

Assortative Mating: A Review

Dr. Poonam Devdutt, Dr Mohd Imran, Ms. Uma Sharma, Dr. Neha Yajurvedi

Shobhit Institute of Engineering and Technology (Deemed to be University), Meerut

**Email Id- dr.poonamdevdutt@shobhituniversity.ac.in, imran@shobhituniversity.ac.in,
uma.sharma@shobhituniversity.ac.in, nehayajurvedi@shobhituniversity.ac.in**

ABSTRACT: *The first part examines the amount and kind of assortative mating that occurs. It examines the genetic implications of any deviation from random mating, then addresses the offspring's impacts of consanguinity or inbreeding. To summarize, these impacts are usually negative, indicating that a high degree of resemblance between spouses is not preferred for genetic reasons. In terms of ideas and studies linked to mate choosing and marital adjustment, the following part addresses the societal implications of marital choice. We may outline two competing perspectives of what makes for a successful marriage at this point: psychological similarity and complementarity of husband and wife's wants. We'll find that the majority of the data favors the first viewpoint, therefore we may conclude that resemblance between spouses is preferred for social reasons. Another point raised was whether marriage results in a gradual rise in resemblance, or, in genetic words, a partial convergence of phenotypes, which may lead to an overestimation of genotypic similarity. The idea that homogamy for socioeconomic position is to blame for the apparent connections between skills and attractiveness and brains is next addressed. The last part highlights some studies on the variables that influence personal preferences for personality and physical type, which determine prospective mate selection.*

KEYWORDS: Assortative, Genotype, Homogamy, Mating, Phenotypes.

1. INTRODUCTION

There are a variety of reasons why one may be interested in studying mate selection in humans. The two main ones of relevance to behavior genetics will be discussed here. The first is that such selection has particular genetic implications for the children; the second is that the character of the selected mate aids in the selection process influence marital adjustment, which has an impact on the social environment in which the couple lives. Children are brought up. (Of course, the marriage's fertility is dependent on) as a result of this social component's persistence, this social factor has genetic implications as well.) any systematic deviation from the norm is referred to as assortative mating from panmixia or random mating Assortative mating or a combination of both because most people marry individuals, homogamy is the norm in human marriages of similar age, financial position, religion and cultural backgrounds background. Parents who are related by blood, no matter how distant, as long as they are related by blood the whole pedigree of a person who has one or more common ancestors with them parents are well-known. Outbreeding is a term used to describe marriages between two people who are not related. It frequently carries the impression that the people are unrelated originates from two separate breeding populations[1].

1.1 Assortative Mating:

In the past, older men often married young women, partly because they were unable to maintain a family sooner due to financial constraints, and partly to replace a wife who had died in childbirth. The widow may marry a younger guy after the death of her elder spouse. In recent years, there has been a significant age gap between couples. Age has a contingency coefficient of 0.76, according to Hollingshead (1950), while the typical age difference between husbands and spouses in the United States is just 2.7 years, according to Rele (1965). Lutz (1918) found a 0.76 correlation, thus there seems to have been little change in the United States in recent years. There is also a lot of assortative mating based on past marital status; that is, people who have never been married prefer to marry one other, and those who have been divorced like to marry

each other. While this may be attributable in part to the aforementioned age issue, personality characteristics are also likely to play a role. Some faiths forbid marriage to someone of a different faith, and nearly all religions frown upon such unions. Even while these constraints are decreasing, Burgess and Wallin's research found that there is still a substantial degree of assortative mating for religion, even among students at a metropolitan university (1953). While 37.1 percent of people expected to marry someone of the same religion, the actual proportion was 79.4 percent.

When examining 1848 couples in New Haven, Connecticut, Hollingshead (1950) found that religion had a contingency coefficient of 0.77. Of course, a large portion of the assortative mating that occurs is due to the fact that young people are only exposed to a small number of potential mates: other students at their school, young people in their communities, and sometimes others engaging in the same sports or hobbies. Military service may open up new opportunities for a section of the population that does not travel much otherwise. Propinquity is the term for this limiting constraint, which has two components: geographical and neighborhood. Individuals must meet in order to decide to court and marry, with a few exceptions.

(In certain historical cases, orphaned girls, juvenile delinquents, and poorhouse prisoners were transported to foreign colonies as brides for the early immigrants.) To meet, people must reside in the same area of the nation, at least briefly. It's no surprise, therefore, that in a study conducted in Ann Arbor, Michigan, the average distance between the couples' birthplaces and the location where they married ranged from 40 miles in 1900 to 110 miles in 1950. In reality, this distance was just 10 miles for more than a third of the sample. Similarly, Brazilian spouses' mean marital radius (MMR) values are remarkably low, increasing from 26 km to just 48 km over the first half of the twentieth century. The second factor, homogamy for neighborhood, is mostly represented in homogamy for socioeconomic status (SES), which influences the kind of neighborhood where young people grow up and the type of school they attend. Parents may limit their children's choice of friends in areas where there is less residential segregation by socioeconomic class[2].

The kind of school attended is linked to SES. As more people attend college, there is a growing homogamy in education. In fact, there may be even more assortative mating after high school since kids of comparable skill levels attend similar institutions. Hollingshead (1950) found that his partners' home regions (before to marriage) had a value of 0.71 and that their education had a substantial chi-square. Ethnic background is the next consideration in homogamy. Kennedy (1944) looked at the tendencies of intermarriage among Catholics of Irish, Italian, and Polish ancestry, Protestants of British, American, German, and Scandinavian ancestry, and Jews. She discovered the same religious homogamy as previously mentioned, but she also discovered that Catholic Irish, Italians, and Poles formed separate intermarriage groups, despite the fact that the proportions of people marrying within their own ethnic group had decreased to 45, 82, and 53 percent, respectively, by 1940. When ethnic differences are large enough to be called racial, the avoidance of intermarriage becomes even more pronounced, due to the highly visible nature of some characteristics, such as the skin color of Negroes and Indians or the facial features of Japanese and Chinese, which tend to signal large cultural differences while taking on their own meaning for most people. We know less than we would like regarding racial mixing in different areas of the globe. The ethnic or racial origins of those who marry are not recorded in the United States. Intermarriage between Negroes and whites is believed to be on the rise, but no reliable evidence is available, and nothing is known regarding intermarriage between Japanese and whites or Chinese and whites[3].

There is, however, one significant exception. Such records are maintained in the state of Hawaii. Although there have been more interracial marriages in Hawaii than on the mainland, the bulk

of them have been across ethnic groups rather than inside them. Morton et al. (1967) examined the birth records of 179,327 children born as a consequence of various matings in their book on the impact of newborn mortality and congenital abnormalities of interracial crosses in Hawaii. There were 11,225 births to parents who were from the same unmixed ethnic group. However, a significant proportion of the 179,327 offspring were the result of matings in which either the mother or the father, or both, were of mixed ancestry.

If we exclude these factors and just consider children born to parents of the same ethnicity, the proportion of offspring born via assortative mating is 87.9%. Of course, some parents and children will have been represented in this table with two, three, or even more children. If we assume that all racial groups have the same reproduction rates, we may interpret the number of 87.9% as the proportion of parental homogamy and 12.1 percent as an estimate of the percentage of interracial marriages in Hawaii. Table I is a shortened version of Table 4 from the monograph. Although 12% interracial marriages may not seem like a lot, if there is no significant immigration to Hawaii and this rate continues, ethnic homogamy will drop below 50% in six generations. While in the United States, marriages between black and white people were uncommon, if not outright forbidden, extramarital affairs were common. As a consequence, a large number of mulattoes were born, giving rise to the mixed-race American Negro[4].

In the gene frequencies for specific blood types, there are variations between racial groupings. Bernstein (1931) demonstrated that the proportional proportions of genes from the original groups that got into a hybrid group may be estimated. The admixture of the bigger ethnic group into the hybrid gene pool is $1 - \frac{f_x - F_2}{f_1 - F_2}$, where f_x is the hybrid group's gene frequency, f_1 is the smaller group's gene frequency, and F_2 is the larger group's gene frequency. Glass and Li (1953) estimated the rate of gene transfer from the white into the American Negro gene pool at 3.5 percent each generation using this technique and the rhesus blood type factors R and R₁ as well as PTC testing. To do so, it was essential to determine how many generations ago intermixture began and to assume that the rate has been constant since then as a first approximation. They also calculated that if the pace stays constant, it would take another 1669 years (or 61 generations) for disparities in gene frequencies to vanish. If they pointed out, the rate may rise as the two groups grow more similar. Reed (1969) just published a summary of all research on the mixing of white genes in American Negroes. He claims that their African ancestors came from all across the continent, and that gene frequency estimations based only on the West Coast of Central Africa are inadequate. Given all of the data on white admixture, a number of about 22% seems to be the most reasonable estimate, although this amount is dependent on the gene frequencies used. In Brazil, the same technique has been employed many times. According to Salzano and FreireMaia (1970), the proportion of white mixing in the Negro gene pool ranges between 34 and 57 percent throughout Brazil, with a greater rate in Rio de Janeiro and So Paulo than in Porto Alegre. Gene flow each generation was estimated to be between 3-6 percent on average[5].

2. REVIEW OF LITERATURE

James H. S. Bossard in his study talks about the five thousand marriage permits were tallied based on the distance between the couples' homes, with one or both applicants being Philadelphia citizens. One-third of all couples lived within five blocks of each other, and as the distance between the contracting parties grew, the proportion of marriages dropped gradually and significantly. In the series of studies of which this was the first stage, the degree to which the function of residential proximity is limited to social regions in which particular characteristics or combinations of attributes are concentrated will be examined[6].

Becker in his study discloses about the EPPS and F scales that were administered to 39 newly married or engaged couples to test the hypothesis that average F scores would correlate favorably with Dominance-Difference (Dom-D) scores. Unexpectedly, a curvilinear connection was discovered. The average F scores of the Low and High Dom-D dyads were equivalent and greater than the Medium Dom-D pairings. There were personality correlations that differentiated the three groups. Low Dom-D Ss were described as extraverted and socially reliant. High achievers and socially autonomous, medium Dom-D dyads tended to be. Couples with a high Dom-D were characterized as socially reliant and shy[7].

Robert D. Mare in his study focuses on the population of households in which the next generation of children is reared is determined by the demographic behaviors of one generation, such as marriage, divorce, fertility, and survival. Assortative mating between men and women with diverse socioeconomic qualities is a crucial process for forming the next generation's families, but differences in fertility, child and parent survival, marital breakdown, and parents' socioeconomic mobility change these marriage patterns. The processes by which family backgrounds are formed are examined in this article. It shows the mathematical connections between marital patterns and the combined distribution of parents' traits at birth and later in life. It uses data on educational assortative mating, fertility, mortality, and family living arrangements in the United States to demonstrate these connections. Although husbands and wives' educational attainments are highly linked, patterns of unequal fertility strengthen this link, resulting in an even stronger link between mothers and fathers' educational attainments[8].

3. DISCUSSION

3.1 Assortative Mating For Physical Traits:

The parents of elementary school twins who took part in the Seoul Twin Family Study make up the sample (STFS). The STFS is a large, longitudinal twin family research in Seoul, Korea, that looks at the effects of genetic and environmental factors on the development of cognitive skills and other psychological characteristics in children and adolescents. The STFS carefully gathered twins and their parents from all private and public schools in Seoul. The STFS sample's research design and recruiting methods are explained in full elsewhere (Hur, 2002). The current study included 501 parents of twins who answered to the STFS's postal survey in 2002. 1 The couples were between the ages of 27 and 70. Husbands and women had mean ages of 41.4 (SD = 4.6) and 38.4 (SD = 4.2) years, respectively. Fathers had an average of 13.6 years of formal education, while women had an average of 13.1 years. These figures were only slightly higher than the average years of formal education for Korean males (12.6 years) and females (11.5 years) aged 30 to 49 years in 2000 (Korea National Statistical Office, 2002), indicating that the current sample is fairly representative of Korean adults of the same age group in terms of educational attainment[9].

A simplified version of the Multidimensional Personality Questionnaire (S-MPQ) was used to evaluate the couples' personality characteristics. The S-MPQ is a 34-item questionnaire that evaluates a wide range of individual variations in emotional and behavioral style. The 34 things are rated on a four-point scale (strongly agree to strongly disagree). The English versions of the 34 items were translated into Korean by two bilinguals. The 34 questions in the S-MPQ are divided into ten scales (Stress Reaction, Alienation, Aggression, Wellbeing, Social Potency, Social Closeness, Achievement, Control, Harm Avoidance, and Traditionalism), (the Absorption scale was not included in the current analysis). Previous research has focused on the 10 personality characteristics. The current sample's alpha reliabilities for the 10 S-MPQ scales varied from .43 to .70, with a mean of .56. The couples also completed a comprehensive biographical questionnaire, which included questions about their educational level, religious

affiliation, height, weight, and other factors. The educational level was graded on a scale of 1 to 6, with 1 indicating graduation from elementary school (i.e., 6 years of formal education), 2 indicating graduation from middle school (i.e., 9 years of formal education), 3 indicating graduation from high school (i.e., 12 years of formal education), 4 indicating graduation from a junior college (i.e., 14 years of formal education), and 5 indicating graduation from college (i.e., 16 years of formal education). There were five answer options for religious affiliation: Protestant = 1, Catholic = 2, Buddhism = 3, No religion = 4, Others = 5. The measurements for height and weight were given in centimeters and kilograms, respectively. The BMI was determined by dividing the weight in kilos by the height in meters squared[10].

For height, weight, BMI, educational level, and the 10 personality measures, paired-sample *t* tests were used to compare husbands and spouses. In terms of height, weight, BMI, and educational level, husbands scored considerably higher than women. On four of the ten personality measures (Wellbeing, Social Potency, Achievement, and Alienation), husbands scored substantially better than wives, whereas on three of the ten scales, women scored significantly lower. Because spouses are strongly linked for age, age may affect spouse similarity for different characteristics. The spouse correlation for age was .74 in this sample. Height, weight, BMI, educational level, and the 10 personality scores are all correlated in Table 3. After age effects were removed, spouse correlations changed very little, suggesting that age effects on spousal similarity for height, weight, BMI, educational level, and personality characteristics are low. These findings were in line with those of earlier assortative marriage research including Western populations. Height, weight, and BMI associations were modest (age-adjusted $r = .04$ to $.11$) and generally nonsignificant. On seven of the ten personality measures, spouses were substantially linked ($p < .05$). The age-adjusted spouse correlations for the 10 personality measures, on the other hand, were usually small. They were in the range of $-.01$ to $.26$, with a mean of $.14$. After adjusting for age, the spouse correlation for educational level was extremely high $.63$. The Spearman's rho correlation between husband and wife religious affiliation was $.67$ ($p < .001$), indicating that there is a substantial religious affiliation connection between husbands and wives[11].

The current research looked at the degree of assortative mating in a group of Korean couples for a variety of characteristics. The age-adjusted spousal correlations for educational level ($r = .63$), most personality characteristics ($r_s = -.01$ to $.26$), and height ($r = .04$), weight ($r = .05$), and BMI ($r = .11$) were all insignificant. Religious affiliation was also shown to be significantly varied (Spearman's rho $= .67$). Surprisingly, these findings are very comparable to those obtained from Western samples. Assortative mating is thought to be extremely common in Korea. For example, Johnson et al. (1976) studied cognitive abilities in 209 Korean couples and discovered that the spouse correlation for the unrotated first principal component of the 15 specific cognitive abilities was $.72$, which was significantly higher than the values typically found in western samples. The manner of test administration (the participants were assessed as family units) and the common practice of arranged marriages in Korean culture were credited by Johnson et al. (1976) for the very high spousal correlation for cognitive capacity. Matchmakers often match people of comparable skill, parental social position, and family reputation in the tradition of arranged marriages.

A direct comparison between Johnson et al. research and the current one is not feasible due to the lack of cognitive ability data for the current group. Given the wide range of educational levels observed in this sample, it is very improbable that the spouse correlation for cognitive ability in the contemporary Korean population is as high as $.72$. One possible reason for the difference between Johnson et al. findings and the current discovery is that as the number of free marriages in Korean society has increased, so has the availability of characteristics linked to social class,

such as educational achievement or intellect. The couples in Johnson et al research [12] were evaluated in 1973–1974 and were old enough to have had at least 14-year-old children at the time, while the bulk of the couples in the current sample were in their late 30s and early 40s. Figure 1 represents educational assortative mating outcomes by educational attainment in first marriage and remarriage for men[12].

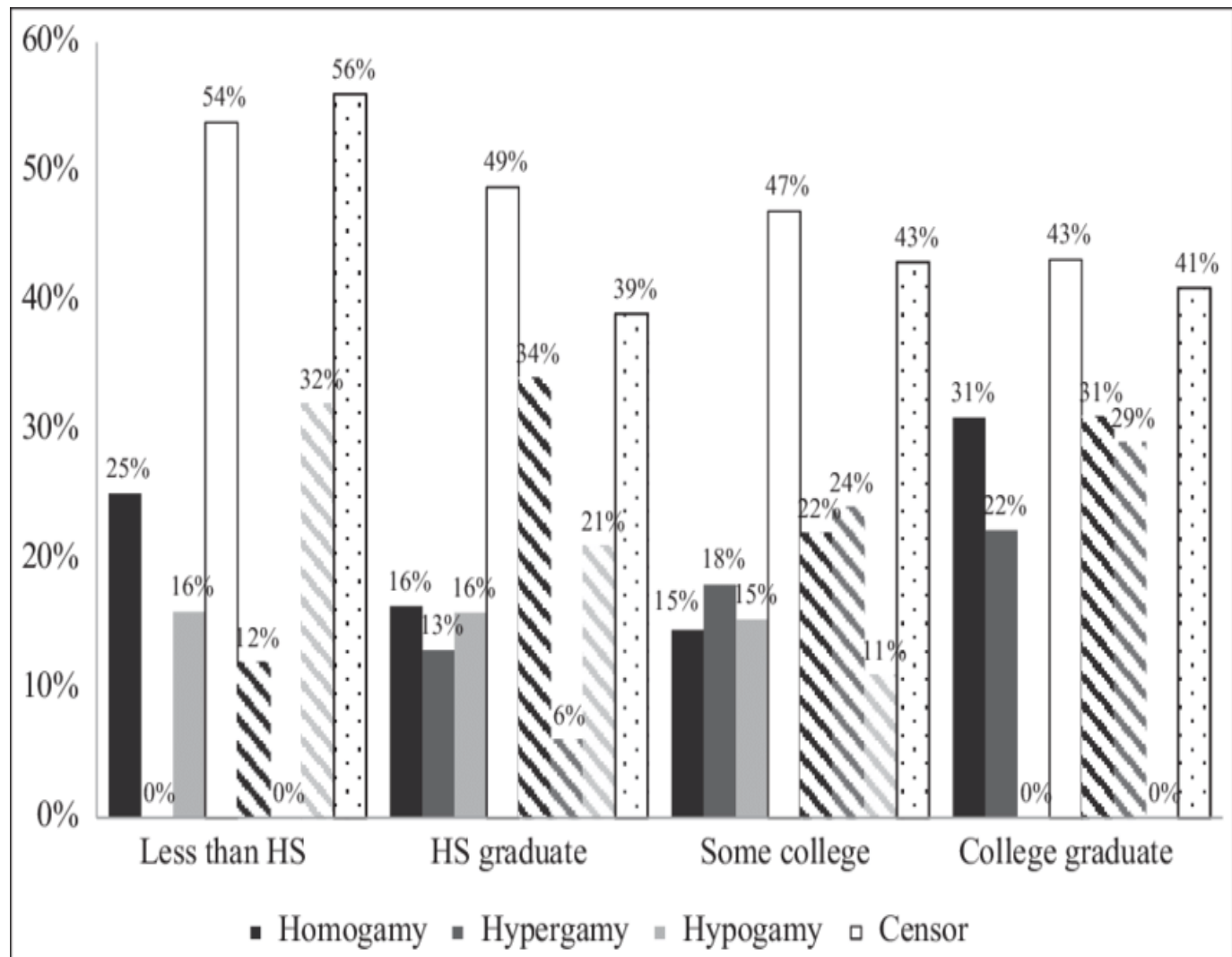


Figure 1: Educational assortative mating outcomes by educational attainment in first marriage and remarriage for men[13].

4. CONCLUSION

Finally, there are two significant ramifications of the current results. First, assortative mating may have the same effect on heritability estimates in Asian and Caucasian populations. Second, in most contemporary, industrialized cultures, the degrees of selection for psychological and physical characteristics may be very comparable. Someone also like to marry people who are a little more affluent. In terms of personality, they are more similar to themselves than one would anticipate by coincidence. Consanguinity is a particular kind of assortative mating or homogamy. As a consequence of marriages between people who are connected to one other this phrase is used to describe inbreeding is a word that may be used to both animals and humans. Although consanguinity is more polite, the literature does not distinguish between the two. Any kid born to a couple may have their degree of inbreeding measured.

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