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Chapter I

Introduction

1.1. Overview

Marriage is the closet and most intimate relationship in life. It addresses the two basic needs in the life of human being, that is live and life. A marriage is a legally recognized union between two people, generally a man and a woman, in which they are united sexually, cooperate economically, and may give birth to, adopt, or rear children. The union is assumed to be permanent (although it may be dissolved by separation or divorce). (Strong, DeVault, & Cohen, 2010)

A Hindu marriage joins two individuals for life, so that they can pursue dharma (duty), artha (possessions), kama (physical desires), and moksa (ultimate spiritual release) together. A Vedic sage emphasized that the basis of happy and fulfilling married life is the sense of unity, intimacy and love between husband and wife. Thus, marriage is not for self-indulgence, but rather should be considered a lifelong social and spiritual responsibility. Married life is considered an opportunity for two people to grow from life partners into soul mates (Wikipedia, Hindu Wedding).

Hindu marriage is a sacrament based of the concept of a holy bond - a union for spiritual development and mutual love and companionship in the eyes of God. The need for companionship is seen not as a sign of weakness but a basis for intellectual and moral development and the creation of families. (Desai, 2006)

Hinduism is the oldest continuing religion in the world, with sacred texts estimated to date back to 3000 B.C. The Hindu wedding ceremony is considered as one of the oldest traditions of Indian culture. Like every religion, Hindu marriages have some special and unique rituals and customs for marriage. Most Hindu marriages are arranged marriages, the bride and groom from the same caste and community. (Bhalla, 2006)

Marriage is also recognized by the law and has legal validity. The rights and duties of married couple are well defined and enforceable in a court of law. If the partners want to split, there is a particular procedure that has to be followed with respect to not only untying the relationship but also for matters related to division
of assets and liabilities, child custody and maintenance to be payable to wife. (Cornick, 1995)

In India, marriage is thought to be for life, and the divorce rate is extremely low. Only 1.1% of marriages in India result in a divorce compared with over 45.8% in the United States, though the Indian figure appears to be rising. With the advancement of time, spread of education and campaigns of human rights activists, divorce has become a way to break free from the marital clutches for many women. Couples facing difficulties in equating there levels of compatibility are now filing for divorce in order to renew their life afresh. In fact, the rate of divorce is rapidly rising in the Indian metropolis. (Chary, 2009; Jones & Ramdas, 2004 & Roberts, 1990)

Divorce rates are shooting up in Pune (India). The trend is considered disturbing, if not alarming."During 2006, there was an average of 150 divorce cases a month but the number went up to approximately 240 cases a month during 2007. While half of them are as per mutual consent, the rest are on unilateral consent," says Vinay Borikar, principal judge at the family courts (Birajdar, 2008).

Given such a backdrop, marriages’ dissolving quickly is indeed a matter of concern. A host of social, psychological, economic and cultural reasons are cited by couples while applying for a divorce. Lack of compatibility, interfering in-laws, cruelty, domestic violence and irregular communication were the causes of the split. The most typical reason for couples in the age bracket of 25 to 35 was lack of proper communication between them, reports the Times of India on 9th January 2008. "Due to hectic work hours, couples are not able to invest enough time in each other. Unfortunately, they try to analyze their personal lives from the professional point of view. Such an attitude is very common among couples working in information technology (IT) companies," says advocate Abhay Apte. (Gopalan, 2008 & Birajdar, 2008)

An increasing number of women are enjoying financial and emotional independence. Society too, is gradually accepting divorcees and the term 'divorce' doesn't carry the social stigma it once did. Now, personal laws like the Hindu Marriage Act have a special provision for divorce by mutual consent. Counseling
by qualified counselors at the family courts, especially during the six-month waiting period, rarely helps. Whether the Marathi cultural capital is setting a new trend will be keenly watched by social observers. (Gopalan, 2008)

Indians never take anything as seriously as they do a wedding. An institution as sacred and venerated as marriage is to them; today it finds itself in the musty dark unfamilar corridors of a court room. (Keralikar, 2009)

The family court’s principal counselor Rajendra Tatar explained the factors behind the high divorce rate, "Extra marital flings, parental interferences, cultural differences, sexual incompatibility, ideological differences, mismatch, ego clashes and intolerance are the main reasons for increasing divorce rate." (Gurjar, 2008)

When marriages are healthy, communities thrive; when marriages break down, communities break down too. Today, marriage is increasingly becoming an important topic in academic and policy research. A burgeoning literature suggests that marriage may have a wide range of benefits, including improvement in individual’s mental and physical health, economic well-being.

Happy and Permanent Marriage Ingredients are: (The National Marriage Project and The National Opinion Research Center, 2002, Rutgers University):

- Similar values
- Friendship
- Communication
- Sexual satisfaction
- Mutual respect
- Religious faith
- Ability to take financial responsibility

Ability to take financial responsibility would be an ingredient of successful marriage. It is one aspect which can be a source of conflict and stress among couples.

Ultimately an investigation into the dynamic factors that affect marital satisfaction and prevent divorce is significant for a society because marital discord and divorce rates are on the rise in most of the countries, including developing nations like India.
1.2. Concepts

1.2.1. Marriage

“Marriage is the union of two different surnames, in friendship and in love, in order to continue the posterity of the former sages, and to furnish those who shall preside at the sacrifices to heaven and earth, at those in the ancestral temple, and at those at the altars to the spirits of the land and grain.”

—Confucius

It is impossible to define a single concept of marriage because marriage is whatever the couple to a marriage takes it to mean. Marriage is the process by which two people who have commitment to each other make their relationship public, official, and enduring. It is a union of love, affection, respect and sharing between the spouses.

Marriage is one of the oldest socially recognized institutions. “Marriage is the civil status of one man and one woman united in law for life, for the discharge to each other and the community of the duties legally incumbent on those whose association is founded on the distinction of sex.” (Black’s Law Dictionary, 1891).

In the book “The History of Human Marriage” (1921), Edward Westermarck defined marriage as “a more or less durable connection between male and female lasting beyond the mere act of propagation till after the birth of the offspring.” Westermarck (1925) stated marriage, “as a relation of one or more men to one or more women which is recognized by custom or law, and involves certain rights and duties both in the case of parties entering the union and in the case of children born of it”. This definition includes polygamy and polyandry and lays emphasis on the rights and duties resulting from the ties of marriage. Thus, Westermarck’s definition contains both biological and social aspects of marriage.

In the Notes and Queries 1951, “Marriage is a union between a man and a woman such that children born to the woman are the recognized legitimate offspring of both partners” (Royal Anthropological Institute of Great Britain and Ireland)
Sociologists and anthropologists give specific definitions of marriage. Some of the important definitions are as follows:

Majumdar and Madan (1955) said, “It is the social sanction generally in the form of civil and/or religious ceremony authorizing two persons of opposite sexes to engage in sexual and other consequent and correlated socio-economic relations with one another”.

According to Beals and Hoijer (1956), marriage is a “set of cultural patterns to sanction parenthood and to provide a stable background for the care and rearing of the children”.

Hoebel (1958) defined marriage as “the complex of social norms that define and control the relations of a conjoined pair to each other, their kinsman, their offspring, and society at large”.

Dr. Sarvepalli Radhakrishnan (former President of India) thinks of “marriage as not a mere convention, but an implicit condition of human society. It is institution devised for the expression and development of love. Its purpose is not only the generation and nurturing of children but also the enrichment of the personality of the husband and wife through the fulfillment of their need for a permanent comradeship, in which each may supplement the life of the other and both may achieve completeness” (Swamiji, 1991).

The reality of marriage entails much more than falling in love, having a wedding ceremony and experiencing ending bliss. After the honeymoon, two people must interact on a daily basis and find ways to deal with a multitude of challenges, such as deciding how to share household chore, dealing with ups and downs of life, and meeting the demands of outside job (or jobs). (Egunjobi, 2005)

Marriage is not merely a private contract, but a social institution of great public value and concern. It is uniquely beneficial to the society because it is the foundation of the family and the basic building block of the society.

- It brings significant stability and meaning to human relationships.
- It is ideal for raising children.
- It plays an important role in transmitting culture and civilization to future generations. (Coleman, 1994)

Although the form of marriage and family varies from one group to another, the family is universal. The reason for this, say functionalists, is that the family fulfills six needs that are basic to the survival of every society. These needs, or functions, are (1) economic production, (2) socialization of children, (3) care of the sick and aged, (4) recreation, (5) sexual control, and (6) reproduction. (Schiwietz, 2009)

Marriage is a pure and a loving relationship between a man and a woman which is recognized by the society within the governmental norms. It is a ceremony or a function where they tie the nuptial knot and are lawfully termed as man and wife. It is a relationship in which they promise to “live together during good and bad times, during richness and poverty, misery and health until death parts them”. Well, all this seems to be very easy but it is in fact not easy to lead a happy, content and a peaceful married life.

There are some important reasons why people get married.

1. To love and to be loved: Marriage fills up the loneliness in hearts of people longing for love. Attraction, affection, appreciation and acceptance are called the four A’s of love. (Lund, 2001)

2. To protect and be cared for: Once a woman gets married she feels secure in the arms of her man. Men on the other hand, feel wanted and they like the fact of being superior as they protect a woman. Small, frequent acts of caring are the lifeblood of positive relationships because they offer both partners signs that they are valued and that the relationship is important. A decline in the rate of caring behaviors is an early sign that a relationship is about to undergo stress. (Groenewald, 2012)

3. For Emotional intimacy which fosters compassion and support: The emotional support and intimacy enjoyed by married couples is also one of the reasons why people choose to get married. Why is it hard to develop emotional intimacy? First, there's the fear of rejection. (If I share the essence of who I really am, you might criticize or reject the real me.) Second, there's unfamiliarity with our own
feelings, needs, or wants. (If I'm not sure what I feel or need, how can I share it with you?) Third, there's a lack of vocabulary to communicate our feelings accurately or to verbalize exactly what we want or need. (If I don't know the words to describe what I'm feeling or needing, then it's easier to just keep my thoughts to myself.) Fourth, we expect our spouse to just know. (You can read my mind, can't you?). (Savage, 2010)

4. To be socially recognized and give birth to children legally. Having a baby truly is a blessing, especially if the couples are in a loving, stable relationship.

5. To flee from a life of loneliness isolation. (Davis, Grossbard-Shechtman, & Grossbard-Shechtman, 1985). Generally the unmarried or those in poor relationships are more apt to be lonely and socially isolated than those in positive relationships. (Marvasti, 2004)

6. To share responsibilities. The real commitment is to do what’s best for the other and share responsibility for a wonderful life together. (Leeds, Leeds, Real, & Seliger, 2008)

There are a variety of marital patterns in society such as:

(a) monogamy, (b) bigamy, (c) polygamy, (d) same-sex marriage (e) cohabitation.
In most cultures, monogamy is considered ideal. (Browne, 2011)

‘The Statistical Commission of the United Nations’ (1991) has recommended definition of marriage for statistical purposes. It says, “Marriage is the act, ceremony or process by which the legal relationship of husband and wife is constituted. The legality of the union may be established by civil, religious, or other means as recognized by the laws of each country”.

Martha Fineman (2004) has written:

“Marriage, to those involved in one, can mean a legal tie, a symbol of commitment, a privileged sexual affiliation, a relationship of hierarchy and subordination, a means of self-fulfillment, a social construct, a cultural phenomenon, a religious mandate, an economic relationship, the preferred unit for reproduction, a way to ensure against poverty and dependence on the state, a way out of the birth family, the realization of a romantic ideal, a natural or divine
connection, a commitment to traditional notions of morality, a desired status that communicates one’s sexual desirability to the world, or a purely contractual relationship in which each term is based on bargaining.” And this, she suggests, is not an exhaustive list. The lack of a clear definition of marriage may be a sign of the times. It reflects the religious, cultural and ethnic diversity within our society. (Eekelaar, 2007)

The present study performed psychological assessments and bibliotherapy on the Indian participants who are Hindu by religion. The necessity of getting general information about Hindu marriage was obvious. Understanding the rites and rituals in Hindu marriage eased the procedure of research. In this way, the researcher could make perfect rapport with couples which is essential for any therapy.

**Hindu Marriage**

Marriage is one of many universal social institutions established to control and regulate the life of mankind. It is an institution with different implications in different cultures. In India, there is no greater event in a family than a wedding, dramatically evoking every possible social obligation, kinship bond, traditional value, impassioned sentiment, and economic resource. Marriage is deemed essential for virtually every one in India. The institution of Hindu marriage occupies a prominent place in the social institution of the civilized world. It can be defined as a religions sacrament in which a man and a woman are bound in a permanent relationship for physical, social and spiritual purpose of dharma, procreation and sexual pleasure. (Ubesekera & Luo, 2008; Sharma, 2004)

The concepts of Hindu marriage in Sanskrit are dharma (duty), artha (possessions), kama (physical desires), praja (progeny), rati (pleasure) and moksa (ultimate spiritual release), which unite the bride and the groom into one. The Indian culture celebrates marriage as a sacrament (Sanskara), a rite enabling two individuals to start their journey in life together. In a Hindu wedding, the multiplicity of creation becomes possible when spirit (Purush) unites with matter (Prakritti). The Hindu wedding lays emphasis on three essential values: happiness, harmony and growth. (Virdi, 1972; Pothen, 1986; Ratra, Kaur, & Chhikara, S.2006)
The Hindu community has been allotting great importance to marriage since time immemorial. There are eight types of marriages described in the ancient Hindu texts of Manusmriti (Laws of Manu) or “Manava Dharma Shastra”:

- **Rite of Brahmana (Brahma)** - where the father of the bride invites a man learned in the Vedas and has a good conduct, and gives his daughter in marriage to him after decking her with jewels and costly garments.
- **Rite of the Gods (Daiva)** - where the daughter is laced with ornaments and given to a priest who duly officiates a sacrifice during the course of performance of this rite.
- **Rite of the Rishis (Arsha)** - when the father gives away his daughter after receiving a cow and a bull from the bridegroom.
- **Rite of the Prajapati (Prajapatya)** where the father gives away his daughter after blessing the couple with the text "May both of you perform your duties together"
- **Rite of the Asuras (Demons)** - when the bridegroom receives a maiden after bestowing wealth to the kinsmen and to the bride according to his own will.
- **Rite of the Gandharva** - the voluntary union of a maiden and her lover, which arises from desire and sexual intercourse for its purpose.
- **Rite of the Rakshasa** - forcible abduction of a maiden from her home after her kinsmen have been slain or wounded and their houses broken open.
- **Rite of the Pischach** - when a man by stealth seduces a girl who is sleeping or intoxicated or is mentally unstable or handicapped. (Sehgal, S.R. 1969)

The institution of marriage can be traced back to Vedic times. The ceremony should be held on a day in the “bright half” of the northern course of the sun. While various regional steps are followed by different sects of Hindus across India, the following 13 steps from the core of a Vedic wedding ceremony:

- **Vara Satkaarah** – Reception of the bridegroom and his kinsmen at the entrance gate of the wedding hall where the officiating priest chants a few mantras and the bride's mother blesses the groom with rice and trefoil and applies tilak of vermilion and turmeric powder.
Madhuparka – The groom approaches the altar, where a holy fire glows, and receives gifts from the father of the bride.

Kanya dan – In this “entrusting of the daughter,” mantras are chanted as the father of the bride presents his daughter to the groom.

Vivah homa – Invocation before the sacred fire, which consists of recitation of Vedic mantras.

Pani grahan – With his right hand, the groom takes the bride’s left hand, accepting her as his wife.

Pratigna karan – The bride leads her husband around the fire as they recite to each other vows of loyalty, love, and fidelity

Shila arohan – The bride’s mother leads her to step upon a stone slab and tells her of the new married life to come.

Laja homah – Holding her hands above the groom’s, the bride drops an offering of puffed rice into the fire.

Lawan Phere – To legalize their union, bride and groom walk around the fire four times, once each for Hinduism’s four human goals of faith, financial stability, procreation, and the soul’s liberation. On each revolution, they stop to touch a stone in their path, representing their ability together to overcome life’s obstacles.

Sapta padi – A marriage knot is tied between the bride’s sari and the groom’s scarf, and a thread, over which blessings have been said, is used to tie their right hand together. Facing north, the couple takes “seven steps” symbolizing key aspects of their life together: food, strength, prosperity, happiness, offspring, long life and partnership.

Abhishek – Water is sprinkled as those gathered meditate on the sun and the pole star.

Anna Praashana – Together, bride and groom drop food offerings into the fire, and then feed each other a bite.

Aashirwaad – The priest and other elders gathered offer final words of blessing and encouragement to the newlyweds. (Kolpas, 2005; Agrawal, 2010)
Hindu Marriage in Modern Society

With the passage of time, the Indian society has witnessed substantial changes in the social and marital set-up. Though most parents are still adamant on arranged marriage, a wave of change has been brought by a few who wholeheartedly welcome the choice of their children in choosing a life partner. However, arranged marriage is a tradition in Indian society and even in the 21st century it continues to be the driving force behind a majority of marriages. Traditionally, Hindu parents look for an ideal match for their son/daughter from their own community. This is called an arranged marriage. So, there is a slim chance for the youngsters to marry outside their own religion, caste, social strata or economic class.

Unlike west, where every marriage is a love marriage, Indian society, on a verge of transformation, has three different kinds of marriages:

1. The arranged marriage, which is managed by the family of the bride and the groom.

2. The love marriage, solemnized by the choice of the life partners themselves, and,

3. The love-cum-arrange marriage, where the boy and girl select each other but the marriage is organized by their parents.

In an arranged marriage, the process of matching does not involve individual’s likes or dislikes, but the perceived essentials of marriage i.e. caste, ‘kul’, education and economic status of the family. Although, there is a change in the method by which suitable matches are found i.e. through family priests, family friends and elders and today one can find an ideal match for arranged marriages in newspapers, matrimonial websites. (Pruthi, 2004)

The use of jathakam or Janam Kundali (astrological chart at the time of birth) of the son/daughter to match with the help of a priest is common. Jathakam is drawn based on the positions of stars and planets at the time of birth. Any match with points under 18 is not considered as an auspicious match for a harmonical relationship. (Raheja, 1988)
In India, love marriages are becoming increasingly popular. It is a union of two individuals based on mutual love, affection, commitment and attraction. While the term has little discrete meaning in the West, where most marriages are considered ‘based in love’, the term elsewhere in the world indicates a concept of marriage which differs from the norms of arranged marriage and forced marriage. Love marriages are on the rise, but there is still a lot of skepticism about it. Such alliances within the same caste and among people with financial background are favored, as compared to inter-caste and inter-religious marriages.

Whether it is arranged, love or any other kind of marriage, the most precious thing for the couples is to maintain satisfaction in their married life. In fact, marital satisfaction is an important research theme in all the studies concerning factors contributing to marriage. It is needed to elaborate how important it is for both society and individuals to understand psychological processes in marriage and family. (Derné, 1995; Knox, & Schacht , 2012)

1.2.2. Marital Satisfaction

*God, the best maker of all marriages,*  
*Combine your hearts in one.*  
— *William Shakespeare, Henry V*

Across diverse cultures, individuals rate having a satisfying marriage or relationship as one of their most important goals in life (Levinger & Huston, 1990). Indeed, marital happiness exceeds satisfaction in other domains (e.g., health, work, or children) as the strongest single predictor of overall life satisfaction. Marital satisfaction is relevant to mental health, general happiness, professional achievement and social interaction. Uniquely, it is a relatively stable attitude and attribute which reflects the individual’s overall evaluation of the relationship. It depends upon the individual’s needs, expectations, and desires for the relationship. (Snyder, 2010)

Marital satisfaction (also referred to as marital quality, marital adjustment and marital happiness) is defined as one’s subjective evaluation of favorability towards his/her spouse and the marital relationship (Roach, Frazier & Bowden, 1981). It means that marital satisfaction can only be rated by each person in
response to the question, “How satisfied are you?” Marital satisfaction is not a property of a relationship; it is a subjective experience and opinion.

Proposed determinants, correlates or predictors of marital satisfaction are numerous. The newest, five-dimensional model of relationship quality (Kurdek, 1998) proposes five determinants which represent forces outside or in the relationship that promote happiness of each partner. These forces are: intimacy (merging the self and the partner), autonomy (maintaining a sense of self separate from the relationship), equality (having equal power and investment in the relationship) and constructive problem solving (negotiating and compromising).

Criteria for Successful Marriage

Areas of agreement that partners will have dealt with will generally include:

a) Friendship: Successful partners develop a significant friendship at the core of their relationship. They genuinely like each other, amuse and comfort one another, and prefer to spend time with each other.

b) Role expectations: The partners reach agreement with regards to how household responsibilities are to be divided and how they will behave with each other.

c) Emotional intimacy: Successful partners learn to trust each other, to be vulnerable to each other, to laugh together, and to support each other in times of need.

d) Sexual expectations: This may further dictate the kinds and patterns of sexual activities that each partner will and will not engage in. As sexual activity is strongly rewarding and bonding for couples, it is best for marriages when partners agree upon sexual expectations and are both satisfied with their lovemaking.

e) Vision/Goals: Successful partners agree that they want to pursue the same life paths, values and goals and mutually commit to those paths, values and goals. Examples might include decisions to have children or not, to attend or not to attend religious services, to raise a child in a particular faith, to save or spend money, or to live frugally or extravagantly, etc. (Dombeck, 2006)
Love is one of the most significant predictor of marital satisfaction, happiness, and positive emotions. Research suggests that a spouse who receives the type of love that he or she desires has higher levels of marital satisfaction than a spouse who does not (Keithley, 2000).

1.2.3. Love

*Love is such a tissue of paradoxes, and exists in such an endless variety of forms and shades, that you may say almost anything about it that you please and it is likely to be correct.*

—Finck, Romantic Love and Personal Beauty, 1891

1.2.3.1. What is Love?

Indeed, psychologists have approached the topic of love from many different perspectives, including biochemistry (e.g., Emanuele et al., 2006), evolutionary psychology (e.g., Buck, 2007), psychoanalysis (Gordon, 2006), and theology (e.g., Tjeltveit, 2006). Although psychological investigations of love have been dogged by “conflict, confusion, and disagreement”. Researcher points out the approaches which interpret the subject of love. The approaches consist of:

I - Mythology of Love

Cupid and Psyche

It seems that once there lived a beautiful mortal named Psyche, whose name was the Greek word meaning soul or mind. So lovely was Psyche that she attracted attention of Aphrodite, the goddess of love and beauty. Despite her status as a Greek deity, Aphrodite was prone to jealousy, and she felt threatened by Psyche’s very existence. So Aphrodite decided to cast a spell on Psyche through her son Cupid (his better-known Roman Name; he was known to the Greeks as Eros), the god of love.

In Roman mythology, Cupid is the god of love and passion; in Latin, cupidus means passion. He is the son of Venus, the goddess of love and beauty. Naughty Cupid has no respect for age or social rank. He flies here and there shooting his
arrows arbitrarily at his victims — gods and mortals alike. Instantly, they fall in love and burn with boundless passion. (Littleton, 2005)

II - Psychoanalysis of Love

From its very beginning, psychoanalysis has been interested in the nature and origin of romantic love (Freud, 1920; Kernberg, 1995; Mitchell, 1997). In Freudian psychology, Eros, also called libido, libidinal energy or love, is the life instinct innate in all humans. It is the desire to create life and favors productivity and construction.

III - Evolutionary psychology & Love

For psychologists guided by evolutionary theories of human mating, the experience of love is principally important because of its reproductive and fitness-enhancing consequences (Buss, 1988; Fisher, 2004; Lampert, 1997). Love can rivet our attention to a single mate, instigate the process of romantic flirtation, lead to systematic patterns of courtship behaviour, and on occasion culminate into marriage (Eibl-Eibesfeldt, 1989; Hazan & Shaver, 1987; Moore, 1995; Tennov, 1979). Love helps parents bond in healthy ways with newborn offspring, leads to informative adolescent infatuations before more serious romantic pursuits, and serves as a social glue for functional interchanges of support amongst family and friends (Fletcher & Stenswick, 2003; Hrdy, 1999; Kirkpatrick & Shaver, 1992; McAndrew, 2002; Shaver & Hazan, 1988).

Although socially-constructed contexts are clearly essential to the experience of love (Medora, Larson, & Hortacsu, 2002), consistent patterns of love across cultures seem to support evolutionary perspectives (Fisher, 1992). For example, romantic love is universal across nearly all forms of human culture (Hatfield & Rapson, 2002; Jankowiak & Fischer, 1998; Sprecher, Aron, & Hatfield, 1994), and function-specific forms of love appear to have distinct biological substrates (Diamond, 2004; Fisher, 2000, 2004; Insel & Young, 2001). Within the context of love’s apparent universality, important individual differences exist in the intensity and prevalence with which love is emotionally experienced (Dion & Dion, 1988; Landis & O’Shea, 2000; Lee, 1973; Murstein, 1988). Among the more influential
factors that contribute to individual differences in love experiences are personality traits, cultural ecologies, and biological sex.

IV-Theology of Love

To love is to act intentionally, in sympathetic/empathetic response to God and others, to promote overall wellbeing (Oord, 2010).

God is the source and justification of all existence and possesses goodness and wisdom to the full extent of possibility. God, who is free from erroneous perception, perceives clearly all consequences of goodness and wisdom. Love, as is fully understood only by God, is the ultimate consequence of goodness and wisdom. Since all God’s actions are inspired by love, God is free from erroneous action.

Out of love, through love, and for the sake of love; God has created human beings in order to bestow his love upon them and in order for them to share in God's glory by loving God in return. To make it be so, God has pressed upon human nature the marks of his own perfect qualities like goodness, wisdom, and love. And to make it all completely glorious, God has given human beings the power of free will so that, in their autonomy, they are allowed to accept or reject the love that God has intended for them. (Jeanrond, 2010)

V- Biochemistry of love

Biological models of sex tend to view love as a mammalian drive, much like hunger or thirst. Helen Fisher (2004), a leading expert in the topic of love, divides the experience of love into three partly overlapping stages: lust, attraction, and attachment. Lust exposes people to others; romantic attraction encourages people to focus their energy on mating; and attachment involves tolerating the spouse (or indeed the child) long enough to rear a child into future.

Lust is the initial passionate sexual desire that promotes mating, and involves the increased release of chemicals such as testosterone and estrogen. These effects rarely last more than a few weeks or months. Attraction is the more individualized and romantic desire for a specific candidate for mating, which develops out of lust as commitment to an individual mate forms. Recent studies in neuroscience have indicated that as people fall in love, the brain consistently releases a certain set of
chemicals, including pheromones, dopamine, norepinephrine, and serotonin, which act in a manner similar to amphetamines, stimulating the brain's pleasure center and leading to side effects such as increased heart rate, loss of appetite and sleep, and an intense feeling of excitement. Research has indicated that this stage generally lasts from one and a half to three years.

Since the lust and attraction stages are both considered temporary, a third stage is needed to account for long-term relationships. Attachment is the bonding that promotes relationships lasting for many years and even decades. Attachment is generally based on commitments such as marriage and children, or on mutual friendship based on things like shared interests. It has been linked to higher levels of the chemicals oxytocin and vasopressin to a greater degree than short-term relationships have. Enzo Emanuele and coworkers reported the protein molecule known as the nerve growth factor (NGF) has high levels when people first fall in love, but these return to previous levels after one year.

VI- Sociology of love

Sociologists agree that love is one of the most complex and elusive concepts to deal with from a scientific point of view. Indeed, they often point out that poets, novelists, and musical composers are much more adept at producing eloquent expressions about this pervasive sentiment. Dictionary definitions are of limited use in categorizing the essential ingredients of love, except to connote its many variations as an attitude, an emotion, or a behavior. No one definition can capture all the dimensions of love, which can involve a wide range of elements such as romantic obsession, sexuality, caring, even irrationality. Indeed, some have argued: “There is no single, subjective meaning of love that everyone experiences in the same way” (Hendrick & Hendrick, 1992). Part of the difficulty is that individuals and their cultures define love very differently, depending on particular relationships and circumstances.

VII- Attachment Theory of Love

The theory of attachment was originally developed by John Bowlby (1907 - 1990), a British psychoanalyst who was attempting to understand the intense distress experienced by infants who had been separated from their parents.
Although Bowlby was primarily focused on understanding the nature of the infant-caregiver relationship, he believed that attachment characterized human experience from “the cradle to the grave.” It was not until the mid-1980s, however, that researchers began to take seriously the possibility that attachment processes may play out in adulthood.

Hazan and Shaver (1987) were two of the first researchers to explore Bowlby's ideas in the context of romantic relationships. According to Hazan and Shaver, the emotional bond that develops between adult romantic partners is partly a function of the same motivational system -- the attachment behavioral system -- that gives rise to the emotional bond between infants and their caregivers. Hazan and Shaver noted that the relationship between infants and caregivers and the relationship between adult romantic partners share the following features:

- Both feel safe when the other is nearby and responsive
- Both engage in close, intimate, bodily contact
- Both feel insecure when the other is inaccessible
- Both share discoveries with one another
- Both play with one another's facial features and exhibit a mutual fascination and preoccupation with one another
- Both engage in “baby talk”

On the basis of these parallels, Hazan and Shaver argued that adult romantic relationships, like infant-caregiver relationships, are attachments, and that romantic love is a property of the attachment behavioural system, as well as the motivational systems that give rise to caregiving and sexuality.

Although psychological investigations of love have been dogged by “conflict, confusion, and disagreement” (Fehr, 1988), it is possible to discern two dominant theories of love. Lee (1973) proposed a six-style model of love and Sternberg (1986, 1998) proposed an alternative conceptualization of love comprising three dimensions, namely intimacy, passion, and commitment.
1.2.3.2. Psychology of Love

Psychologists and researchers have proposed a number of different theories of love. Love is a basic human emotion, but understanding how and why it happens is not necessarily easy. In fact, for a long time, many people suggested that love was simply something that science couldn’t understand.

The following are four of the major theories proposed to explain liking, love, and emotional attachment.

I-Liking vs. Loving

Psychologist Zick Rubin proposed that romantic love is made up of three elements: attachment, caring and intimacy. Attachment is the need to receive care, approval and physical contact with the other person. Caring involves valuing the other persons’ needs and happiness as much as your own. Intimacy refers to the sharing of thoughts, desires, and feelings with the other person.

Based upon this definition, Rubin devised a questionnaire to assess attitudes about others and found that these scales of liking and loving provided support for his conception of love.

II-Compassionate vs. Passionate Love

According to psychologist Elaine Hatfield and her colleagues, there are two basic types of love: compassionate love and passionate love. Compassionate love is characterized by mutual respect, attachment, affection and trust. Compassionate love usually develops out of feelings of mutual understanding and shared respect for one another.

Passionate love is characterized by intense emotions, sexual attraction, anxiety and affection. When these intense emotions are reciprocated, people feel elated and fulfilled. Unreciprocated love leads to feelings of despondence and despair. Hatfield suggests that passionate love is transitory, usually lasting between 6 and 30 months.

Hatfield also suggests that passionate love arises when cultural expectations encourage falling in love, when the person meets your preconceived ideas of an ideal love, and when you experience heightened physiological arousal in the presence of the other person.
Ideally, passionate love then leads to compassionate love, which is far more enduring. While most people desire relationships that combine the security and stability of compassionate with the intensity of passionate love, Hatfield believes that this is rare.

III-The Color Wheel Model of Love

In his 1973 book The Colors of Love, John Lee compared styles of love to the color wheel. Just as there are three primary colors, Lee suggested that there are three primary styles of love. These three styles of love are: (1) Eros, (2) Ludos and (3) Storge.

Continuing the color wheel analogy, Lee proposed that just as the primary colors can be combined to create complementary colors, these three primary styles of love could be combined to create nine different secondary love styles. For example, a combination of Eros and Ludos results in Mania, or obsessive love.

Lee’s 6 Styles of Loving:

Three primary styles:

1. Eros – Loving an ideal person
2. Ludos – Love as a game
3. Storge – Love as friendship

Three secondary styles:

1. Mania (Eros + Ludos) – Obsessive love
2. Pragma (Ludos + Storge) – Realistic and practical love
3. Agape (Eros + Storge) – Selfless love

IV-Triangular Theory of Love

Psychologist Robert Sternberg proposed a triangular theory of love that suggests that there are three components of love: intimacy, passion and commitment. Different combinations of these three components result in different types of love. For example, a combination of intimacy and commitment results in compassionate love, while a combination of passion and intimacy leads to passionate love.
According to Sternberg, relationships built on two or more elements are more enduring than those based upon a single component. Sternberg uses the term consummate love to describe a combination of intimacy, passion and commitment. While this type of love is the strongest and most enduring, Sternberg suggests that this type of love is rare.

The experience of love is often seen as centrally important to close relationships. Because the concept of love can hold various meanings across different types of relationships (e.g., friends, children, romantic relationships), researchers have worked at developing models that allow differentiation between varying experiences of love. Sternberg’s (1986) triangular theory of love suggests that the experience of love consists of a mix of three separate but related components: passion, intimacy, and commitment. Different combinations of these factors result in diverse experiences of love.

Although love is a powerful impetus for husbands and wives to help and support each other, to make each other happy, and to create a family, it does not in itself create the substance of the relationship—the personal qualities and skills that are crucial to sustain it and make it grow. Special personal qualities are crucial for a happy relationship: commitment, sensitivity, generosity, consideration, compromise, and follow through with joint decisions. Spouses have to be resilient, accepting, and forgiving. Wives and husbands need to be tolerant of each other’s laws, mistakes, and peculiarities. As these virtues are cultivated over a period of time, the marriage develops and matures. (Beck, 1988)

Using the love triangle, couples can identify problems they face such as insufficient passion, lack of commitment or lack of privacy. It is also a subjective measure of the relational perspective. Triangular Theory of Love is a guide to think about couples’ relationships. It will reduce the abstract concept of love for something specific, measurable and subjectively. In current research the role of Sternberg’s love theory is highlighted. The researcher has been focused on assessing love styles of the participants. The following concept explains “Sternberg’s Triangular Theory of Love” extensively and properly.
1.2.4. Sternberg’s Triangular Theory of Love

One of the reasons it makes sense to talk about this approach to love is that those three elements of relationships can be measured and combinations of them seem to make sense when thinking of a couple coming together, having children, and building an effective home environment.

The triangular theory of love is a theory of love developed by psychologist, A Yale professor, Robert J. Sternberg. The theory characterizes love within the context of interpersonal relationships by three different components:

1. **Intimacy**: It refers to feelings of closeness and connectedness and represents the emotional component involved in love relationships.

2. **Passion**: It is supposed to be a motivational component, and pertains to feelings of romance, attraction, and sexuality.

3. **Commitment**: It encompasses the decision to stay involved in a relationship and to maintain a potential long-term relationship and represents the cognitive aspect.

There may be just three main components of love but, in combination, they produce seven different styles of love. These kinds of love differ in how many of the components and in which of the components of love they comprise. The followings are seven styles of love:

1. **Liking/friendship** in this case is not used in a trivial sense. Sternberg says that this intimate liking characterizes true friendships, in which a person feels a bondedness, a warmth, and a closeness with another but not intense passion or long-term commitment.

2. **Infatuated love** is pure passion. Romantic relationships often start out as infatuated love and become romantic love as intimacy develops over time. However, without developing intimacy or commitment, infatuated love may disappear suddenly.

3. **Empty love** is characterized by commitment without intimacy or passion. Sometimes, a stronger love deteriorates into empty love. In cultures in which
arranged marriages are common, relationships often begin as empty love and develop into one of the other forms with the passing of time.

4- **Romantic love** bonds individuals emotionally through intimacy and physically through passionate arousal.

5- **Companionate love** is an intimate, non-passionate type of love that is stronger than friendship because of the element of long-term commitment. Sexual desire is not an element of companionate love. This type of love is often found in marriages in which the passion has gone out of the relationship but a deep affection and commitment remain. The love ideally shared between family members is a form of companionate love, as is the love between close friends who have a platonic but strong friendship.

6- **Fatuous love** can be exemplified by a whirlwind courtship and marriage in which a commitment is motivated largely by passion without the stabilizing influence of intimacy. A relationship, however, whereby an individual party agrees to sexual favors purely out of commitment issues, or is pressured/forced into sexual acts does not comprise Fatuous love, and instead tends more to Empty love.

7- **Consummate love** is the complete form of love, representing an ideal relationship toward which people strive. Of the seven varieties of love, consummate love is theorized to be that love that is associated with a “perfect couple”. According to Sternberg, such couples will continue to have great sex fifteen years or more into the relationship; they cannot imagine themselves happy over the long-term with anyone else; they overcome their difficulties gracefully, and find delight in the relationship with one other. However, Sternberg cautions that maintaining a consummate love may be even harder than achieving it. He stresses the importance of translating the components of love into action. “Without expression,” he warns, “even the greatest of loves can die” (1987). Thus, consummate love may not be permanent. If passion is lost over time, it may change into companionate love. (Sternberg, 1998)

The participants read “cupid’s arrow” in attentive manner and with the help of the researcher draw their own love triangle. The distressed married couples
have been discussed about concept of his/her love during a couple of sessions of bibliotherapy.

1.2.5. Marital Distress

Indeed, marital happiness exceeds satisfaction in other domains (e.g., health, work, or children) as the strongest single predictor of overall life satisfaction. When intimate relationships become distressed, the negative effects on partners’ emotional and physical well-being can be far-reaching.

In assessing marital (or relationship) quality, researchers have emphasized continuous measures, often labeled as measures of “satisfaction,” “adjustment,” “discord,” or “distress” (Snyder, Heyman, & Haynes, 2005). Distressed couples do not cope well with life’s inevitable stress, such as unemployment or illness, and they run into difficulty when they go through normal changes like the birth of a child.

Marriage qualifies as a life cycle transition that is both normative and anticipated, and yet, has the potential to be highly stressful (Boss, 1988). According to McGoldrick (1989), becoming a couple is one of the most complex and difficult transitions of the family life cycle even though it is often perceived as the least complicated and most joyous.

In marital therapy process and research marriages are often distinguished by degrees of distress: non-distress, moderate distress, or severe distress (Crane, 1996). The most frequent problem reported by unhappy couples is poor communication. A second problem frequently associated with marital distress is unrealistic expectations that spouses may hold about marriage or about each other. For example, spouses may believe that their partners should know what they are thinking and feeling without asking. A third problem often associated with marital distress is lack of intimacy or feeling of love between spouses. Other difficulties reported by distressed couples include specific problem topics such as money management, jealousy, conflicts over values, and problems with in-laws. Other spouses become distressed when confronted with negative life events, such as the death of a family member or a serious illness. (Osarugue, O. M. 2010)
Distress is the most common type of stress, having negative implications. Distress is a negative emotional reaction to the output of resources (stress). When stress starts to overwhelm and distress couples, it is no longer positive. Distress occurs when couples feel they have no options or resources for coping with their situation. (Darling, 2010)

Understanding the impact of stress on close relationships is highly relevant as relationship quality is one of the best predictors of life’s satisfaction (Ruvolo, 1998).

I-Definition of Stress in Couples

Identifying levels of distress may be helpful in deciding which treatment approaches are most appropriate for couples. There are two types of stress: ‘eustress’ (cf. Gr. ‘eu’, meaning good or positive) and distress (cf. Gr. ‘dys’: meaning bad, negative or pathological).

Bodenmann (2005) defined dyadic stress as a stressful event or encounter that always concerns both partners, either directly when both partners are confronted by the same stressful event or when the stress originates inside the couple, or indirectly when the stress of one partner spills over to the close relationship and affects both partners.

Typology of Stress

a) External versus internal

Bodenmann (1995, 2005) and Story and Bradbury (2004) have defined external stressors to be those that originate outside a close relationship. Types of stressors include: stress at the workplace, financial stress, social stress in the neighborhood, or stress with regards to extended family including siblings, parents-in-law, and other relatives. Stress related to children is also defined as an external stressor as it is proposed that the stress caused is not inherent to the couples (Bodenmann, Ledermann, Blattner-Bolliger, & Galluzzo, 2006).

On the contrary, internal stressors are defined by stress that originates within the couple (dyadic). These include conflicts and tensions arising between the
partners from expressed different goals, attitudes, needs and desires, habits of one partner that disturbs the other, or a lack of compatibility between them. Internal stress also includes worries and sorrow about the partner due to his/her well-being (Bodenmann et al., 2006).

b) Major versus Minor

Major stressors are defined as normative and non-normative critical life events, such as severe illness, handicap, unemployment, death of a significant other, or accidents (e.g., Dohrenwend & Dohrenwend, 1974).

Minor, or everyday daily stressors, on the other hand, include an array of dimensions, including aspects of family life (in respect to children), conflicts in one’s work setting, and aspects of the physical environment (e.g., neighbors) (Caspi et al., 1987).

c) Acute versus Chronic

The main difference between acute versus chronic stressors is the duration of time within which the couples are exposed to the stressor. Acute stressors are temporary and their effects may also be limited to a single instance (Cohan & Bradbury, 1997). On the other hand, chronic stressors (e.g., Bahr, 1979) are stable aspects of the environment and their effects can be long-lasting (Karney, Story, & Bradbury, 2005). In marital therapy process and research, marriages are often distinguished by degrees of distress: non-distress, moderate distress, or severe distress (Crane, 1996).

II - Marital Distress & Divorce

Divorce is ubiquitous in society. Longitudinal studies reveal life-changing negative effects on adult children of divorce, significantly impacting behavior, relationships, success in school, and self-esteem (Amato, 2001; Hetherington & Kelly, 1982; Wallerstein, 2005).

Divorce (or the dissolution of marriage) is the final termination of a marital union, cancelling the legal duties and responsibilities of marriage and dissolving the bonds of matrimony between the parties.
In most countries, divorce requires the sanction of a court or other authority in a legal process. The legal process for divorce may also involve issues of spousal support, child custody, child support, distribution of property and division of debt.

Some factors which affect couples’ marital instability and divorce are as follows:

1. It could be argued that infidelity within marriages is a reaction by a spouse to the real breakdown of the marriage, and is not itself the cause.
2. After having lived with a spouse for a number of years, it may become apparent that the couple becomes unable to communicate in a normal, meaningful fashion.
3. Physical abuse includes violence, fighting, manhandling, and physical bullying of an individual. Psychological and emotional abuse can be as seemingly innocuous as verbal insults, and can range to taunting, humiliation, intimidation, and consistent negative reinforcement.
4. One of the most common reasons for divorce is economic strain or collapse of the family.
5. Serious disputes over the appropriate upbringing of a child are often enough to provoke an application for a petition of divorce by a parent.
6. Addiction
7. Differences in priorities and expectations
8. The couple met “on the rebound” (i.e., after one or both couples had experienced a great loss or hurt) and the new relationship may be flawed as a result.
9. The couples’ family backgrounds are markedly different in terms of race, religion, education, or social class, which may result in a divorce
10. Age at marriage is one of the leading factors in divorce. It seems that it is best not to marry too young or to wait too long for marriage.
11. The couple married after an acquaintanceship of less than 6 months or after an engagement of more than 3 years.
12. The wife became pregnant before or within the first year of marriage.

Finally, The Statistical Commission of the United Nations (1991) recommended definition of divorce as follows:
Divorce is the final legal dissolution of a marriage that is the separation of husband and wife by a judicial decree which confers on the parties the right to civil and/or religious remarriage, according to the laws of each country.

In India, divorce is still a major social taboo and divorce-seekers have to undergo several ordeals before they get separated. Divorce litigation has been called “the ugliest litigation” because it can be filled with emotional rancor, distortions of personalities and of life events and can create an intense bitterness which serves to enhance the acrimony between the parties.

Separation and divorce makes people feel vulnerable and wounded and they rely on the legal system to make things “better” for them. Their expectations are that when their stories are heard by a judge, justice will be done and their position will prevail. There is tremendous appeal to the clients, who are entangled in acrimonious proceedings, of the notion that there will be an end to their suffering once the “judge hears their story.” The fact that the courts consider matters objectively and apply certain standards, that may seem unfair to them, is difficult for clients to accept.

**Divorce in Indian Law**

All major religions have their own laws which govern divorces within their own community, and separation regulations exist regarding divorce in interfaith marriages.

Hindus, including Buddhists, Sikhs and Jains, are governed by the Hindu Marriage Act, 1955; Christians by the Indian Divorce Act, 1869; Parsis by the Parsi Marriage and Divorce Act, 1936; and Muslims by the Dissolution of Muslim Marriages Act, 1939, which provides the grounds on which women can obtain a divorce, and the un-codified civil law. Civil marriages and inter-community marriages and divorces are governed by the Special Marriage Act, 1956. Other community specific legislation includes the Native Converts’ Marriage Dissolution Act, 1866 that allows a Hindu to appeal for a divorce if a spouse converts to Christianity. In India, however, only five main reasons are generally accepted as sufficient grounds for divorce.
1) **Adultery**: it is one of the strongest and one of the more serious grounds for divorce under all marriage acts mentioned below: Hindu Marriage Act 1955, Special Marriage Act 1954, and Indian Divorce Act 1869. The clause is as explained, “Either of the spouse has, after the solemnization of marriage, had a voluntary sexual intercourse with any person other than his or her spouse”.

**Extra marital affair**

Extra marital affair is the most prevalent problem that is engrained in the society from time immemorial. It is just that no one spoke about it earlier, but today people don’t hesitate to talk about it. Today, it is the most common issue that frequents the doors of the marital therapists and the psychiatrists posing a challenge, as it is a traumatic interpersonal problem with intricate entanglements that seeks solutions with maximum efficacy.

2) **Desertion**: The three main components of desertion are the “disruption of cohabitation, absence of just or reasonable cause and their combination throughout three years” before the abandoned spouse may petition for a divorce. There also must be an obvious intent on the part of the offending spouse to remain permanently apart from the other. This statute also applies to cases in which a spouse has been heard from for at least seven years.

3) **Cruelty**: A spouse can file for a divorce when he/she is subjected to any kind of mental and/or physical injury that causes danger to life, limb and health. The intangible acts of cruelty through mental torture are not judged upon one single act but series of incidents. Certain instances like food being denied, continuous ill treatment and abuses to acquire dowry, perverse sexual act and such are included under cruelty.

4) **Impotency**: It may refer to either a physical inability or a simple refusal to consummate the marriage, and sometimes also includes infertility.

5) **Chronic Disease**: Both mental and physical illnesses constitute chronic diseases, including sexually transmitted diseases. Not all religions recognize identical diseases as grounds for divorce.

Acknowledging India’s respect for its culture and social ethics, one can guess that India enjoys a low divorce rate. But it is more surprising to know that the divorce rate in India ranks lowest among all the countries of the world.
Statistics shows that only 1 out of 100 Indian marriages end up separating which is quite low in comparison to America’s 50%. The rate of divorce in India was even low in the previous decade, where only 7.40 marriages out of 1,000 were annulled. The divorce rate in Indian villages is even lower as compared to urban India.

The following figures will help you get an idea about the divorce rate in India with respect to global divorce rate.

- Sweden – 54.9%
- United States – 54.8%
- Russia – 43.3%
- United Kingdom – 42.6%
- Germany – 39.4%
- Israel – 14.8%
- Singapore – 17.2%
- Japan – 1.9%
- Sri Lanka – 1.5%
- India – 1.1%

A survey states that over the past four years the divorce rate in Delhi, the capital of India, has almost doubled and is projected to be 12,000 by the year 2008. In 2006, Bangalore recorded 1,246 cases of divorce, which pertains to the IT sector exclusively. It has been estimated that the rate in Mumbai has shot up to 4,138 in 2007 while cities that are acknowledged for their cultural richness and social values like Kolkata and Chennai, are no less behind. States like Punjab and Haryana, which are dependent on agriculture, are now seeing an increase of 150% in divorce rate since the last decade. Kerala, known to be the most literate state, has experienced an increase of divorce rate by 350% in the last 10 years.

Around 20 years back, India had a negligible divorce rate of around 5%. But based on the increasing number of divorce being filed today, the divorce rate in India is expected to rise at a faster rate by the ensuing year.

Women empowerment stands for empowering women with legal and social rights, education, awareness about self and the world. The increased divorce rate can be attributed in part to women empowerment. Since women today are more
aware about their legal rights makes it easy for them to walk out of a violent or unfulfilling relationship.

As women become financially independent, there is a lesser probability that a woman stays in a relationship out of sheer necessity and obligation. On the other hand, with women doing as well as men, if not better, the traditional Indian male might find it difficult to have a more successful second half.

Previously, males in India might be embarrassed to ask for divorce due to family pressures and guilt of leaving his wife and children without proper financial support. Laws have broadened the definition of domestic violence to include not just physical, but mental and emotional abuses as grounds for divorce. These laws have contributed to many unilateral decisions to walk out of abusive relationships. Although these laws apply to both sexes, these were meant to be a step towards women empowerment.

With globalization, increased communication and more issues breached on television, increased divorces may have been encouraged. Increased work hours and interaction between colleagues of the opposite sex may also lead to divorces although not only from the women’s end. It would be interesting to note whether increased divorce rates are in cities only or villages also.

It is equally important to note that women empowerment is not the only cause for increase in the divorce rate. Change in the social and family structure, inclination towards nuclear families, work pressure, lesser adjustment and a declining trust in the institution of marriage have significantly contributed in the rise in divorce cases.

The reasons are given for divorce by spouses:

In order of importance, women say (1) incompatibility and unhappiness, (2) husband’s alcohol, physical and verbal abuse, (3) husband’s infidelity, (4) disagreements about religion and children, (5) their own alcohol abuse, (6) their own infidelity, and (7) their needs for independence.

Men say (1) drug abuse (wife’s or his) and mental illness, (2) many differences (religion, communication, in-laws), (3) his alcohol and physical abuse, (4) wife’s independence and infidelity, (5) incompatibility and unhappiness, (6)
wife’s alcohol abuse, and (7) his infidelity (Cleek and Pearson, 1985). In general, “emotional problems” is the most common cause of divorce; men cite “sexual problems” three times more often than women and women cite an “affair” twice as often as men (Janus & Janus, 1993).

Infidelity rarely comes out of the closet in the Indian society. For the sake of family honor, a spouse will choose to ignore a partner’s extramarital affair and silently suffer a cheating husband/wife or independently try patch-up measures, rather than publicize the matter and attract social stigma.

Understanding marital distress and its consequences, and developing effective marital therapy treatment programs, have been a major focus of individuals in the field of mental health.

1.2.6. Marriage Counseling Goals

Filled with challenges that may equal or surpass the joy of a relationship, marriage can be quite stressful. Unmet expectations can become the seeds that grow into full-blown dissatisfaction, creating a wedge between husband and wife. Moreover, outside factors, such as financial difficulties, job stress, death of loved ones, a new baby or a move. Can make problems appear insurmountable. According to Dr. David Sanford of Couplesupport.com, there are three reasons people seek counseling: to alleviate the pain from the relationship, to learn how to make their marriage work and to have a more dynamic relationship.

Debby Mayne (2010) has explained the following suggestions for distressed married couples who are in the counseling process:

Learn To Communicate

Some couples start out communicating with each other, but eventually get pulled apart by the stress of everyday life. Children, jobs, and finances may zap the energy of both or either partner, so sometimes they let communication with the spouse slide. Other couples may never have learned to communicate in a constructive manner. Learning how to effectively communicate on a regular basis is an important goal in marriage counseling.
Effectively Disagree

Couples often allow their marriage to get on very shaky ground after intense disagreements and arguments, according to Jon Meyerson (2008), LCSW in “Success with Couples Therapy — A Step-by-Step Approach” on the Social Work Today website. While it isn't necessary for married people to agree on everything, they need to learn to voice their opinions while respecting what the other person has to say. This involves setting boundaries for disagreements, so both partners feel safe to express their views.

Uncover Larger Issues

Sometimes a larger issue is the root of the married couple's problems. A professionally-trained counselor should have the tools to help uncover and help the couple deal with problems that appear too big to overcome. These may be problems from the past, such as fear of abandonment, or current issues, like infidelity.

Changing Bad Habits and Patterns

As the couple drifts through the first part of marriage, bad habits may form and grow. This could be a variety of issues, from not communicating feelings to harping on insignificant things. Since couples often don't see what they're doing, a qualified therapist may spot the problem and help the couple address it in a controlled environment.

Building or Rebuilding the Trust

The marriage counselor will give the couple tools to start building or rebuilding trust in the relationship. This will generally involve baby steps in the beginning, such as following through with small promises like doing what you said you'd do, according to Savemymarriagetoday.org. As the counseling sessions progress, the therapist may add additional methods of learning to trust.
1.2.7. What is Bibliotherapy?

Reading as a therapeutic technique, termed Bibliotherapy, has a long history, originating in medical and mental hospitals in the early 1900s (Rubin, 1979). The concept of Bibliotherapy goes all the way back to ancient Greece, where the Library in Thebes had the phrase "Healing place of the soul" over its doorway.

However, the term 'Bibliotherapy' was coined by Samuel Crothers in 1916 because during that time period (WWI) reading for therapeutic purposes greatly increased as patients libraries in hospitals used reading to help soldiers recover from physical and mental trauma (McMillen and Pehrsson 2004; Turner 2008).

Bibliotherapy has been defined as “the use of literature to bring about a therapeutic interaction between participant and facilitator” (Hynes & Hynes-Berry, 1994). The Dictionary of Education states that bibliotherapy is the use of books to influence total development, a process of interaction between the reader and literature that is used for personality assessment, adjustment, growth, and clinical and mental hygiene (Good, 1969).

The term Bibliotherapy has been applied to the use of a broad range of audio and visual materials in counseling. These materials, which could be fictional or non-fictional, include books, pamphlets, websites, audio recordings, and movies.

Hynes, A.M. and Hynes-Berry, M. (1994) in ”Biblio/Poetry Therapy: The Interactive Process” offer the following definition of Bibliotherapy: “Biblio- means books and, by extension, literature; -therapy comes from therapeia, meaning to serve and to help medically, and it suggests the concept of healing. Basically, then, Bibliotherapy is the use of literature to promote mental health”.

Bibliotherapy can also be called “psycho-education.” Bibliotherapy has proven to be enormously effective for thousands of people who find the right resource. As is true for seeking professional help, Bibliotherapy (reading books, articles, pamphlets, internet information, etc.) can be useful for self-awareness, self-understanding, and other aspects of human such as emotional relationship, marriage, parenting and aging adjustment.
The term Bibliotherapy has been defined by Russell and Shrodes (1950) as “a process of dynamic interaction between the personality of the reader and literature—an interaction which may be used for personality assessment, adjustment, and growth.”

Anderson et al. (2005) assert that, “Self-help is difficult to define but there is consensus that self-help books should aim to guide and encourage the patient to make changes, resulting in improved self-management, rather than just provide information”. With similar conviction, Lichterman (1992) defines self-help books as “an enduring, highly popular non-fiction genre”. Campbell and Smith (2003) include both nonfiction and fiction works among self-help books for psychological distress.

In interactive Bibliotherapy, a trained facilitator uses guided discussions to help the clinical or developmental participant(s) integrate both feelings and cognitive responses to a selected work of literature, which may be a printed text, some form of audiovisual material, or creative writing by the participant. (Hynes & Hynes-Berry, 1994).

To meet the objectives of Bibliotherapy, two distinct types of source material are commonly used: didactic and imaginative. Didactic texts are instructional and educational, similar to textbooks used in the traditional educational process. A didactic text can be found for nearly any topic a clinician may wish to address with the patient-reader, including child rearing, marriage and sexuality, personality conflicts, and coping with stress (e.g., self-help books). The purpose of didactic texts is to facilitate a direct change within the individual through a cognitive understanding of self. Conversely, imaginative literature refers to the dramatic presentation of human behavior through fiction, poetry, drama, biography, and autobiography (Silverberg, 2003).

Helping professionals often use Bibliotherapy as an adjunct to treatment and catalyst for change (Pardeck, 1991a,b; Starker, 1988, 1989, 1990). Short stories, drama, and prose excerpts have been used successfully to address topics such as adolescence, alcoholism, anger management, compassion, courtship, family, fear, self identity, justice, life and death, loneliness, love, marriage, parent-child relationships, revenge, self-image, and sexuality.
This Bibliotherapeutic process can help the participant develop a healthy self-identity by teaching them to

(1) Recognize, understand, and validate their feelings

(2) Transform their negative self-image by learning to accept, value, and love themselves

(3) Identify truth and reality in the world around them, as well as actively change their attitude towards that reality

(4) Develop a healthy response to sorrow and

(5) Effectively express opinions, which helps define and affirm the self (Hynes & Hynes-Berry, 1994).

Bibliotherapy, at most, is an adjunct to other therapies. It consists of four stages (Pardeck & Pardeck, 1993): identification, selection, presentation, and follow-up.

Each of these stages must be carefully considered by the therapist. The first stage, identification, involves sensitivity to the client's needs. For example, adolescents who experience problems related to family breakdown, abuse, or placement in care, need help in dealing with the specific emotions, fears, and anxieties related to these problems.

The second stage, the selection process takes skill and insight. The books selected should not give a false sense of hope and, of course, must provide correct information about a presenting problem. Further, the assignment of reading is based on the therapist's understanding of the psychological needs of the client. The presentation of the book is based on a carefully planned strategy that ensures maximal benefits.

After the client read the materials during the third stage, the follow-up phase starts. The client shares what was gained with the therapist. Through this process insight is developed that helps the client better understand the presenting problem.
Before proceeding with bibliotherapeutic treatment, the therapist must consider an important factor--the adolescent's readiness--since inappropriate timing may impede the process. Normally, the adolescent is most ready for the initiation of bibliotherapy when the following conditions have been met:

1. Rapport, trust, and confidence have been established by the therapist,
2. The client and the therapist have agreed upon the presenting problems, and

**Classifying Bibliotherapy:**

**Developmental:** used to assist individuals dealing with life transitions or normal development

**Clinical:** used usually by a trained mental health or medical practitioner to help meet specific therapeutic goals.

**Self-help:** utilizes non-fiction sources often classified as self-help books

**Creative:** utilizes fiction or poetry. Stephanie Burns (2008) states that creative Bibliotherapy “facilitates valuable therapeutic work by evoking emotion and stimulating senses” and those clients “have an opportunity to find increased meaning, purpose, and hope for survival when fictional stories are utilized in therapeutic settings”.

In the clinical setting, the dynamics that promote change in a patient-reader can include identification, projection, introjection, catharsis, and insight. The adviser or Bibliotherapist may attempt to show the reader that others have met problems very similar to his own, that more than one solution is possible. The adviser may also attempt to provide insight into motivation, necessary facts of choices among values tending toward those that are human rather than material.
Self-help Books for Improving a Marriage

There are hundreds of marriage-improvement books. In fact, 20 years ago one book reviewed 80 others, all involving improving marriage (Suid, Bradley, Suid & Eastman, 1976).

Two of the better older marriage books are “Finding intimacy: the art of happiness in living together” by Zerof (1978) and “Becoming partners; marriage and its alternatives” by Rogers (1972). A textbook for a Marriage and Family course might be of value; they usually have a sociological orientation, however. Earlier (in the Marriage & Love section) four well regarded books were cited for providing insight into love relationships. Hendrix (1990) essentially provides an excellent self-help marriage course at home.

Many helpful books which deal with special, specific problems that can destroy a marriage, such as jealousy, unfaithfulness, and power struggles, have already been. A textbook for a Marriage and Family course might be of value; they usually have a sociological orientation, however. There are some excellent comprehensive self-help books which address a variety of sexual problems (Masters, Johnson & Kolodny, 1994; Kaplan, 1988; Yaffe, Fenwick & Rosen, 1988).

But understanding couples’ family history and dynamics is only one way to improve a marriage. In addition to insight, there are many other approaches to mending a marriage. Examples: a leader of Cognitive therapy, Aaron Beck (1988), recommends cognitive self-help techniques to overcome misunderstandings, negative attitudes, improbable expectations, and anger that destroy love. Another leading researcher in the area of love, Robert Sternberg (1991), advocates bettering relationships by increasing your understanding of the basic qualities of love (passion, intimacy and commitment) and sharpening specific communication or problem-solving skills used in a relationship. In this research, the term Bibliotherapy refers to the use of self-help books within a face-to-face counseling context.
1.3. Present study

The research united empirical evidences obtained by interviews and psychological assessments among married couples. The correlations of influential factors on marital satisfaction are studied properly with appropriate descriptive statistics methods. One group pre-test post-test research design performed for understanding of efficacy of Bibliotherapy.

1.3.1. Statement of problem

The problem of current study is stated as “The Effectiveness of Bibliotherapy on Marital Satisfaction and the three components of Sternberg’s Love Styles of Distressed Married Couples.”

This research, within the context of marital relationship, was concerned with the following questions:

1. Does Bibliotherapy have desired impact on marital satisfaction of distressed married couples as a psychology intervention?

2. Can self-help books really help dissatisfied married couples as a beneficial treatment to resolve their problems?

3. Does self-help book therapy have efficiency on becoming different of love styles of distressed married couples?

4. Are there some emotional factors such as love and affection which are influential for marital satisfaction?

1.3.2. Significance of the study

One of the most important decisions of life is to choose a partner through marriage. The consequences of a poor choice and marital dissatisfaction or disruption are far-reaching. A host of social, psychological, economic and cultural reasons are cited by couples while applying for a divorce. Lack of compatibility, interfering in-laws, cruelty, domestic violence and irregular communication were the causes of split.
The negative effects of unhappy marriage include increased risk of psychopathology; increased rates of automobile accidents including fatalities; and increased incidences of physical illness, suicide, violence, homicide, significant immune-suppression, and mortality from diseases (Bloom 1978, Burman & Margolin 1992).

Marital distress, conflict, and disruption are also associated with a wide range of deleterious effects on children, including depression, withdrawal, poor social competence, health problems, poor academic performance, and a variety of conduct-related difficulties (Cowan & Cowan 1987, 1990; Cowan, Heming, & Miller 1991; Davies & Cummings 1994; Hetherington, Mavis & Clingempeel 1992).

According to a recent national statistical data about growing divorce rate in India, the need for marriage counseling seems obvious. The priority of psychology counseling in the marital field can be very important for solution of many psychosocial issues in India. So, in this study the efficacy of Bibliotherapy examined in marital distress field. Hence the present study focused on the study of ‘Marital Satisfaction and Love Styles of Distressed Married Couples’. These kind of issues are noteworthy and a necessity for psychology researcher in the 21st century.

Consequently, marital satisfaction can guarantee a healthy and happy marriage. So, an investigation and study of the factors which affect marital satisfaction and prevent divorce is very significant for a society. Identifying the psychology interventions and recognizing their clinical effectiveness can be a main point of researcher’s task too.

With attention to marriage as an important act in all institutions and cultures which is essential for human being’s life, the researcher decided to study the concept of marriage. The participants were Indians, specifically Hindus. Obviously understanding the rites and rituals of Hindu matrimony might be considered.

The common idea about marriage and love is that they are synonymous, that they originate from the same intentions, and gratify the same human needs.
By the way it was necessary that the researcher studied love in a scientific manner with one of the acceptable love theories in psychology. Sternberg (1987) portrays love from three components: intimacy, commitment, and passion. The categorization of different kind of loves allows individuals to understand and communicate the types of emotional behaviors that are being expressed. In current study, the researcher attempted classification of the participants’ love styles to reach an insight of a proper Bibliotherapy and related techniques.

The Triangular Theory of Love deals both with the nature of love and with loves in different kinds of relationships. This study proposes that the Triangular Theory provides a comprehensive basis for understanding many aspects of love that underlies close relationships.

All forms of counseling aim to provide or create such an environment for an individual that makes his life more fulfilling and hence more productive and resourceful. Bibliotherapy is a form of psychological adjunctive therapy used to help couples in some form of relationship distress or to those couples who are in a committed relationship.marriage and want to enhance their intimacy. Advantages of Bibliotherapy include its demonstrated empirical support across a broad spectrum of problems, cost effectiveness, widespread availability, and potential to reach populations who would otherwise have difficulty accessing traditional psychotherapy (Mains & Scogin, 2003).

Bibliotherapy can also afford individual readers privacy and help them avoid the stigma that is often associated with seeking mental health services through traditional psychotherapy. The low cost of Bibliotherapy, relatively low-maintenance and long-term sustainability of book prescription activity were identified as real benefits for the health sector. Given these benefits, the use of Bibliotherapy by psychologists appears to be very common. Bibliotherapy is considered as an adjunctive therapy practice by behavioral therapists, cognitive and cognitive behavioral therapists. So the researcher wished to perform Bibliotherapy for distressed married couples with a particular pattern to recover the participants’ distress.

Thus far most of the work in Bibliotherapy seems to be based on untested assumptions rather than upon systematic scientific observation and controlled
experimentation. If the researcher would like to have a science of bibliotherapy; passing beyond the anecdotal stage in formulating principles and proceed to scientific experimentation is essential.

There are some evidentiary facts which the researcher used Bibliotherapy as a therapy for married distressed couples:

1) The popularity of self-help books indicates that individuals use reading as a form of self-development and healing. Many more couples cannot access psychology clinics and mental health services for financial reasons or do not wish to, and that is where Bibliotherapy comes into its own.

2) Bibliotherapy can be used alone or as an adjunct to therapy with a counselor.

3) The reader identifies with the characters in a book and realizes that they are not alone with the problems they experience in their lives.

4) When the reader becomes emotionally involved in the book they find it easier to express their own emotions, learn to solve problems and gain alternative perspectives.

5) Literature affects humans and develops a new outlook on life in them, gives models for thinking, living and behavior.

So the current research study provided information on the issues of distressed married couples particularly on the marital satisfaction and their love styles. Further, this study also was an attempt on performing Bibliotherapy. This study would be beneficial to couple therapists and researchers who are interested in this field of conjoint therapy. This study also enhances the knowledge of applying self-help therapy.

Due to facts mentioned above, the researcher attempted to demonstrate the practical applications of Bibliotherapy and provided proper self-help books needed for distressed married couples to improve the quality of their marital life and love styles.

Expectedly, the obtained information of current research heightens the awareness of proper books which helps clients to equip an appropriate and
beneficial treatment. For future researchers, this study can provide baseline information on the recent status of Bibliotherapy.

1.3.3. Aims of the study

Following aims have been established for the study:

1. To use bibliotherapy for distressed married couples (Indian)
2. To assess the effectiveness of bibliotherapy on marital satisfaction of distressed married couples (Indian)
3. To assess the effectiveness of Bibliotherapy on the three components of Triangular Love Styles of distressed married couples
4. To find out relationship between three components of love (intimacy, passion, commitment) and marital satisfaction of each and every married couples.

1.4. Summary

This chapter commenced with an overview of main point of the current research. It also gave the definition of concepts which state the importance of the present study. The chapter concluded with the statement of problem, significance and objectives of this study.