CHAPTER-II

Literature Review:

Tucker, M.Belinda and Caludia Mitchell- Kernan (1990)
The authors are of the opinion that in the united states of america the man’s education is negatively related to the intercaste marriages, but are directly related to the socioeconomic status, high income etc may have to marry in the outside their own group.

Shaw (2001)
The author is of the opinion that in British Pakistanis view social mobility as marriage of the daughter with a different – yet a higher caste.

Sigelem,bledose , Welch, Comes (1996)
The authors say that, exposure to other castes and groups during the childhood leads to a greater possibility of intercaste marriages.

Thornton & Lin (1994)
The authors are say that, when the young people spend more time in the non-family organizations they may be more likely to come in contact with more heterogeneous group resulting in potential increase in the intercaste marriages.

Radhakrishan M.G (2005)
The author says that, information specific to children born from inter-caste marriages facing discrimination or harm was limited. Some parents and the Manusha Association, which advocates for inter-caste couples, recently protested against a 2005 Kerala Supreme Court decision that children inherit the caste of their father and not their mother. Formerly, children from inter-caste marriages were eligible to special benefits and reservations if either the father or mother belonged to a special or scheduled caste. The current decision would disadvantage children where the mother alone came from either of these caste categories
Saroja (1999)
She discovered that 51 percent folks communicated their ability to cheer kids wedding outside their own particular standing. Stand out third were against this flight from custom. Post graduate learners were just respectably energetic about between caste marriage.

Säävälä & Tenhunen 2007
The authors say that, in the history poverty is also to some extent linked to the caste in which the person is born. Caste system is an old Indian custom by which people were divided into brahman (priest), kshatria (soldier), vaisha (salesman) shudra (worker) and dalit (outcaste), priests being the highest caste and outcastes the lowest. The castes defined what kind of work the people could do in the society and it also defined matters purity; priests did not do the things that were meant for salesmen or workers, nor could a worker hand a cup of tea to a soldier since it was then considered to be contaminated by the worker.

Hofer (2004)
The author says that, religion meant duty as well as legally sanctioned customs and traditions specific to one’s caste. Marriage and the norms related to it were also a part of religious duty while marriage practices were ritual and should conform to traditions. In this respect cord wearers were expected to strictly follow their traditions including endogamy in marriage practices.

Krishna Bahadur Ranamagar (2008)
The author says that in history inter-varna marriage was tolerated and people did not become great by caste but by deed: the union between Shakti, the son of Basishtha and Acchemala, a sweeper or chandala gave birth to Parashar rishi whose relation with a Majhi woman, Satyabati gave birth to a renowned Maharishi Byas who wrote Veda. So the claim of so-called pure castes to be the descendants of rishis from pure blood seemed to be rather impure.
Rangrajan (1992)
Hypergamous relation between Brahmin man and Shudra woman is called Nishada or Parasava, that of Chhetri man and Shudra woman is called Ugra, and that of Vaishya man and Shudra woman is called Shudra. Hypogamous relation between Brahmin woman and Shudra man is called Chandala, that of Chhetri woman and Shudra man is called Kshatta, and that of Vaishya woman and Shudra man is called Ayogava.

Chowdhry, Prem (2007)
Apart from looking at inter-caste marriage from the angle of gender and patriarchy, this study looks at inter-caste marriage between dalits and non-dalits from the perspective of social exclusion faced by couples.

Fisher (2001)
Thus inter-caste marriage can be seen as one of “interactions between structure and practice, revealing these interactions to be ongoing processes in which structure and practice are constantly being shaped, reproduced, and transformed through negotiation and activity.

Lowery, (2002)
Consequently, research is in progress to investigate the possibility to link a fixed term to a marriage relationship, after which the parties will have the option to renew the marriage or to dissolve it. Marriage without the necessary commitment creates an undesirable situation. Considering the sinful nature of human beings, it is inevitable that problems in the marriage will occur at some point. Marriage is also without hope and future if spouses do not understand their relationship in context of the covenant and do not live accordingly. A covenant between husband and wife, based on the covenant between God and human beings, gives true hope to the marriage relationship and brings God as witness and protector into their relationship.
Louw (2005)
The husband-wife relationship creates a space in which God’s attitude, his grace and constancy should be demonstrated and manifested in a unique way. Hence, the fact that marriage is considered as a permanent, unbreakable commitment of love.

Balswick and Balswick (2006)
The authors distinguish four core principles for the covenant marriage, namely the agreement – to love and to be loved; grace – to forgive and to be forgiven; empowerment – to serve and to be served; and intimacy – to know and to be known. These principles also become manifest in the covenant between God and human beings.

The author says that in patriarchal culture marriage was meant only for procreation. These traditions and social roles are followed from the old testament times till the Christian era by every generation. In Biblical times, marriages were not due to attraction to each other but was because the patriarch arranged it according to the interests of both the families in order to protect the social group.

Stegemann (1999)
The social flow of a patriarchal social order which was dependent upon the sexual contrast between male and female and the going hand in hand with distinctive social parts from one viewpoint and significant qualities, for example honour and disgrace then again, was kept in equalization by method of chain of command.

Dreyer (2005)
The author says that when the sexual distinction turned into the center of social structure, the outcome was that sexuality, marriage and religion began working interconnectedly. The point when the center was modified, both the associations between them and the
qualities credited to them might change. The qualities ascribed to religion, sexuality, and marriage did change as time marches onward, from premodern, to current, to postmodern. The social environment of the consistent with the scriptures planet could be recognized in the Eastern Mediterranean (Semitic) and the Western Mediterranean (Greco-Roman). Initially these connections worked independently yet later on they consolidated in light of Hellenisation. In both these Mediterranean connections religion, sexuality, and marriage were interconnected, however the qualities traced to them, varied from the one setting to the next.

**Witte (1997)**

The author is of the opinion that marriage was seen as an agreement that was dependent upon the shared assent of a man and a lady which might give the guidelines for their deep rooted relationship of fondness, administration and loyalty. Marriage was additionally seen to be "The transient union of figure, soul, and mind inside the conjugal bequest symbolized the everlasting union between Christ and His Church, and carried purifying grace to the couple, the mass, and the group." "The sacrosanct viewpoint was the unifying component. It carried the religious, characteristic and social perspectives together under the power of the Church."

**Brooten (2003)**

Marriage is outlined as a religious service or demonstration of the Christian Church that is viewed as an outward and noticeable indication of perfect grace which expects that it is appointed by god as his request. It is said that God has made man and lady as two distinctive genders with a religious essentialness and with the reason for marriage which is the regular religious philosophy. The religious significance aims to highlight its cause from the originator and not simply trust. which implies the marriage can't be broken up. It is said to include a cure and give as a drug against desire.

**Coll (1994)**

The contrast between the two perspectives is verbalized as takes after by "Dual-nature human studies proposes that ladies and men are of diverse natures dead set by God and that these distinctive natures verify what is suitable for every sex ... (S)ingle-nature hypothesis ... holds that generally contrasts between ladies and men are socially characterized and thusly open to change". As per the single-nature hypothesis what is
termed "manly" or "female" has truly been socially built. Coll is condemning of double nature hypothesis since it is naturally essentialistic and patriarchal.

**Breen & Johnson (2005)**

Socio Economic status (Ses) in premodern social order was dead set by a reach of diverse variables. Ses achievement could, to some degree, be interfaced to single accomplishment, through speculations in training, preparing, and systems. These are the sorts of variables that we frequently accept to be prevailing in contemporary social orders, in spite of the fact that we realize that different between generational variables are of significant imperativeness besides. For instance, there is still a significant socioeconomic predisposition in higher instruction towards understudies from exceedingly well versed foundations, in spite of the fact that it is less professed today than in the ballpark of 50 years back.

**Cherlin, A.J. (2004)**

On the other hand, to get married to a person of lower socio economic status leads to a higher risk of degrading socioeconomic status. Thus, it is an important part of the strategy to find a spouse from the same socio economic status was especially amongst the landholding farmers who wished to maintain their rich status as well as secure their social reproduction. Hence partner selection played a very crucial role in pre-industrial society, involving a lot more concentration on casteism rather than love and affection.

**Dribe and Svensson (2008).**

The author says that the older studies have conjointly pointed the importance of indivisual agency and each familial factors for determination of socioeconomic standing. notably in rural areas, access to land, the most productive resource, was a significant determinant of socioeconomic standing, and thus being born in within the property holders teams of the people greatly inflated the probabilities of ending up as a land holding farmer. Individual action and talent would even be necessary at the side of the investments in education, coaching and social networking would represent ways to social promotion within the hierarchy levels.
The author says that another important means of investing in future socioeconomic status was choosing the appropriate partner. It is evident from the history that socioeconomic homogamy has been prevalent, especially among landholding farmers and this could be an evidence of the vital and instrumental nature of preindustrial marital unions.

The author says that it is possible that private area, systems, and presentation to individuals of distinctive foundations in every day and working life turn into the crucial criteria for friend determination and word related vocation. The people from parental homes having solid word related personalities and family based processing, for example artisans or laborers, could be less presented to prospective marriage friends of other word related foundations, which hold accurate indeed, for kids of the higher chiefs and experts.

Dribe and Lundh (2009)
The author says in Swedish law, marriage is said to be a voluntary contract between two people. Then again, folks frequently mediated in marriage arrangements, and could likewise discipline a kid monetarily & socially for picking the mistaken partner for marriage. Parental control is one of the characteristics of the conjugal arrangement of preindustrial provincial social order, built principally in light of investigations of arrived ranchers. It has been accounted for that agriculturists looked to offer their youngsters to their equalsand inside the same social aggregation. Marriage was a money related undertaking, and fortune and economic wellbeing were the qualities that were the essential definitive elements in the decision of marriage accomplice keeping affection and enthusiasm auxiliary..

Van Poppel and Nelissen (1999)
The authors say that in mature people age is contrarily associated to fruitfulness, health, and physical working capacity. They say that, an adolescent individual is an exceptional match in the marriage business sector, and could pull in a mate with the comparable positive attributes. In age-homogamous relational unions, the spouse and wife commit
equivalent measures of these possessions and the asset creation by such junior couples is more excellent as contrasted with the couples having bigger age contrast between them., in this way having a positive impact on economic wellbeing and accomplishment. However this situation contrasts when aspects other than age were the regulating the single conduct in marriage advertise. Age homogamy or heterogamy is seen as an outcome of social standards of the correct age at marriage for men and ladies..

**Ferrie (1999)**
The creator says that the impacts of movement on social monetary status could be relied upon to contrast between distinctive socioeconomic assemblies. Generally quite, individuals of landholding starting point might be relied upon to face higher dangers of descending versatility provided that they move than provided that they stay due to the criticalness of legacy and neighborhood systems for this assembly..

**Ono (1998)**
The writer contended that the monetary strain that may prompt interruption in conjugal amicability accelerating separation which is more normal around the low level classes. it might be said that the more one is educated he has an improved access to additional social, social, and cognitive assets, which encourages them to pick an improved mate and additionally utilize their conveyance aptitudes to resolution clashes in the martimonial relationship.

**Blossfeld et al. (1995)**
The authors argued that divorce is a an uncommon social norm and is not widely accepted.– The authors cite education can have a greater impact on divorce as well educated women are less traditional and would easily separate from a unhappy marriage, even if by doing so they are going against the regular rules of the society. it can be also said that since the women are educated they can understand the impact of a staying alone after a divorce and this might or could even reduce the instances of divorce.
**South (2001)**
The author is of the opinion that when women are employed the probability of a divorce increases as they are economically independent. Also employed women stand better chances of finding a partner as compared to the unemployed ones as employment always brings you an opportunity to meet new people.

**Hansen (2005)**
The author is of the opinion that women who are unemployed have a greater probability of having a stressed marital relationship and could be a reason for marriage dissolution. Unemployed women often in an dissatisfied marital relationship look out for employment anticipating divorce.

**Walke (2002)**
The author says that it is evident from the studies that couples who have kids are not much prone to divorce than the the couples who do not have kids. It is considered that children are the capital assets of the couples. It is also seen from the social psychology that having children increases marital commitment and the parents are not in the remote vicinity of divorce. It can be also stated that, couples who are unsure of their marital stability avoid having children.

**Lillard, Brien, and Waite (1995)**
The Author says that are some more characteristics related to marriage that play an important role are
Hetrogamy.Premarital Pregnancy
Parental Seperation.Previous Cohabitation.having kids from someone else than the marital partner.
The author says that all the above may lead to divorce and an individual may give different priority to different characteristics.
**Wagner and Weiß (2006)**

The author says that cohabitation is a phenomenon where people decide to cohabitate for common reasons. If the person himself/herself chooses the cohabitation with a partner the chances of divorce diminish. The author also advocates that due to increasing heterogeneity in the society, it is necessary for a person to devote adequate time for partner search. The author also is of the opinion that previous cohabitation acts as a test function and could reduce the probability to divorce.

**Liefbroer and Dourleijn (2006)**

The author says that premarital cohabitation improves the probability of divorce in the countries where cohabitation before marriage and live-in relationships are a taboo. He also further argues that when premarital cohabitation is rare, hence will be done by a group of people who have non-traditional values which might also favour dissolution of marriage. Likewise where cohabitation is a common feature of the society it is those who marry without a prior experience of pre-marital cohabitation generally choose group of partners whose exhibit conventional values and are lesser probability of divorce.

**Diekmann and Engelhardt (1999)**

The authors analysis has additionally confirmed that youngsters of unmarried oldsters typically marry early, that tends to promote divorce in a minimum of 2 ways that. One, people who marry early have given less time to the hunt for a companion, that will increase the probability that they need created a nasty choice. Two, on divorce, they still have a bigger marriage market on the market to them than people who delay wedding. it's additionally been displayed that youngsters of unmarried oldsters live additional oft and area unit less doubtless to realize socioeconomic stability, factors that area unit completely related to divorce.
**Lyngstad and Jalovaara (2010)**
The author says that with the changing scenario of the society and increased instances of divorce, the kids born to such divorced partners are becoming a separate group of the society and they are more skeptical about marriage and would be more inclined towards marital union rather than divorce.

**Mohseni and Poor Reza Anvar (2003)**
Attentiveness to marriage rights causes persons to wed deliberately. Accordingly, unwanted results of wedded life are diminished through being cognizant of marriage rights. Attentiveness to marriage rights influences on the steadiness of family and social order. Marriage implies a social and lawful custom through which the union of a few is possible..

**Stromquist (1995).**
Ladies are the essential components of the families. Their consciousness in different fields assists the substructures – families – of the social order to be more stable. Under the impact of being familiar with marriage rights, the abuse of the ladies is diminished and their fulfillment from wedded life is expanded. Ladies’ cognizance hinges on upon a mixture of variables incorporating financial, mental, social, cognitive and political measurements.

**Malik (1994)**
The author says that while researching the partner's mindfulness of their rights and its impact on the family associations in Tehran presumed that the partner's cognizance of their legitimate obligations and rights doesn't have a positive impact on their family associations. Numerous a times as the individuals develop more senior they have a tendency to disregard the privileges of the wedded life. He also concludes that people with higher educational qualifications have more awareness of their legal rights.

**Schoen et al. (2002)**
The authors says that marital satisfaction is a phycological state of a regulated mechanism that would monitor the cost and benefits of a marriage to a person.
The satisfaction index in a marriage is to be evaluated from both partners perspective. There are many other parameters like, intimacy level, self disclosure ability of a wife to her husband, spouse responsiveness, etc which contribute to the wives marital satisfaction index. The factors like sexual satisfaction, division of labour in the household, roles of the gender and their perception of commitment in the relationship matter to a husband for calculation of the satisfaction index in a marriage.

The author says that factors contributing to satisfaction in marriage may differ upon demographics and the cultures. He cites an example that the husband income could be an important factor for people residing in japan than to people residing in united states.

Guo and Huang (2005)
The author is of the opinion that marital satisfaction could be affected by variables such as income, income, no of children, health conditions, education etc.

Cherlin (2004)
The author says that the society is drifting from the marriage centric paradigm due to transnational cohabitation as well as continuous postponement and many a time outright declining of marriage. This transnational cohabitation has taken a considerable growth in the form of live-in-relationship.

Soons and Kalmijn (2009)
The authors say that there are differences between cohabitation which is now popularly known as live-in-relationship and marriage in terms of commitment, expectations from partners, satisfaction of relationship alongwith personal well being on these factors it can be said that marriage is stronger union than a live in relationship and these parameters go beyond reasonable doubt in assessing whether a live in relationship is equivalent to marriage and could replace marriage.
**Kearns and Leonard (2004)**

The author is of the opinion that an individual’s level of commitment is directly associated to size of their social network. The prediction for a relationship to blossom or deteriorate will depend upon the degree of network interdependence between them. Significant difference can be shown between the social networks of unmarried, married, widowed and divorced.


The author says that marriages are unions where not only two people unite but even the social networks unite. The personal commitment marriage increases its social value and also is parallel to the threat of divorce and threat of social cohesion.

**Smock (2000)**

The author comments that the absence of clear laws and regulations for the live-in relationships most of the times their respective families of the couples in the live in relationship prevent them from integration into live in relationship networks. Thus there is a clear distinction between live in relationships and marriage.

**Li and Fung (2011)**

The author says that people have various goals in a marriage to attain marital satisfaction but these goals can be broadly bifurcated in three types namely companionship, personal growth, and lastly instrumental goals. The precedence of these goals keeps on changing as the age increases.

**Lopez et al. (2011)**

The author says that there is a very small effect of religious commitment on marital adjustments. The author says that marriage in the modern society is to quite an extent independent of religious ascpets.
Glenn et al. (2010)
The author says that the success index of a marriage is based on marital and survival quality to as to how good the marriages have fared at later stages than compared to ones at the younger ages. The author also says that people do not gain anything by postponing the marriages beyond the late twenties.

Oberlander (2010)
The author says that expectations in a marriage were correlated with an romantic involmen, but inter generational models are not very suppostive of this idea

Barkin (2006)
The author backing the view that religiosity diminishes the amount of sexual accomplices that people have, due to the ethical dissatisfaction with premarital sex. A few studies show that religiosity expedites the dismissal or postpone of sexual exercises, for example intercourse.

Leonard and Scott-Jones (2010)
The author find that while religiosity did not decrease sexual activities, it did promote conservative views about sex. Studies on Islamic nations show a similar and consistent pattern.

Sprecher and Hatfield, (1996)
The author says that the sexual behavior is to some extent dependent upon the cultures of the people, it is generally seen that the previous generation passes on the values and the dos and donts to the younger generation and are the symbols of cultural behavior of a community. And in most of the culturally active societies premarital sex is a taboo.
Harrington (1990)

Those that offer political interpretation to this passage hold that it was a trap to see if Jesus would condemn divorce and so incur the anger of Herod the Great. To them, the story of the marriage of Herod and Herodias for which John the Baptist died was still fresh. Again, Jesus was now in Judea, the jurisdiction of Herod where any such attack would have disastrous consequences for him. Proponents of this interpretation are of the view that the questioners here were not sincere.

Friberg and Friberg, (1994)

A possible suggestion is that with the general acceptance by biblical scholars of Four Documentary Hypothesis that includes Markan priority as solution to Synoptic problem, and the fact that Mark and Luke agree against Matthew on the exception clause for divorce, makes Mark's position that Jesus entirely forbids divorce appears more authentic Vs. 9 contrasts God's act in joining (suzeugnumi) partners in marriage with the human's tendency in breaking up (chôrizō) marriage partners. Timothy and Barbara Freiberg define sunezeuxen literally as "yoke together, pair together;" and figuratively as "join together, unite, especially in marriage -

Thayer,(1998)

The author says that when chôrizetō is used with mē it denotes command to cease an action already begun Since chôrizō means "to separate, divide, part, put asunder," anthrōpos mē chôrizetō means "let man stop attempting to separate." This is the only imperative in the whole passage. One implication of this is that human beings are always attempting to separate the God ordained union of marriage, another is that Jesus insisted that such attempt should stop.
Stein, (1992)

According to author Jesus said that remarriage makes the husband "to commit adultery against her" (moichatai ep autēn). The Greek pronoun, autēn is feminine and could only refer to either the first or the second wife. Some suggest that the pronoun refers to the first wife. In that case, the guilty man would be committing adultery against his first wife by marrying the second wife. Others suggest that the pronoun refers to the second wife and that sexual relationship with her would be adulterous since the man's marriage with the first wife is not annulled with divorce. Wuest, and Swete hold that the preposition επί with accusative here could be rendered "in reference to." In that case, the phrase may either mean "to be prejudice of her (the first wife), or with her (the second wife)"

Moichaō ("adultery") is sexual relation between a married man or woman with another person that is not his or her spouse. Fornication on the other hand includes but is broader than adultery. It refers to all forms of sexual impropriety. At times, adultery is used figuratively even in the New Testament. In this text however, it is used literally for unlawful sex. A novel interpretation of the relation of adultery to divorce in marriage is given by Roger R. Nicole. Building on 1 Cor 6: 11, 16, he explains that "sexual congress, even a casual kind" with a person that is not one's spouse dissolves the first marital bond, and that it frees the innocent partner to legalize the dissolution.

Hamby, (2008)

The author states that divorce is never the intention of God for man, and 10: 11-12 points out that remarriage after divorce is also not acceptable to God. Though it has been observed that divorce rate in America among Christians who believe in the sacredness of marriage is higher than among non-Christians, one wonders why this is so.

De Rose (2006)

The interpretation of Italian conjugal break-ups started to be considered “statistically” interesting about a decade after the application of the law on divorce, approved in 1970. The author herself was among the first to study marital instability, using data from the retrospective “Family Structure and Behavior Survey” of 1983. She exhibited that ladies,
who entered into marriage more youthful, with better instruction and a full-time work, dwelling in vast towns in the north-west of Italy, were generally laid open to the danger of conjugal interruption. After this first pioneering study, then again, the examination of distinctive pathways expediting separate as one stage sometime during a lady's existence did not improve constantly.

**Castiglioni and Dalla Zuanna (2008)**
The authors examined that the separation rate can't be utilized as the sole pointer of the recurrence of disintegration of marriage. Marriage breakdown is better shown by formal division which implies truly breaking all the ties between the friends. A separation is vital just provided that one of them needs to wed once more. In Italy a separation is professed just three years later of partition and subsequently in Italy the investigation of clashes in marriage is dependent upon detachments instead of separation.

**Sgritta (1993)**
The author says that, religious catholic exhibit lower levels of disruption in marriage. The sense of separation is evident more in non-catholic women as compared to the catholic women. The decision to be in a live-in relationship before marriage or to take marital vows in a register office instead of a church indicates low level of religious influence.

**Manning, and Gupta (1999)**
The authors cite the importance of remmariage for adults and their children. Divorce brings in economic instability for women and their children. Remarriage is an apt solution for the financial stability as well as companionship

**Raley and Wildsmith (2004)**
The authors says that there are instances where divorced women enter into live in relationships or cohabitation instead of re-marriage, this can affect the well being of their children. It was observed that unlike marriage a cohabitation does not bring considerable economic benefits and create instability in the family. Families are still the primary location for the child bearing and social investments in children.
Oropesa and Landale (2004)
The author says that even though there are several advocates of remarriage however it is still not prevalent in the society.

The author says that the minority community has lesser exposure to the higher education and end up in a higher risk of divorce. An allotment of the distinctions in marriage and separate crosswise over racial, ethnic, and nativity aggregations might be illustrated by demographic components, for example age at marriage, level of instruction and locale of habitation.

Gierveld (2004)
The author says that age at the marital separation, age at first marriage, children born out of the previous wedlock, education are some of the factors associated with the remarriage probabilities. For women age at separation is an important factor as because for older women the probability of potential mates is reduced and would probably lead an option of live in cohabitation rather than a remarriage.

Smock (1990)
Presence of children is also associated with a lower rate of remarriage. The negative association between number of children and remarriage has been found to be greater for black women than white women, especially at higher parities.

Oppenheimer (2003)
Previous analysis shows that non marital status living together following divorce is common. so wedding doesn't adequately describe the repartnering method following divorce. though there's no literature on racial or ethnic variation in patterns of repartnering once divorce, we've got substantial reason to believe that blacks and Latinos area unit additional doubtless than whites to repartner through living together instead of wedding. initial black-white differentials within the temporal arrangement of initial union
area unit smaller than variations in wedding. this is often doubtless a minimum of part as a result of the economic instability is a smaller amount of Associate in Nursing impediment for living together than for wedding.

**Morgan (1988)**
The author says that legally the date of dissolution of marriage is the date of decree of divorce but in ground reality the marriage is already said to be dissolved from the date of separation. Hence the author is of the opinion that marriage is not just a legal affair it a mental and emotional affair too and in the true sense a marriage is said to be dissolved when the mental and emotional ties are broken.

**Gelissen (2003)**
The author constitutes an important exception, as he performed a thorough multilevel analysis of the cross-national determinants of attitudes towards divorce in Europe. As do most studies, though, his research focused on attitudes towards divorce in general rather than on attitudes towards divorce in the presence of children. He found, among other things, that people in countries with a social-democratic welfare regime show the highest acceptance of divorce.

**Norris and Inglehart (2004)**
In addition, macro-factors that influence attitudes towards divorce in general might influence attitudes towards divorce involving children. We therefore also take into account two country-level determinants that are expected to correlate with general divorce attitudes, namely: societal prevalence of divorce and level of secularization. Whereas poverty among single parent households, enrolment in child care, and societal prevalence of divorce are targeted specifically at explaining divorce attitudes, secularization theory is a general theory that is often used to explain temporal and spatial variations on family related attitudes.

**Eurostat (2009).**
Poverty among single parent households. In general, children in single parent households, which are mainly headed by single mothers, are much more likely to live in poverty than
children in households with two parents. The extent to which divorce leads to a single parent household’s sinking into poverty, however, varies strongly across countries. Such effects will probably be relatively weak in countries where most mothers are active on the labour market and in countries where generous welfare support for single parents exists. The likelihood of a drop into poverty after divorce will be much higher if few mothers are active on the labour market and welfare support for single parents is rudimentary or non-existent.

**Poortman (2000)**

Additionally, we investigate whether all people are equally likely to base their attitude towards divorce in the presence of young children on the potential financial consequences for these children. Studies on the economic consequences of partnership dissolution have shown that women (and their dependent children) are often the losers of divorce; they experience a considerable loss in adjusted household income, whereas men experience only moderate income losses, or even improve their economic status. Therefore women might be more aware of the potential negative consequences of divorce than men, and thus the poverty levels of single parent households may affect the attitudes of women more than those of men. This might be true for mothers in particular, because they are most likely to end up with the care for the children after a divorce and might be more able to identify with single mothers. Hence we expect that the effect of the degree of poverty among single parents on divorce attitudes depends on gender and parenthood.

**Kelly and Emery (2003)**

Literature on the effects of divorce on children suggests that one of the causes of negative child outcomes is deterioration in parenting investments by both residential and non-residential parents in the first years following a divorce, when they are preoccupied by their own emotional response to divorce.

**Amato, P.R. (2000).**

Child care outside the home, however, might act as a buffer against such negative effects of divorce. A small-scale American study found hardly any differences in social and
cognitive functioning of pre-school aged children from divorced and intact families who were enrolled in child care. The authors suggest that these findings may reflect the positive contribution that day care centre experiences make towards stabilizing the lives of children from divorced families. Therefore, in countries where use of formal child care is common, people might generally be less worried about negative effects of divorce on children. After all, in those countries child rearing is partly taken over by professionals, and the daily experiences of children from divorced and from intact families are more similar than in countries where use of child care is rare.

Seltzer (2004)
People’s attitudes towards divorce are socially constructed. One element that may be particularly relevant in this respect is exposure to the behaviour in question. First, approval of a certain type of behaviour is more likely if a person has expressed that behaviour him or herself. Seltzer found that persons who are divorced hold more liberal attitudes towards divorce. These cross-sectional studies do not preclude the possibility of selection of people with more liberal divorce attitudes into divorce. Yet, Thornton’s longitudinal study indicated a clear effect of divorce on attitudes towards divorce. Hence, in countries with higher proportions of divorced people, the opinions of the people will be more tolerant on average (compositional effect). In addition, a contextual effect might be operative, as exposure towards a certain type of behaviour, for instance among relatives, friends or colleagues, might also result in more liberal views towards that behavior. In societies with high divorce rates, people are more likely to know people who are divorced, and therefore we assume they hold more liberal views towards it. Thus we expect that the higher the prevalence of divorce in a country, the weaker disapproval of divorce involving young children.

Berger (1990)
Secularization is a process through which religion loosens its hold on the behaviors and attitudes within a society. It is a multifaceted process that includes aspects such as a decline of the proportion of people within a society who adhere to a religious outlook or are a member of a religious denomination, and a decrease in the moral authority of
religious denominations within society at large and among its adherents. The decrease of a religion’s moral authority among its adherents may change the content of doctrine itself and the extent to which individual believers feel bound by these doctrines. The secularization process has consequences for attitudes towards divorce as Christian doctrine has long opposed divorce. Although the process of internal secularization may have relaxed the negative stance of the Church and of religious people towards divorce, it can be expected that their view on divorce is still rather negative, in particular when a divorce involves young children.

**Martin and Parashar (2006)**

There are at least two ways in which religiosity can help to explain differences between countries in divorce attitudes. First, a compositional effect may be operative, with countries with higher proportions of religious people having—on average—a more negative view on divorce in the presence of young children. Several studies have shown that religious beliefs and behavior are associated with lower degrees of support for divorce. Second, there could be a contextual effect; in countries with a large proportion of religious people the Church may be more effective in propagating its teaching throughout society as a whole than in countries where a small minority of the people is religious. Hence, the level of secularization might influence the divorce attitudes of believers as well as of nonbelievers. We therefore expect that the higher the level of secularization in a society, the weaker disapproval of divorce involving young children.

**Liefbroer and Mulder (2006)**

The authors opine that age might influence attitudes towards divorce because of cohort and life course effects. It indicated a negative effect of age on the acceptance of divorce. The effect of age on divorce attitudes could be nonlinear though; very young adults might hold more idealistic views of marriage than adults who gained more relationship experience, and therefore young adults might be less approving of divorce than older adults. Such a pattern, with young adults and aged people being more traditional than middle-aged people, was found in the Netherlands for the attitudes on divorce involving
young children and for gender role attitudes. It was found that young adults have stronger feelings of family obligations than older people.

**Krishnan (1994)**
The author says that education is also likely to be relevant. It might be expected that higher educated people are more approving of divorce, as they generally hold more liberal social values than lower educated people. He also found a positive effect of educational level on approval of divorce involving children and studied only women and also found a positive association between education and liberal views towards divorce.

**Delphy and Leonard (1992)**
Women generally benefit more from marriage in financial terms than men, hence it could be expected that women are more disapproving of divorce than men. Yet, it has also been suggested that men benefit more from marriage than women with regard to mental and physical health and overall well-being, and therefore women might be more approving of divorce.

**Axinn and Thornton (1992)**
Research has shown that people who have cohabitated are more accepting of divorce. This is partly due to a selection effect, but it has also been argued that the experience of cohabitation makes people more accepting of divorce.

**Ross, Mirowsky and Goldsteen (1990)**
The authors say that well being and family are positively correlated. The family resources can also become a source of stress and can lead to marital disruption, but this is most of the time a rare phenomenon.

**Wauterickx, N., Gouwy, A., and Bracke, P. (2006).**
The author says the recent history has witnessed increasing cases of divorce which has caused considerable stress to the parents and their children. The children of divorced
parents are likely to be school drop outs and are generally less inclined towards higher education and often have been found to encounter difficulties in interpersonal relationships. These children can often be the victims of depression.

**Diener et al. (2000)**

Marriage is considered an important source of social and emotional support. It is a well-established fact that married people have a wellbeing advantage over non-married cohabiters and people without a partner.

**Cooper et al. (2008)**

The author is of the opinion that the wedding acts as a protecting issue against depressive mood and it's typically argued that married folks supply emotional and funding to every different. Partnership dissolution are powerfully and negatively related to people’s successfulness, not solely as a result of folks become single once more however conjointly as a result of it decreases the provision of shut trustful relationships and it brings on psychological distress.

**Bianchi et al. (2000)**

The author says that in the normal course the women and men have specific gender roles to play like women would take care of the domestic needs while men would take care of the financial needs. But with the changing trends in the society gender specific roles have reduced women are now equally contributing to the financial needs.

**Sarkisian and Gerstel (2008)**

In the empirical literature, 2 different views concerning the impact of wedding on family ties prevail. On the one hand, fashionable wedding is assumed to own a privatizing, rather than associate degree group action function: wedding competes with, or perhaps
undermines relationships with others, notably folks and adult siblings, as a result of spouses square measure thrown upon one another. once wedding individuals have fewer contacts with others, a development originally referred to as “dyadic withdrawal”, the authors say that marriage is an institution which requires undivided commitment of the marrying partners. On the opposite hand, wedding is represented as serving associate degree group action operate and as strengthening the ties between adult youngsters and their folks and siblings. wedding is assumed to function a primary building block of community and as a key linchpin for social ties, together with one’s own folks and siblings.

Viazzo, (2010)
The author says that in Northern Europe nuclear households are predominant, whereas in Eastern and Southern Europe the family structure is more often extended and the density of the kinship network is higher. It is true to say that the extended families are reflection of cultural heritage and family ties.

Ball (1995)
The author says that Women’s roles square measure in making of marital status conflicts whereas men have a significant role throughout marital status conflicts UN agency maintain marital status disputes. ladies square measure beginning marital status conflict discussions as compared with men and therefore the role of men in marital status satisfaction and stability or the soundness of wedding is quite ladies. ladies with less communication and emotional UN agency their husbands square measure subdued, Possible conflicts of wedding is higher in ladies. If there's no disputation and dialogue verbal result in higher emotional connections by couples and this will be effective in couple medical aid. Misunderstanding and Failure to satisfy the psychological desires in each couples has been one in every of the foremost vital causes of divorce.

Voydanoff P (1990)
The creators likewise by utilizing of five element model of identity that incorporated: comparative to the levels of soul for ladies and for spouses are
critical association with conjugal adjustment, similar to the attributes of couples arrangement are identified just with conjugal adjustment, similar couples in conjugal modification characteristic apprehension are identified just ladies and not identified spouses

**Calvès and Marcoux (2007)**
These programs to restore the country’s financial equilibrium have had considerable economic and social implications for the lives of individuals. People’s standards of living have deteriorated, and social inequalities have also increased. Women are among those most affected by poverty. Our assumption is that widows and divorced women are most vulnerable, especially with the weakening of family and social solidarity