and sociocultural factors that result in this marriage anxiety.

Therefore, this study attempts to fill the gap in research by exploring the lived experiences of young adults in Pakistan to understand the reasons for the increasing source of concern rather than a significant turning point in life.

Aim: To study the psychological, social, cultural, and economic factors contributing to marriage-related fear among Pakistani Young Adults.

Rationale:

The rationale of the study is to understand that marriage-related anxiety and fear are critical for designing tailored therapy and interventions as a mental health practitioner and psychology major. This study gives the young individuals a voice, allowing for a more clinical knowledge of how modern Pakistani young adults balance their cultural identification with their own worries and long-term commitment, as well as the reasons for their marriage related fears.

Objectives:

- To explore the reasons behind fear of marriage in Pakistani Young adults.
- To investigate the influence of family dynamics on perception of marriage.
- To examine the role of financial stability in decision of marriage.
- To explore how family and culture shape the perception of marriage.

Research Questions

1. How do Pakistani young adults perceive the role of marriage in their current stage of life?
2. What specific psychological fears influence the avoidance of marriage?
3. How do family experiences and financial factors impact the fear of marriage in young adults?
4. How do cultural influences and societal pressure influence the decision-making process for marriage?

Literature Review

The "Fear of Marriage," also known as gamophobia in psychological literature, has evolved from a simple clinical phobia to a complex social and psychological phenomenon driven by shifting global and local dynamics. According to

research, marital hesitancy is no longer just an avoidant personality trait but rather a reasonable response to perceived hazards in social and economic stability (Ghediya, 2026). Globally, the shift to emerging adulthood is distinguished by a desire for self-actualization, which frequently conflicts with the traditional, binding nature of marriage, leading to what is usually called a commitment crisis among the current youth (López, 2023).

In Pakistan, marriage is deeply rooted in collectivist beliefs and religious responsibilities, although it is currently undergoing transformation. Historically, Pakistani marriages were considered a "union of families" rather than individuals, but recent research indicate that urbanized young are increasingly skeptical of the old "rishta" system due to the substantial social cost of unsuccessful arrangements (Iqbal et al., 2021). The prevailing traditional narrative of Sabar (patience), which historically served as the glue for marital stability, is now considered by the younger generation as a hindrance to mental health and personal agency, especially among educated women (De Paola & Gioia, 2014).

Furthermore, global stressors, such as economic instability and high inflation rates, exacerbate Pakistan's "fear of marriage." Financial readiness has become the principal barrier to marital entry; research indicates that young men, in particular, have increased "provider anxiety," worrying that their inability to support a household will result in familial humiliation (Apostolou, 2025). This is combined with a growing awareness of marital breakdown via social media and legal conversations, making the "fear of the unknown" a prevalent concept in the lives of young adults who experience high-conflict contexts within their own extended families (Gul et al., 2025).

In summary, young Pakistani adults' dread of marriage is a complicated issue that combines personal psychological hurdles, inflexible societal expectations, and economic unpredictability. This marks a generational transition from perceiving marriage as an unavoidable fate to viewing it as a high-risk decision that necessitates extensive emotional and financial planning. As old standards clash with modern individualistic goals,

the reluctance to marry symbolizes a larger need for institutional reform and a shift toward greater equality and emotionally intelligent relationships.

Methods

Research Design

The current study used a descriptive exploratory qualitative research design to explore the experiences and perceptions of young adults about the fear of marriage. This design was chosen because it provides a thorough knowledge of complicated psychological phenomenon of marital fear within the specific cultural context, enabling the in-depth understanding of rich, participant driven narratives.

Sampling Technique

The study included 20 unmarried young adult participants aged 18 to 30. Participants were chosen from a variety of educational backgrounds, including those pursuing or completing Bachelor's, Master's, and other degrees. They also represented a range of employment and residential origins throughout Pakistan, providing for a more comprehensive study of the phenomenon across different social settings. All participants expressed apprehensions, fear, hesitations, doubt, and concerns about marriage, which crucial for the study.

Sampling Technique

A purposive sampling technique was employed to select participants who met the inclusion criteria. This strategy enabled the identification of individuals with relevant experiences of fear of marriage, resulting in the collection of meaningful and detailed data.

Inclusion Criteria

The study comprised unmarried young adults aged 18-30 years who lived in Pakistan and were enrolled in Pakistan and were enrolled or had completed at least a school education. Fear of marriage, hesitation, or reluctance toward marital commitment was a crucial inclusion criterion, as determined through informal screening and word-of-mouth communication when individuals voiced such concerns prior to the interview.

Exclusion Criteria

Participants were omitted if they were married, engaged, or previously married, or if they did not express anxiety or reluctance to marry. Individuals beyond the designated age range and those who refused to participate voluntarily were eliminated from the study.

Data Collection

Data were gathered using online semi-structured interviews that lasted roughly 20-30 minutes. The semi-structured style allowed all the participants to use a consistent set of leading questions while also allowing for a more in-depth exploration of individual experiences. This strategy allowed participants to share their thoughts, feelings, and personal experiences in their own words, while allowing the researcher to ask clarifying and probing questions as needed. Interviews were conducted in a confidential and comfortable setting, and participants were asked to react frankly and honestly to ensure the depth and authenticity of the data is obtained.

Interview Protocol

A semi-structured interview protocol was created in both English and Urdu for cultural adaptability to guide the data-gathering process (see Appendix A). The interview protocol included open-ended questions about the participants' perceptions, beliefs, and hesitations regarding fear of marriage. Personal views on marriage, perceived duties, societal and familial influences, previous observations, and source of fear and hesitation were all important considerations. Probing questions were also used to gain deeper insights and clarity where necessary while ensuring consistency throughout all interviews.

Data Saturation

Data collection continued until data saturation was achieved. Saturation occurs when the data no longer produce any fresh themes or significant information (Saunders et al., 2017). In this study, saturation was reached after 20 interviews, as the responses became repetitious and no new insights were discovered. As a result, data gathering was completed at this point, indicating that the sample

size was adequate to fully capture the phenomenon.

Data Analysis

The acquired data were analyzed using Braun and Clarke's Reflexive Thematic Analysis (2022), a popular qualitative method for identifying and

evaluating patterns in data. The study included numerous processes, such as data familiarization, first initial coding, general themes, and theme refinement etc. This technique allows for the systematic arrangement and analysis of participants' marriage-related fears.

Results

Table 1

Themes Emerging from the Reflexive Thematic Analysis of Young Pakistani Adult's Fear of Marriage

Themes	Description	Related Codes	Illustrative Quotes
1. The Economic Requirements & Provider Anxiety	Marriage is viewed as a highly costly endeavor, with financial instability leading to marital collapse.	Financial burden; Inflation stress; Career-first mindset; Economic foundation; Breadwinner pressure, especially among men.	"Marriage is an expensive project in 2026... when basic things like rent and food are compromised, that's where the frustration comes in." (P17)
2. Vicarious Relationship Observation	Developing marital fear through the observation of unsuccessful marriages, unhealthy home or family dynamics, clinical case studies, or news.	Clinical shadowing; Observational skepticism; Learning "what not to do"; Broken family models; Vicarious trauma.	"I have seen homes where one person controls everything and the other just survives quietly. That made me critical of relationships where power is one-sided." (P20)
3. The Loss of Autonomy and Domestic Conflict	The concern that marriage is a trap that takes advantage of people (particularly females) of their individuality, voice, and career ambitions.	Fear of being unheard; Loss of self-identity; Self-suppression; Autonomy vs. Ownership; Boundary-setting anxiety.	"I'm scared of being unheard... I don't want to be in something where I have to suppress myself just to keep it going." (P16)
4. Social Investigation and Reputational Fear	Anxiety is shaped by the "Log Kya Kahenge" ("What will people say") culture, individual commercialization in the rishta (proposal) market or matrimonial sites and social clock pressure.	Proposal marketplace; Skin tone/Status anxiety; Social clock; Log Kya Kahenge; Cultural non-conformity.	"The way proposals are judged based on looks, salary, and even skin tone turns it into a marketplace instead of a relationship." (P20)

5. Relational Reciprocity	A transition away from traditional patriarchy towards an emphasis on emotional intelligence, honesty, and shared responsibility is observed.	Male grooming as predictor; Partnership vs. Ownership; Respect over Love; Honest communication; Mental level match.	"Respect khatam ho toh love bhi khatam ho jata hai... and in those relations where there is toxicity, it's because the male is not there yet." (P18)
6. Traditional Marriage Institutional Decline & Mistrust	The belief that Pakistan's traditional marriage system is no longer consistent with the current reality or national stability.	National instability; Institutional decay; Marital fraud; Divorce as a taboo; Fragility of modern bonds.	"Pakistan is not an ideal place to live in and of course that affects our people and their mentalities... affecting this entire institution of marriage." (P17)

Note. This table presents the results of a reflexive thematic analysis of 20 semi-structured interviews. All participant identities were anonymized, and participant codes were used instead of their names.

Table 1 depict the themes of fear of marriage derived from the interviews through reflexive thematic analysis.

Theme 1: The Economic Requirements and Provider Anxiety

In the current socioeconomic situation in Pakistan, rising living costs and inflation have significantly impacted the fears of young adults approaching marriage. According to research, financial readiness has become the principal barrier to marital acceptance, placing a heavy burden on young men who bear the psychological weight of conventional provider duties (Shah et al., 2025). Interview findings suggest that when the daily battle to meet basic economic necessities, such as housing and food, occupies a substantial amount of mental energy, the prospect of taking on a family's financial duty causes deep-seated anxiety among providers. In Pakistani society, where masculine self-worth is strongly linked to financial independence and the ability to sustain a family, this economic pressure leads young individuals to delay marriage, choosing personal job advancement and stability to prevent social dishonor or the breakdown of marriage (Batool & Hassan, 2022).

Theme 2: Vicarious Relationship Observation

The second theme, Vicarious Relationship Observation, investigates how young adults develop marital hesitation after witnessing

unsuccessful relationships, toxic family dynamics, or professional case studies. Because collectivist family systems allow individuals to see the daily interactions of extended family members, exposure to unequal power relations or domestic subordination has a long-term psychological impact (Afzal & Akhtar, 2025). Participants reported learning "what not to do" by observing the problems of previous generations or family members, instilling a strong sense of observational skepticism. This is a form of vicarious trauma in which the dread of repeating others' sad cycles causes boundary-setting anxiety and reluctance to enter the institution of marriage (Tartakovsky, 2025).

During the interviews, participants reported learning "what not to do" by observing the problems of previous generations or family members. Participants clearly expressed their observations of unequal control and dissatisfaction in their local surroundings, with one participant remarking, "I've seen homes where one person controls everything and the other just survives quietly." This made me wary of one-sided power dynamics in relationships (P20). Others reported witnessing the trauma of family members in arranged marriages, which fostered a strong sense of doubt. These observations serve as

a form of vicarious trauma, in which the worry of repeating others' unpleasant cycles causes boundary-setting anxiety. As a result, the majority of participants reported in interviews that these observations acted as a psychological protection mechanism, shielding young adults from perceived relationship failures and causing them to reevaluate the emotional safety of marriage.

Theme 3: The Loss of Autonomy and Domestic Conflict

The struggle between personal freedom and traditional home obligations is a major psychological issue, particularly for educated young women. Traditional marriage scripts in collectivist nations such as Pakistan frequently demand that women compromise their personal and professional goals in favor of home subservience, raising concerns about identity loss (Hussain et al., 2026). The qualitative interviews revealed a profound anxiety about losing one's voice and autonomy in a limited familial environment. Young adults report great fear of not being heard or having to give up their independence to maintain marital harmony. According to current psychology research, this conflict arises when the modern goal of self-actualization coincides with collectivist expectations of self-sacrifice, resulting in doubt and an unwillingness to join conventional domestic alliances (Msughter et al., 2024).

Theme 4: Social Investigation and Reputational Fear

Societal emphasis on public perception and community judgment strongly influences young adults' marital hesitancy. The "rishta" (marriage proposal) procedure frequently subjected individuals to intensive scrutiny of their beauty, social status, and family background, thus commodifying them in a competitive market. This dynamic is intensified by the cultural strain of Log Kya Kahenge (What Will People Say), which requires tight adherence to societal timelines and standards (Sher & Saleem, 2023). Participants said that ongoing evaluation caused significant social anxiety, making them scared of public rejection, reputational damage, and the social stigma associated with nonconformity. Consequently,

young adults avoid traditional matchmaking practices out of fear of being evaluated and mismatched (Ghazal et al., 2022).

Theme 5: Relational Reciprocity

There is a generational shift away from the traditional, patriarchal structure of marriage in favor of emotional intelligence, shared decision-making, and true partnership. Recent research on emerging adulthood in Pakistan indicates that young people seek emotional depth and reciprocity rather than considering marriage as a one-way social contract or an institution defined by ownership (Imran et al., 2026). The interviews emphasize that a lack of emotional maturity or interpersonal skills is regarded as a major red flag that contributes to hazardous household circumstances. Participants stated that respect and open communication took precedence over traditional conceptions of subservience. This implies a psychological demand for an equitable partnership in which spouses understand each other's mental levels and share duties, indicating a shift toward higher emotional maturity in modern marital standards (Hashmi et al., 2022).

Theme 6: Traditional Marriage Institutional Decline and Mistrust

The decline in trust in the traditional institution of marriage is rooted in a broader sense of systemic instability and disenchantment with societal standards. In recent years, high inflation, political and national instability, and soaring divorce rates have contributed to a widespread sense of institutional cynicism among the younger generation (Besschetnova & Naberushkina, 2024). Qualitative responses indicated a growing mistrust in the sustainability of marriages, fueled by observations of marital fraud, toxic family models, and the fragility of modern interpersonal bonds. When combined with the considerable social stigma associated with divorce in Pakistani culture, young adults regard traditional marriage as an obsolete and unsafe commitment (Muhammad et al., 2025).

Discussion

The current study examined the factors that contribute to the fear of marriage among Pakistani young adults, focusing on themes identified using reflexive thematic analysis. The data indicate that marital hesitancy is more than just an avoidant psychological tendency; it is a complex, culturally established response to socioeconomic stressors and perceived systemic threats. In the Pakistani collectivist culture, the transition to adulthood is closely observed, and the fear of marriage serves as protection against perceived relational failures and identity disintegration (Ghediya, 2026; Hassan, 2025).

Young adults in Pakistan face distinct cultural pressures, such as the rishta marketplace appraisal and the "Log Kya Kahenge" (what will people say) syndrome, which transform a personal milestone into a highly public evaluation (Malik & Naseem, 2024). Coupled with recent financial instability and inflation, the conventional breadwinner paradigm causes significant provider anxiety among young men, driving them to postpone marriage until they achieve financial stability (Qamar, 2024). Furthermore, witnessing toxic or traditional power dynamics in their families causes vicarious relational trauma, leading teenagers to question the emotional safety and institutional integrity of marriage (Akhtar & Malik, 2025).

Finally, a comparison with Western populations reveals significant disparities in the underlying causes of marital hesitancy. In Western individualistic societies, the postponement or fear of marriage is frequently motivated by a goal for self-actualization, job advancement, and avoiding early commitment without thorough personal inquiry (Putri, 2025). In Pakistan, however, marital hesitancy is less about avoiding personal inquiry and more about navigating strong familial expectations, financial gatekeeping and institutional mistrust. While Western youth are preoccupied with compatibility and individual autonomy, Pakistani young adults deal with the hefty responsibilities of joint-family systems, reputational concerns, and socioeconomic difficulties that threaten marriage duration. Thus, fear of marriage in Pakistan indicates a critical

assessment of a changing cultural structure rather than a desire to avoid commitment to marriage.

Implications & Recommendations

- **Preventive Mental Health Services:** Therapy and counseling services should be provided to youth to address their fear of marriage. Therapists must assist young adults in processing vicarious relationship trauma and marital anxiety to lessen the observational skepticism that generates marital fear.
- **Educational Curriculum Development:** Integrating conflict resolution and egalitarian partnerships can help bridge the gap between individual autonomy and marital expectations.
- **Economic and Policy Interventions:** Addressing provider concerns and financial constraints necessitates economic strategies such as inflation management and creating employment opportunities for young adults.
- **Cultural and Social Advocacy:** Opposing the exploitation of humans in the rishta marketplace lessens the societal surveillance and reputational pressure that young adults face to prevent humiliation and fear of marriage.

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Appendix A

Semi Structured Interview Protocol

Date: _____

1. Overview of Research

Research Title: Navigating Gamophobia: A Qualitative Exploration of Fear of Marriage among Pakistani Young Adults

Researcher/Interviewer: Raja Shahrukh Ullah Khan

Aim: To study the psychological, social, cultural, and economic factors contributing to marriage-related fear among Pakistani Young Adults.

Objectives:

- To explore the reasons behind fear of marriage in Pakistani Young adults.
- To investigate the influence of family dynamics on perception of marriage.
- To examine the role of financial stability in decision of marriage.
- To explore how family and culture shape the perception of marriage.

2. Participant's Demographics

Participant Code: _____ (e.g. P1, P2)

Age: _____

Gender: _____

Educational Level: _____

Employment Status: _____

Residence: _____ (Urban/Rural)

3. Introduction & Informed Consent

Aslam-o-Alaikum. Thank you for taking the time for this interview. I am Raja Shahrukh Ullah Khan. I am a Clinical Psychologist as well as a researcher, and I am conducting an independent qualitative study for a research paper on fear of marriage among Pakistani young adults. This interview will take roughly 20 to 30 minutes. Your name and identity will be kept strictly confidential, and you have the right to withdraw from the interview at any time without any explanation or

penalty. This data will be used only for academic publication without revealing your identity. Do you give consent to proceed with this interview and to have your audio recorded, and are you comfortable starting the interview?

السلام علیکم۔ اس انٹرویو کے لیے وقت نکالنے کا شکریہ میرا نام زادہ شاہ رخ ہے اور میں ایک ماہر نفسیات اور ریسرچر ہوں اور میں ایک ریسرچ پیپر کے لیے پاکستانی نوجوانوں میں شادی کے خوف پر ریسرچ کر رہا ہوں۔ یہ انٹرویو تقریباً 20 سے 30 منٹ کا ہوگا۔ آپ کی شناخت کو خفیہ رکھا جائے گا اور آپ کو بغیر کسی جرمانے کے کسی بھی وقت انٹرویو چھوڑنے کا حق ہے۔ ڈیٹا آپ کی شناخت ظاہر کیے بغیر صرف ریسرچ پبلیکیشن کے لیے استعمال کیا جائے گا۔ کیا آپ اس انٹرویو کو آگے بڑھانے اور اپنا انٹرویو ریکارڈ کروانے کے لیے رضامندی دیتے ہیں اور کیا آپ انٹرویو شروع کرنے کے لیے کمرٹھیل ہیں؟

4. Interview Questions

Q1. How do you perceive the idea of marriage in your life?

آپ اپنی زندگی میں شادی کے خیال کو کیسے سمجھتے ہیں؟

Q2. How would you describe the things that make you feel fearful or hesitant towards marriage?

شادی کے حوالے سے اگر آپ کے خوف یا ہتچاہٹ کی کوئی وجوہات ہو سکتی ہیں تو آپ ان کے بارے میں کیسے بتائیں گے؟

Q3. How have family experiences shaped and influenced your views about marriage?

گھر کے ماحول اور خاندانی تجربات نے شادی کے بارے میں آپ کی سوچ کو کیسے بنایا یا متاثر کیا ہے؟

Q4. In what ways do financial and economic factors affect your perception of marriage?

مالی اور معاشی حالات کس طرح شادی کے بارے میں آپ کی سوچ پر اثر انداز ہوتے ہیں؟

Q5. How do your decision of marriage impact by societal and cultural expectations?

آپ کے شادی کے فیصلے پر ہمارے معاشرے اور ثقافت کے کیا اثرات پڑتے ہیں؟

Q6. What are your biggest concerns regarding your married life?

اپ کے شادی شدہ زندگی کے حوالے سے آپ کے سب سے بڑے خدشات کیا ہیں؟

Q7. How do you think the institution of marriage in Pakistani Societies differs from Western Societies?

اپ کے خیال میں پاکستانی معاشرے میں شادی کا نظام اور مغربی معاشروں کے شادی کے نظام میں کیا فرق ہے؟

Probing Questions

- This is an interesting point. Could you tell me more about this particular experience or feelings?

یہ کافی دلچسپ بات ہے۔ کیا آپ مجھے اس خاص تجربے یا احساس کے بارے میں مزید بتا سکتے ہیں؟

- This is an important observation. What does that word/phrase mean to you in the context of relationship or marriage?

ایک اہم بات ہے۔ رشتے یا شادی کے تناظر میں اس لفظ/جملے کا آپ کے لیے کیا مطلب ہے؟

- You mentioned a specific word. How would you characterize your current feelings in your body or mind? (The mirroring technique)

آپ نے ایک خاص لفظ کا ذکر کیا۔ آپ اس وقت اپنے جسم یا ذہن میں کیسی کیفیت محسوس کر رہے ہیں؟

Conclusion & Closure

Thank you so much for your time and for speaking so openly and honestly. Your insight will be incredibly valuable for this research.

اپنا وقت دینے اور کھل کر بات کرنے کا بہت بہت شکریہ۔ آپ کے جوابات اس ریسرچ کے لیے بہت قیمتی رہیں گے۔