

Behavioral And Structural Determinants Of Inter-Family Marriages Among Baloch Urban Educated Youth: Shreds Of Evidence From Turbat Kech, Balochistan

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Abstract

Marriage institution plays a vital role in the society. The present study aims to investigate the various behavioral and structural determinants of Baloch urban educated youth inclinations towards inter-family marriages. The study was conducted in Turbat Kech, Balochistan, Pakistan. The mixed method research was used and the data were collected through an explanatory sequential design approach. Quantitatively 156, urban educated respondents were selected through random sampling technique and data were analyzed by using statistical packages of social sciences. Whereas, for the qualitative study 30 urban educated youth were studied by through purposive sampling technique and data were analyzed through thematic analysis. The quantitative data demonstrated the significant association between urban educated youth and their preferences towards inter-family marriages. Furthermore, the qualitative findings justify and support the quantitative findings and explored that the role of maternal socialization, unemployment among urban educated youth, and family politics were decisive reasons in the domain of cultural linkages that motivate Baloch urban educated youth towards inter-family marriages. The behavior of Baloch urban educated youth has to be understood in the light of the behavioral and socio-cultural context.

Key Words: Behavior, Baloch, Context, Educated, Inter-family, Marriages, Mixed method, Youth.

INTRODUCTION:

This paper aims to understand the notion of marriage preferences among Balouch urban educated youth towards inter-family marriages. The marriage institution can be defined as a social practice by which two individuals make to form a contractual relationship. (Bhavana and Roopa, 2015). Moreover, inter-family or consanguineous marriages can be defined as a form of marriage where two individuals pursue a matrimonial relationship who belong to the same family. (Bittles 2001). In the Global world, such as America, the United Kingdom, and Australia the

practice of inter-family marriages became less important compared to the developing region. (Brett and McKay, 2017). Furthermore, in the developing world such as the Middle East, West Asia, and North Africa the practice of inter-family marriages is a highly effective practice due to their religious and customary patterns of life. Within these regions, it has estimated that inter-family marriages are account for 20 to 50%. (Hamamy, 2012; Tadmouri et al., 2009).

Studies of inter-family marriages have typically focused on Pakistan, Nepal, India, Africa, and

Pakistani communities in the UK (Allendorf and Ghimire, 2013). A very small number of studies have also been conducted in Arab countries such as Jordan, Kuwait, and Saudi Arabia, where 25 to 50% of all marriages are inter-familial marriages (Sawardekar, 2004). Nevertheless, in the United Arab Emirates (UAE), whereas, 20 to 29.7% of marriages remained as inter-family marriages to first cousins, with 54.2% (Al-Gazali and Hamamy, 2014). The Preferences for inter-family marriages are encouragingly high in the south Asian regions. (Kuntla et al., 2013). Among them, a country such as Pakistan is one of the most inclined to favor inter-family marriages (Perveen, and Rehman, 2012). It has one of the highest rates of inter-family marriages. furthermore, studies demonstrated that the occurrence of inter-family marriages in Pakistan is up to 63%, and 80% of these marriages are consanguineous marriages (Hussain and Bittles; NIPS 1998; 2008). With the reference to urban and rural penetration, it has been estimated that 57% and 40%, correspondingly (Sultan and Baqai, 2008). The other Numerous social and economic aspects are responsible for this process (Bittles, 2001; Mobarak et al. 2011; Zakar, et al. 2015) as dowry (Bittles, 1994), retaining the property, and matrimonial compatibility (Hussain 1999; Bittles, 2001). Because of the scarcity of national data on cousin marriages, especially in rural areas of Pakistan, the severity of negative impacts on maternal health cannot be documented properly (Bittles, 2001). However, few studies reveal consanguinity as a major determinant in adverse pregnancy outcomes such as neonatal deaths (Hussain et al., 2001) and small size births (Zakar, et al., 2015; Hamamy et al., 2011; Mobarak et al., 2011). Therefore, in contrast to other provinces of Pakistan, Baluchistan has an adversative trend, and the practice of inter-family marriages was observed. (Bittles et al., UNICEF; Khan et al., 1993;2014;2009).

Inter-family marriages denote a kind of matrimony amid the same families, precisely among first cousins (Barakat and Basten, 2014). Such kind of marriages is extensively practiced and also socially accepted phenomena all over the world (Darr and Modell, 1988; Bittles, 2003). In the current scenario, almost one billion individuals who are living or part of different communities favor inter-family marriages (Bittles and Black; Model and Darr, 2010; 2002) all over the world 8.5% of children have inter-familial parents (Model and Darr, 2002). The communal form of marriages among inter-familial marriages is marriages among first cousins marriages (Chaleby and Tuma, 1987) Numerous features everywhere in the world encourage inter-family marriages on the bases of caste, ethnicity, faith, and convention, socioeconomic position, and the traditional way of life are considered a patterned way to favored inter-family marriages. furthermore, the sociological variables like the position of the female in social structure and conservation of social and cultural morals (Sandridge et al., 2010) the pattern of hardening the family ties and economic vims as like preservation of possessions within the family structure (Bittles; Hamamy and Bittles, 2001;2009). Nevertheless, all these aspects of the belief system also influence the eve of inter-family marriages among Muslim states, with the proportion of inter-family marriages between 50% (Afzal, 1994). Additionally, Akbayram et al., (2009) illustrated that in Turkey where six hundred families were investigated from 2005 to 2006 that illustrated that 34.4% of families favored inter-family marriages, and 75% preferred first cousin marriages in the regards of inter-family marriages. with the same line series, In the work of different countrywide studies demonstrated in 2001, 25% of marriages in Egypt were inter-familial marriages. furthermore, many studies proved that the rate of inter-family marriages is associated with significant recessive illnesses

which results in significant infant mortality (Klat and Khudr, 1984).

In the developed world the Pakistani origin British community studied the association between inter-family marriages and child health, blood disorders, and pregnancy loss were observed. (Bromiker, 2004). Moreover, when the era of development and modernization increases the level of education and motives among individuals also flourish the orthodox mentality weakens various sort of societal myths such as penetration of caste, ethnicity, religion, and societal taboos also changed from the passage of time, the level of opportunities such as cultural exchanges programs, travel, work and study through migration surges associates with diverse ethnic groups. (Jacoby and Mansuri, 2010). Additionally, the body of literature has proved that each community around the globe is about risks due to inter-family marriages. (Imaizumi, 1986). In the theoretical aspect, the theoretical paradigm of constructivism has merely focused on the possesses social construction of knowledge through personal experiences. Social constructivism describes the phenomenon of knowledge constructed by individual experiences. Individuals are inclined toward the constructed knowledge in the domain of learning through their social surroundings. In 1977 Albert Bandura has introduced the social learning theory.

Social learning theory states that people learn things from others in their daily life. Therefore, they begin to modify their behavior accordingly. In addition, social learning theory describes that people learn from their surroundings. This theory also explains that the process of learning the behavior also begins or happens through reward and punishment. Furthermore, social learning theory describes human behavior in terms of continuous reciprocal interaction between cognitive, behavioral, and environmental

influences. Furthermore, the social learning theory focused on the behavioral cognitive approach. Because this focuses on how mental or cognitive factors characterized are involved in the whole learning process. Eventually, the other aspect of the theory covers that individuals construct knowledge and meaning through the process of interaction with the environment in the domain of social and cultural settings. Moreover, constructivism emphasizes that learning is not possessed inside an individual's mind, rather individual acquired knowledge by external forces such as social institutions, norms, values, and peer groups thus, and forces shaped the individual personality accordingly. Furthermore, the theory emphasizes on cognitive development of individuals that possess four stages of cognitive development through which they observe the world. Furthermore, The study aims to find out the decisive and motivational factors which are affecting youth behavior towards inter-family marriage. This study is intended to discover the various meaning and social perceptions attached to inter-family marriages.

The relevant aspect of this problem is to locate Turbat, Kech Baluchistan. The researcher evaluated social learning theory in the context of Turbat Kech, Balochistan to investigate the concerns of educated youth preferences towards inter-family marriages despite, being educated, and enough exposure to the outer world but still the educated youth of Turbat overwhelmingly, give preference to inter-family marriages. Furthermore, the researcher scrutinizes the structural rationale behind the preference for inter-family marriages. The researcher finds out the structural determinants and reasons behind the preferences for inter-family marriages among urban educated youth. Firstly, if the researcher finds out the individual prior has interaction with a group then it is easier for them to implicate and involve the same group through interpersonal relationships. Secondly, the perception of risk

calculation Individuals may join another group contrariwise, and face isolation and exclusion in the new group. Thirdly, group inclusion if an individual pursues and practices the same values of the group then it increases the chances of integration and inclusion in a social group. In this regard, the rationale behind the persuasion of inter-family marriage among youth is based on group inclusion. Moreover, the educated youth in Turbat Balochistan firmly evaluated these processes and statures in the realm of inter-family marriages. Hence, it has ground that these fractions of values and wants to award the highest level of satisfaction among educated youth in Turbat Balochistan. The research question is “What are the marriage preferences of Baloch urban educated youth in district Turbat Kech? To what level do the explanatory research findings justify the exploratory findings?

Research Objectives:

- To analyze the pattern of marriage preferences of Baloch urban educated youth.
- To investigate the role of education in shaping the behavior of Baloch urban educated youth towards inter-family marriages.

MATERIAL AND METHOD:

The philosophical foundation of this research is based on ontological and epistemological grounds. The current study's foundation lies under the epistemological foundations of mixed-method analysis. The researcher adopted the mixed-method analysis mode of inquiry for the comprehensive analysis of the study. Furthermore, with the help of using; a mixed method analysis the researchers became sentient to understand the perceptions of inter-family

marriages preferences comprehensively among Baloch urban educated to identify the various social realities attached to inter-family marriages among urban educated youth at Turbat Kech, Balochistan; The study was conducted in district Turbat Kech, city of Balochistan which is located in the southern part of Balochistan, Pakistan. therefore, the epistemological study was not merely based on the positivist philosophy but also based on the underpinning of an interpretative method of analysis.

Furthermore, under the mixed-method analysis, the researcher pursued an explanatory sequential design method, through this process firstly, the researchers collected the quantitative data from urban educated youth to analyze their perceptions accordingly, afterward, in the qualitative part of the study the researcher studied to discover the tendencies and reasons behind Inter-Family Marriages among urban educated youth. The target population of the research was Baloch Urban educated youth those educated youth who are residing in core urban areas of district Turbat Kech, under the age criteria of 18-30 (Baluchistan Government Youth policy 2010). Furthermore, in the part of the quantitative research, the researchers used the Taru-Yamani formula through which the 156-sample size was drawn from urban educated youth in Turbat Kech through a random sampling technique. On the other side, the qualitative portion of the research whereas, 30th urban educated youth were selected for in-depth study through purposive sampling technique. Moreover, in the technique of data collection and analysis, the questionnaire was used for quantitative and through which data was analyzed by the software (Statistical Packages of Social Sciences) SPSS under the pattern of descriptive and inferential methods. To follow the same line of series, the semi-structured interview schedule was used for qualitative data collection, and data were analyzed through a thematic analysis procedure. The pattern of

transcribed data was analyzed through several analytical processes subsequently involved in phases 5 phases (1) generating the codes (2) grouping the themes among codes (3) reviewing or revisiting the themes from codes (4) naming and scheming of the codes and finally, (5) constructing the sociological concepts or themes from given data. The researchers then draw conclusions and inferences with the comparison of existing empirical and theoretical reviews. Thus, the results of this study highlighted essential and core barriers the urban educated youth faced in the sphere of policy formulation.

DATA ANALYSIS, RESULTS AND DISCUSSION

Respondent's Marriage preferences

The above pie chart demonstrated the Baloch urban educated youth marriage preferences in Turbat Kech, Balochistan. When the researcher asked a question about the respondent's marriage preference shows that 63% of respondents preferred inter-family marriage while the other 37% of respondents preferred intra-family marriage. To follow the explanatory sequential method the qualitative findings also illustrated one of the detailed decisive reasons for inter-family marriages among urban educated youth however, the underlined theme of qualitative research is the; **Economic dependency in process of Inter family marriages:** It is generally appealing that economic constraints create dependency among individuals because of economic constraints individuals shape their attitude and behaviour accordingly. One of the important factors among urban educated youth overwhelmingly inclined towards inter-family marriages because of an economic dependency that increases inter-familial marriages among educated youth. One of the male respondents aged 26 holding an M.Phil degree explained as:

“Yes, I do consider that economic dependency compel me towards inter-family marriages, most of urban educated individuals who are still unemployed they mostly prefer inter-family marriage”.

The educated youth in Turbat Kech have their interpretation understating regarding the notion of economic dependency in the light of marriage preferences. Individuals are inclined towards inter-family marriages because they are economically dependent on their parents. One male respondent age 26 holding a master's degree explained as:

“hahaha! (Mni wade besham marda kea zorree baghair wathi nakozag che) meaning of the text Whosoever, being an unemployed no one would be ready to marry with me rather my own cousins”

To follow the same line of series, to point out the notion of urban educated youth regarding the inclination towards inter-family marriages the underlined theme which is about; **The role of socialization in the process of inter-family marriages;** It appeals to recognized that socialization is the process where the parents transmit their ideas, values, and norms to their children. The process of socialization and its factorial variance appeals that the parents guide their children according to socio-cultural. In the Baloch society, the urban educated youth is inclined toward inter-family marriage due to maternal socialization. The educated youth of Turbat Kech idealizes to pursue inter-family marriages because the children are usually attached to 'their mother at an early age of the socialization process. One male respondent aged 27 holdings a master degree narrated Baloch folklore as:

“Lee lo leel know wathi bacyga; bachyga Khudada danee Bachee mazan beath mazan knth shanha wathi math guh mara raj ne (I praise my son who gifted from GOD Almighty when my

son will grow-up then make me proud within the family structure”

Socialization is a particle process where the social surroundings effectively create pronounced effects on children's personalities and thought. The educated youth of Turbat Kech has its understanding and interpretations regarding inter-family marriages furthermore, educated youth admire inter-family marriages that inter-family marriage as the product of early socialization one of the male respondents aged 27 holdings a Master degree explained that as:

“Wath ma wathi dursa che shrter hea (social integration is the best way to counter every situation) I proceed to follow my mother's guidelines in the process of marriage because she has experienced a lot in her life as compared to me and she has enough knowledge regarding marriage”

The overall observation from the various set of data, the respondents observed that in the light of quantitative data the majority of respondents' marriage preference shows that 63% of respondents preferred inter-family marriage while the other 37% of respondents preferred intra-family marriage. Another side, the research participants overwhelmingly agreed that

maternal socialization plays an important role in the process of inter-family marriages among educated youth. From the early years of socialization, Furthermore, the researcher articulates the fact on the bases of empirical evidence that inter-family marriages are empirical invariance of the role of education in the process of inter-family marriages among educated youth in Turbat Kech. It is evident that the role of education is significant in the process of social change and also enhances cost and benefit analysis opportunities among individuals. From the above data, it has been observed that education brought structural changes within the society and change the orthodox mindset. But another side customary morality cannot guide modern men phrase became reverse in the particular context of educated youth in Turbat Kech where the customary morality is still guiding the educated youth in spere of marriage preferences.

H₁: There is a significant positive relationship between the level of education and marriage preferences of educated youth.

H₀: There is no significant positive relationship between the level of education and marriage preferences of educated youth.

Table No. 1. Cross-tabulation of the level of Education and Marriage preferences Among Educated Youth.

| Education * What kind of Marriage do you Prefer? Cross Tabulation | | | | |
|---|--------------|--------------------------------------|------------------------|-------|
| | | What kind of marriage do you prefer? | | |
| | | Inter-family marriage | Intra-family marriages | Total |
| Education Level of Respondents | Intermediate | 1 | 3 | 4 |
| | Bachelor | 36 | 12 | 48 |
| | MSc | 25 | 24 | 50 |

| | | | | |
|-------|---------|----|----|-----|
| | M.Phil. | 26 | 18 | 44 |
| | Ph.D. | 5 | 1 | 10 |
| Total | | 93 | 58 | 156 |

To analyze the association between the role of education and the marriage preferences among educated youth. The above table illustrated that 93 out of 156 educated youth preferred inter-family marriages however, 58 out of 156 educated youth have persuaded toward intra-family marriages. From the given table, 1 intermediate youth out of 4 preferred inter-family marriages whereas, 3 intermediate respondents out of 4 preferred intra-family marriages. Additionally, 36 bachelor respondents out of 48 were motivated toward inter-family marriages another side, 12 bachelor respondents out of 48 were inclined towards intra-family marriages.

However, 25 Master levels of respondents out of 50 preferred inter-family marriages. Whereas, 24 Master level respondents out of 50 preferred intra-family marriages. With reference to M.Phil. Respondents 26 respondents out of 44 prefer inter-family marriages in contrast, 18 M.Phil. Respondents out of 44 were motivated toward intra-family marriages. Also, besides, 5 Ph.D. respondents out of 10 wanted to pursue inter-family marriages another side only 1 Ph.D. respondent wanted to pursue intra-family marriages. Hence, it shows that the notion of inter-family marriage preferences among educated youth is highly significant.

Table No. 2. Chi-Square Model Summary of Education and Marriage Preferences

| Chi-Square Tests | | | |
|------------------------------|---------------------|----|-----------------------|
| | Value | Df | Asymp. Sig. (2-sided) |
| Pearson Chi-Square | 71.342 ^a | 12 | .000 |
| Likelihood Ratio | 35.794 | 12 | .000 |
| Linear-by-Linear Association | 8.069 | 1 | .005 |
| No of Valid Cases | 156 | | |

To analyze the association between the role of education and the marriage preferences among Baloch urban educated youth are associated with the more Baloch educated youth inclined towards the attainment of education another hand they pursue inter-family marriages. The above table examined the chi-square test among two variables the level of education and marriage preferences Researchers focused on the alternative hypothesis which is about; the level of education is having a significant relationship with inter-family marriage preferences. From the above table, it is shown that a Significant value is .000 which is smaller than 0.05 the results depict that there is a significant relationship between the level of education and inter-family marriage preferences among Baloch urban educated youth. Furthermore, the body of literature also sheds light on the preferences for inter-family marriages that are significantly high in south Asian regions. (Kuntla et al. 2013). Among them, a country such as Pakistan is one of the most inclined to favor inter-family marriages (Perveen, and Rehman 2012). Moreover, the other social and cultural aspects motivate urban educated youth towards the process of inter-family marriages rather to pursue intra-family marriages. In this regard, it is characterized that the urban educated youth are more inclined towards inter-family marriages because of their social and cultural norms. The qualitative findings which have discussed in the following theme that is about **The Role of Education provoking Inter family Marriages among Urban Educated Youth;**

It is generally recognized that education has considered one of the most important social institutions in society that produce a change in the society and break the chains of traditional or orthodox mentality among individuals. In this regard in Baloch society particularly, educated youth from TurbatKech articulated that the pronounced effect of education in term of cost

and benefit analysis and it enunciates the pattern of cost and benefit analysis in process of inter-family marriages which locally signifies such terms Harkas wathi cha gard zebdar hea means that (each individual has perfect in their own social context) folklore usually used in a Baloch society which signifies the value of local wisdom. One of female respondent aged 27 and holding an M.phil degree explained views as:

“Education provokes the cost and benefit analysis which is the most important aspect of education (sharee aur Arabee) means truthfulness and falseness in society. My education strengthens me to eve, that as educated my skills and knowledge merely became helpful to support my family so in this process the of inter-family marriages has quite reasonable phenomena to hold and support my family in every walk of life”

The educated youth of TurbatKech have their own understandings regarding the process and role of education. In today’s world education promotes individualization rather than collectivism another side it also creates consciousness among individuals. The male respondent aged 26 holding an M.phil degree explained his view as:

“Education provoking inter-family marriage rather diminishes because the education promotes cost and benefit analysis among individuals in this regards my education strengthens me to observe my family integration and functionality. Education able the individuals to make effective decisions to which inter familial conflicts became resolved I thought that there is a significant relationship between education and inter-family marriages”.

Another side, qualitative theme of the study is **The interplay of family politics in the process of Inter- family marriage;**

It generally appears that family politics play an essential role in the process of decision-making, in family politics the women's role is considered highly significant in the process of decision making. Women politics can be illustrated that the notion of behavior underlies the activities that relate to influencing the actions within the household activities. The traditional societies outmost being labeled that women have assigned expressive roles and duties in social fabric rather to empower them in the public sphere. On the contrary in the traditional world women play an effective role in the process of indoor decision-making. The main decisions in the household are widely taken by women particularly in the domain of inter-familial marriages to influence men's behavior and attitude accordingly.

Educated youth from Turbat Kech highlights the substantial empowerment of women that signifies the enduring potential of any individual in the realm of the household. Women politics in the domain of interfamilial marriage decisions widely taken by women. One male respondent aged 26 with holdings M.phil degree have highlights its interpretation regarding household women's politics in the process of inter-family marriages he explained his views as:

"Women have a significant position in process of decision-making regarding home chores decisions in Baloch society elder sister and mother merely decide matrimonial accessories for their sons and brothers and made Pardach (marriage stuff) in all this process women's have significant worth to influence male dominancy in process of marriages"

To understands the process of home chores decision making particularly, in the domain of inter-family marriage the females are most

concerned and use various expressive and emotional tactics to convince their family members in the marriage process One of the female respondents aged 27 holding an M.phil degree explained her views:

"Women's politics plays an essential role in the process of inter-family marriages the husband only plays an active role in front of a decision but the main decision lies upon the female"

Women's politics seem like a positive aspect in the process of inter-family marriages. Baloch society mostly signifies traditional society whereas, the women were kept inside of the house. The educated youth from TurbatKech highlighted the notion of substantial empowerment in the household. The fact of the matter lies that many of the respondents pursue the concept of empowerment is not related to female outdoor activities but rather to indoor ones. The overall process of inter-family marriages and other indoor activities lies in females' decisions. The above analysis illustrated that family institution has seemed important among educated youth in TurbatKech. the family notions lie in the practice of inter-family marriages rather than intra-family marriages. The majority of research participants deal with family values and norms are more significant rather than individuals' own choices. The researcher analyzed the notion of understating among educated youth that urban mobility couldn't affect the preferences of inter-family marriages. The more educated youth mobile from one setting to another one they further attached with their social-cultural bonds and association rather change. Furthermore, social and economic dependency has an evident notion in the process of inter-family marriages participants contended that due to unemployment and lack of unavailability of equating resources among educated youth lead them towards inter-family marriages.

DISCUSSION AND CONCLUSION:

The marriage institution is considered a socially recognized phenomenon it has various forms of practice in society. Furthermore, marriage institution is mandatory for all range of individuals at all phases in their lives. A vast body of literature has examined the relationship between education and preferences for inter-family marriages is directly significant. Education is a broad term that includes all the aspects of an individual's life ranging from his physical, cognitive, and psychological development to their social development throughout, the social world the research has shown there is a strong and direct relationship between individual decision-making and level of education. (Bittles 2009).

Moreover, in this research whereas, the researchers scrutinized the level of education and process of inter-family marriages. With the reference to hypothesis the Baloch urban education level and inclination toward inter-family marriages have direct associated. In the light of mixed-method analysis, the quantitative findings demonstrated that there is a significant association between education and inter-family marriages. On another side, the qualitative findings explored the in-depth behavioral and cultural patterns of urban educated youth's marriage preferences that the notion of socio-economic status, mother socialization, and family politics are solely responsible for the process of inter-family marriages.

Moreover, the overall empirical review of literature supported the stance that education has a direct association with marriage preferences among urban educated youth in Turbat, Kech Balochistan. According to (Chaleby and Tuma 1987) Several landscapes everywhere in the world encourage inter-family marriages on the bases of caste, ethnicity, faith, convention, socioeconomic position, and the traditional way

of life. According to (Sandridge et al. 2010) the pattern of strengthening family ties and economic satisfaction is significant possession among individuals. (Bittles; Hamamy and Bittles, 2001;2009). However, all these aspects of the belief system also influence the eve of inter-family marriages among Muslim states, with the proportion of inter-family marriages between 50%. The researchers also stated that the preference for inter-family marriages is directly associated with the socioeconomic status of the family. It also identified the healthy and socioeconomic status, entails in the lower economic families. Thus, it is observed that the families who have maximum poverty rates, their notion of marriages are inter-familial. In the light of the theoretical discussion of Bundara(1971) and Urie. (1979) emphasized that the cognitive development of the individual that possesses through the observation of their social surroundings and behave accordingly as the same situation has applied among the urban educated youth of Turbat Kech behaving according to their social surroundings. Furthermore, this mixed-method analysis study was done to show that there is a significant association between inter-family marriages and attainment of education. According to present research, inter-family marriages are mostly determined by material procession rather than non-material however, this approach differs among different societies, particularly, in the Pakistani Baloch societal context, which is a traditional value-oriented society. The present data revealed that individuals attracted with varieties of reasons to their families in terms of intrinsic values rather than concentrated on extrinsic values. The pattern of adjustment of the couple within the family structure would be a durable reason for pursuing inter-family marriages. however, the relative studies revealed that matrimonial compatibility and economic constraints became effective in the process of inter-family marriages among urban educated youth.

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