

Chapter 1 : 75 Reasons for Conflict

Or for various reasons some couples just cannot function properly sexually, further stressing the marriage. Sex is a gift from our Lord for married couples. Unfortunately all too often this gift can become a source of stress and conflict.

Correlates, Structure, and Context Frank D. Fincham¹ Psychology, Department, University at Buffalo, Buffalo, New York Abstract Marital conflict has deleterious effects on mental, physical, and family health, and three decades of research have yielded a detailed picture of the behaviors that differentiate distressed from nondistressed couples. Review of this work shows that the singular emphasis on conflict in generating marital outcomes has yielded an incomplete picture of its role in marriage. Keywords conflict patterns; marital distress; support Systematic psychological research on marriage emerged largely among clinical psychologists who wanted to better assist couples experiencing marital distress. In the 30 years since this development, marital conflict has assumed a special status in the literature on marriage, as evidenced by three indices. Marital conflict has been linked to the onset of depressive symptoms, eating disorders, male alcoholism, episodic drinking, binge drinking, and out-of-home drinking. Although married individuals are healthier on average than the unmarried, marital conflict is associated with poorer health and with specific illnesses such as cancer, cardiac disease, and chronic pain, perhaps because hostile behaviors during conflict are related to alterations in immunological, endocrine, and cardiovascular functioning. Marriage is also the most common interpersonal context for homicide, and more women are murdered by their partners than by anyone else. Finally, marital conflict is associated with important family outcomes, including poor parenting, poor adjustment of children, increased likelihood of parent-child conflict, and conflict between siblings. Couples complain about sources of conflict ranging from verbal and physical abusiveness to personal characteristics and behaviors. Conflict over power is also strongly related to marital dissatisfaction. Greater problem severity increases the likelihood of divorce. This research has focused on problem-solving discussions in the laboratory and provides detailed information about how maritally distressed and nondistressed couples behave during conflict. They are also more likely to respond with negative behavior when their partner behaves negatively. Indeed, this negative reciprocity, as it is called, is more consistent across different types of situations than is the amount of negative behavior, making it the most reliable overt signature of marital distress. Negative behavior is both more frequent and more frequently reciprocated in couples that engage in physical aggression than in other couples. Nonverbal behavior, often used as an index of emotion, reflects marital satisfaction better than verbal behavior, and unlike verbal behavior does not change when spouses try to fake good and bad marriages. One of the greatest challenges for couples locked into negative exchanges is to find an adaptive way of exiting from such cycles. This is usually attempted through responses that are designed to repair the interaction e. The partners tend to respond to the negative affect, thereby continuing the cycle. This makes their interactions structured and predictable. In contrast, nondistressed couples appear to be more responsive to attempts at repair and are thereby able to exit from negative exchanges early on. Specifically, behavior sequences in which the husband withdraws and the wife responds with hostility are more common in distressed than in satisfied couples. This finding is consistent with several studies showing that wives display more negative affect and behavior than husbands, who tend to not respond or to make statements suggestive of withdrawal, such as irrelevant comments. Disengagement or withdrawal is, in turn, related to later decreases in marital satisfaction. However, inferring reliable gender differences in demand-withdraw patterns would be premature, as recent research shows that the partner who withdraws varies according to which partner desires change. So, for example, when a man desires change, the woman is the one who withdraws. The ratio of agreements to disagreements is greater than 1 for happy couples and less than 1 for unhappy couples. Gottman utilized this ratio to identify couple types. Using the patterns in these difference scores, he distinguished regulated couples increase in positive speaker behaviors relative to negative behaviors for both spouses over the course of conversation from nonregulated couples all other patterns. The regulated couples were more satisfied in their marriage than the nonregulated couples, and also less likely to divorce. Regulated couples displayed positive problem-solving behaviors and positive affect approximately 5 times as often as negative

problem-solving behaviors and negative affect, whereas the corresponding ratio was approximately 1: Both showed that the ratio of sexual intercourse to arguments, rather than their base rates, predicted marital satisfaction. It is therefore important to note that couples who participate in such studies themselves report that their interactions in the lab are reminiscent of their typical interactions. Research also shows that conflict behavior in the lab is similar to conflict behavior in the home; however, laboratory conflicts tend to be less severe, suggesting that research findings underestimate differences between distressed and nondistressed couples. Thus, they began to pay attention to subjective factors, such as thoughts and feelings, which might influence behavioral interactions or the relation between behavior and marital satisfaction. Research on such subjective factors, like observational research on conflict, has continued to the present time. However, it represents an acceptance and expansion of the behavioral approach that accords conflict a central role in understanding marriage. In contrast, very recently, some investigators have argued that the role of conflict in marriage should be reconsidered. It is difficult to account for such findings in a field that, for much of its existence, has focused on providing descriptive data at the expense of building theory. As a result, cross-sectional studies of distressed versus nondistressed marriages and longitudinal studies of conflict are being increasingly complemented by research designs that focus on how happy marriages become unhappy. Finally, there is evidence that marital conflict varies according to contextual factors. For example, diary studies illustrate that couples have more stressful marital interactions at home on days of high general life stress than on other days, and at times and places where they are experiencing multiple competing demands; arguments at work are related to marital arguments, and the occurrence of stressful life events is associated with more conflictual problem-solving discussions. This is somewhat ironic given the simple summary of research findings on marital conflict offered earlier, which points to the importance of the context in which conflict occurs.

Conflict in the Context of Support Giving and Affectional Expression Observational laboratory methods have recently been developed to assess supportive behaviors in interactions in which one spouse talks about a personal issue he or she would like to change and the other is asked to respond as she or he normally would. Behaviors exhibited during such support tasks are only weakly related to the conflict behaviors observed during the problem-solving discussions used to study marital conflict. Supportive spouse behavior is associated with greater marital satisfaction and is more important than negative behavior in determining how supportive the partners perceive an interaction to be. In addition, the amount of supportive behavior partners exhibit is a predictor of later marital stress. There is also evidence that support obtained by spouses outside the marriage can influence positively how the spouse behaves within the marriage. High levels of positive behavior in problem-solving discussions also mitigate the effect of withdrawal or disengagement on later marital satisfaction. Finally, when there are high levels of affectional expression between spouses, the demand-withdraw pattern is unrelated to marital satisfaction, but when affectional expression is average or low, the demand-withdrawal pattern is associated with marital dissatisfaction. Divorce rates are higher for offspring who behave in hostile, domineering, and critical ways, compared with offspring who do not behave in this manner. An individual characteristic that is proving to be particularly informative for understanding marriage comes from recent research on attachment, which aims to address questions about how the experience of relationships early in life affects interpersonal functioning in adulthood. And spouses who are preoccupied with being completely emotionally intimate in relationships show an elevated level of marital conflict after an involuntary, brief separation from the partner. Indeed, spouses themselves acknowledge that the capacity to seek and grant forgiveness is one of the most important factors contributing to marital longevity and satisfaction.

Conflict in the Context of the Broader Environment The environments in which marriages are situated and the intersection between interior processes and external factors that impinge upon marriage are important to consider in painting a more textured picture of marital conflict. This is because problem-solving skills and conflict may have little impact on a marriage in the absence of external stressors. External stressors also may influence marriages directly. In particular, nonmarital stressors may lead to an increased number of negative interactions, as illustrated by the fact that economic stress is associated with marital conflict. There is a growing need to identify the stressors and life events that are and are not influential for different couples and for different stages of marriage, to investigate how these events influence conflict,

and to clarify how individuals and marriages may inadvertently generate stressful events. In fact, Bradbury, Rogge, and Lawrence, in considering the ecological niche of the couple i. **CONCLUSION** The assumption that conflict management is the key to successful marriage and that conflict skills can be modified in couple therapy has proved useful in propelling the study of marriage into the mainstream of psychology. However, it may have outlived its usefulness, and some researchers are now calling for greater attention to other mechanisms e. Indeed, controversy over whether conflict has beneficial or detrimental effects on marriage over time is responsible, in part, for the recent upsurge in longitudinal research on marriage. Notwithstanding diverse opinions on just how central conflict is for understanding marriage, current efforts to study conflict in a broader marital context, which is itself seen as situated in a broader ecological niche, bode well for advancing understanding and leading to more powerful preventive and therapeutic interventions.

Recommended Reading Bradbury, T. Research on the nature and determinants of marital satisfaction: A decade in review. *Journal of Marriage and the Family*, 62, See References Grych, J. See References Karney, B. See References Acknowledgments--This article was written while the author was supported by grants from the Templeton, Margaret L. Address correspondence to Frank D. Empirically supported couple and family interventions for marital distress and adult mental health problems. *Journal of Consulting and Clinical Psychology*, 66, Reconsidering the role of conflict in marriage. *Attributions and close relationships: From balkanization to integration. Implications for working with couples. Annual Review of Psychology*, 50, The roles of conflict engagement, escalation, and avoidance in marital interaction: A longitudinal view of five types of couples. *Journal of Consulting and Clinical Psychology*, 61, Interparental conflict and child development: Theory, research, and applications. Linear prediction of marital happiness. The longitudinal course of marital quality and stability: A review of theory, method, and research. *Psychological Bulletin*, , Emotion and behavior in couple therapy. Perspectives on emotion in marital therapy pp. *Communication, conflict, and marriage. Toward a linear prediction of marital happiness. Personality and Social Psychology Bulletin*, 3, A clinical-research overview of couple interactions.

The number-one reason people report not having sex in their marriage is "Too tired," followed closely by "Not in the mood." Most of the time, that's code, knowingly or not, for having mismatched sex drives.

They came to our wedding, and we just ignored them. In that moment, Terrie and I both thought that our disagreement was over candied-almond roses. The conflict was actually over a difference of perspective and was rooted in insensitivity on my part. So what does cause conflict in marriage? There are many surface causes, but we can boil them down to five common root issues: But often conflict is caused because we care more about ourselves than we do about the other person or the relationship—at least at that moment. Selfishness is not the absence of love; it is self-love. It is possible to disagree without being contentious, but constant conflict usually includes contention. Rather than apologizing, we defend our behavior. Where there is contention in a relationship, pride is at work. Pettiness—Some things really are too small to argue about. Pathological pettiness turns every disagreement into right versus wrong, with one person having to be proven right. This is usually rooted in selfishness and pride. Fear and insecurity—When someone who has been hurt feels a conflict coming on, often they withdraw to avoid it, rather than engaging in resolution. Unfortunately, problems left unsolved or with only surface solutions usually fester. The increasing tension from what could have been solved grows larger, which, in turn, makes an insecure or fearful person even less likely to be willing to deal with it. He that feareth is not made perfect in love. Satanic attack—There can be no doubt that marriage faces enemies that are designed and empowered by Satan himself. Because marriage is a picture of Christ and the church Ephesians 5: Every time a Christian family is broken, the testimony of Christ is harmed. Every time a couple lets conflict grow between them, their own walk with the Lord is harmed. You have an enemy who is out to destroy your relationship. But it should add urgency to dealing with conflict in a godly way rather than reacting in pride or selfishness or pretending no conflict exists. One or more of these five causes is usually at the heart of ongoing conflict within marriage. Follow him on Twitter PaulChappell and find him on Facebook. Opinions expressed are solely those of the author s.

Whether or not a marriage survives when a problem hits depends on the problem and how a couple decides to deal with that problem. Couples who are able to work together in resolving conflict are more likely to be able to save their marriage.

We automatically assume that conflict will collapse a relationship. D, a Denver clinical psychologist and author of the book *The Power of Two: So you can learn to approach conflict in a constructive and effective way*. Below are tips to help you do just that. But just remember that these are general guidelines. D, a San Francisco clinical psychologist specializing in couples therapy. Work on your listening skills. Communication is key to resolving conflict. The bedrock of good communication? Fully listening to your partner without building a case in your head of how your partner is wrong, said Batshaw, also author of the forthcoming *Things You Need to Know Before Getting Married: The Essential Guide to a Successful Marriage*. Couples who are stuck in conflict are unable to empathize with their partner, he said. For tips, see our article on active listening and effective speaking. Participate in shared problem solving. Consider the concerns behind your perspective. Heitler helps her clients lay out their concerns, so they can then brainstorm solutions together, instead of each partner arguing his or her point. For instance, one couple kept fighting about parking: So they looked deeper into their concerns, said Heitler, who co-created an online program called *Power of Two*, which helps couples build successful relationships and problem-solve effectively. What really concerned him were the narrow spaces, which resulted in the car getting scratched or dented by other car doors. The final straw was her backing the car into a pole. Ultimately, his concern was paying for the expensive damages. Sometimes, there were no spots outside. She also decided to park on the outskirts of town and walk, because she wanted to get more physical activity into her day. Both partners win because their concerns are answered. Orbuch, also the author of *5 Simple Steps to Take Your Marriage from Good to Great*, suggested addressing specific behaviors rather than personality traits. She said that this is easier to hear for the other person and he or she has a good idea of what to work on. If emotions run high, take a break. If you find yourself getting emotional, take a break to calm down. Start with side-to-side conversations. Orbuch said that an apology can go a long way. In general, you want to avoid steamrolling and resentful surrender, he said. As mentioned above, he explained that avoiding conflict actually gets couples into trouble. In successful couples the difference is that they learn to talk about the problems in a flexible and considerate way, with perspective and without blaming each other for their differences. She blogs regularly about body and self-image issues on her own blog, *Weightless*, and about creativity on her second blog *Make a Mess*. Retrieved on November 12, , from <https://>

Chapter 4 : Marital Conflict: Correlates, Structure, and Context

One reason we have conflict in marriage is that opposites attract. Usually a task-oriented individual marries someone who is more people-oriented. People who move through life at breakneck speed seem to end up with spouses who are slower-paced.

It takes a lot of patience and practice to build the kind of relationship that dreams are made of. And we love this thought - if you have only been married five years, you are five-year-old spouses! If you have only been married thirteen years, you are teenagers when it comes to knowing how marriage works! Be patient with yourself! Progress may seem slow at times, but you are moving forward together, and that is what matters. All of us experience storms in life, but eventually they pass, the clouds disperse, and the sun comes back out. Of course, there are those situations and circumstances that may be beyond repair. Our hearts go out to those couples dealing with very challenging issues, whether it be addiction, abuse, or any other severe difficulties. This article is not an attempt to belittle those challenges or suggest you stay in a relationship that is harmful to you. If this sounds like you, then we recommend reaching out to trusted friends and professionals for additional help. We all have our bad days, or even weeks or months. But, remaining committed and true to each other will surely pay off in the long run. With that being said, here are 6 good reasons to stay married. Interestingly enough, studies have shown that individuals and couples experiencing marital problems generally expressed a higher degree of overall happiness when they stayed married - despite their challenges - rather than getting divorced. Sure, marriage can be difficult - but, divorce is difficult too. However, your marriage can improve along with your overall happiness. Divorce is not cheap - for either party. There are the obvious costs of attorney fees, splitting assets, and ongoing spouse and child support. But then there are the often overlooked costs that come from the inefficiencies of maintaining two households. On top of this, you lose the potential tax benefits that come from being married. The bottom line is that staying married is likely to help your financial future. In fact, some studies have shown that married couples can have up to four times the wealth of their single or divorced peers. Once children are brought into a marriage, each decision impacts more than simply the husband and wife. In divorce, children lose one of the primary sources of foundation in their life - the love between their two parents. A child may see their life quickly change from what felt like a very stable environment to one that feels very unstable. Aside from the obvious fact that their parents are no longer sharing the same residence, this instability could come from changes in housing, schooling, friends, and a general bouncing between parents. Accomplishing challenging tasks provides one with a immense sense of satisfaction and overall boost in self- esteem. Giving up and running away from a difficult task that was within your ability to overcome, leads to regret and feelings of "what if? On the other hand, couples who refuse to give up on each other, and who commit to work through their issues together, often experience the sweetest feelings of triumph and success. As bad as things may seem now, they can get better! Countless couples have been backed up against the wall of divorce and have stayed together - making it out better, stronger, and happier than ever before! By making a deliberate effort to change where needed and to work together, you can create the marriage you have always hoped for. But, it will all be worth it in the end. And do something small to nurture your marriage every day!

Chapter 5 : Conflict Resolution - NURTURING MARRIAGE

In my work with couples, a common theme is that they are having the same fights over and over again. Typically, these arguments are not serious in nature, yet, over years of having the same disputes, the emotional intimacy begins to break down.

Related Media How should couples resolve conflict in marriage? Conflict is, essentially, part of human nature. After Adam sinned in the Garden, conflict ensued. The woman then blamed the serpent. When sin entered the world, so did conflict. In fact, God said that one of the results of sin would be conflict between the man and the woman. The wife would desire to control the husband and the husband would try to dominate the woman by force Gen 3: As we go throughout the biblical narrative, we continually see the fruit of sin displayed in conflict. In Genesis 4, Cain killed his brother Abel. The world has known no time without war or conflict, and unfortunately, marriages are not exempt. We are prone to offend others, to be offended, to hate, to withhold forgiveness, and to divide. Sadly, all these fruits are prone to blossom within the marriage union. Couples should be aware of this, and therefore, prepare to resolve conflict in marriage. How should couples resolve conflict in marriage? In Conflict, We Must Have the Right Attitude The first principle necessary to resolve conflict is to have the right attitude—“one of joyful expectation in God. It is good to remember that conflict does not necessarily have to be detrimental to a marriage relationship. Conflict, as with all trials, is meant to test our faith, reveal sin in our hearts, develop character, and draw us closer to God cf. God does not waste suffering, including conflict within marriage. God uses conflict to make us grow into the image of Christ cf. And when we are holy, then we will truly be happy. Therefore, as James taught James 1: We worship a God who took the worst sin that ever happened in the world, the murder of his Son, and made it the best thing. It is for this reason that we can have a joyful expectation, even in conflict. It is both a recognition of pain and a future hope. It is like a mother giving birth. Even in the midst of pain, there is a joyful expectation. Many couples, who have gone through very difficult conflict, developed some of the strongest marriages—“marriages used to counsel and repair others. What is your attitude when you encounter conflict with your mate? Conflict is really just an opportunity to grow, and we should view it that way. What is your attitude during conflict? Do you have a joyful expectation of the work that God wants to do? Do you expect him to make you holier? Do you expect him to strengthen your capacity to love? Paul then said perseverance produces character and character hope Rom 5: In marital conflict, we must develop perseverance so we can produce the fruits God wants to cultivate in our marriage. This is difficult because the natural response to trials and conflict is to bail or quit. Some do this by divorcing, others by distancing themselves emotionally and physically, as they stop working to fix the marriage. However, Scripture teaches us to persevere in trials, which includes conflict. He teaches us to trust him more. He helps us develop peace, patience, and joy, regardless of our circumstances. We committed to love our spouse in sickness and in health, for better or for worse. For those who do, there is fruit. Do you feel like quitting? In Conflict, We Must Sow Good Seeds Not only must we have the right attitude when encountering conflict, but we also must sow the right seeds to resolve it. Paul said that whatever we sow, we will also reap Gal 6: Sowing and reaping is a principle God set throughout the earth, and it is at work within every marriage as well. If we sow negative seeds, we will reap negative fruit. If we sow positive seeds, we will reap positive fruit. Sadly, even though we all want a positive harvest in our marriage, we typically respond in ways that are counter to that. A wife wants her husband to spend more time with her, but in order to get that, she criticizes him. The fruit she desires is opposite of the seed she is sowing. The seed of criticism will only produce a negative fruit in her husband. Similarly, a husband, who wants intimacy with his wife, actually begins to withdraw from her. He withdraws hoping that this will draw her closer, but it actually does the opposite. The negative seed of withdrawing cannot produce the positive fruit of intimacy. In conflict, we must do the opposite of what our nature desires. To resolve conflict, we must always sow the right seeds. Similarly, consider what Paul taught about how we should respond to an enemy. In doing this, you will heap burning coals on his head. Instead of responding with anger or seeking revenge, we should sow kindness and generosity. If he is hungry, feed him. If he is thirsty, give him

something to drink. Instead of being overcome by evil, we must overcome evil by continually sowing good. What good seeds can we sow while we are in conflict? Maybe, it could be the good seed of a listening ear. It could be the seed of affirmation. It could be the seed of service. Certainly, it must be the seed of unconditional love. In conflict, we must sow good seeds to reap a good harvest. With that said, we must always remember that conflict resolution is very much like farming. Sometimes, it may take months or years to get the harvest we desire. Many become discouraged while waiting for their spouse to change or for the conflict to be resolved. Typically, in that discouragement, people start to sow negative seeds that only hinder the harvest they seek. We must not only sow good seeds, but we must faithfully do it until God brings the harvest. We plant and water, but only God makes the seed grow in his time cf. What type of negative seeds do you have a tendency to sow when in conflict? How is God calling you to sow positive seeds to reap a positive harvest? This is a principle that Christ taught about dealing with sin in general. If he listens to you, you have won your brother over. First, it shows respect for our spouse. It is disrespectful to discuss a problem with our mom, our friend, or anybody else not first discussed with our spouse. If our spouse finds out, it may actually cause more conflict. Secondly, every story has two sides, and those who are closest to us such as family and friends may not have the ability to give us unbiased counsel. Even for myself, as a pastoral counselor, I have to work really hard to not jump to conclusions after hearing only one side of the story. And when we do talk to others, we should still respect and honor our spouse. Christ taught that when somebody sins against us, we should go to that person first Matt Many couples increase their conflict by bringing others in without first seeking to resolve it with their spouse alone. Though this was originally spoken about a brother in sin, it certainly applies to sin or conflict within marriage. God made us part of the body of Christ, which includes our marriage. When a natural body is sick, it often results in fever. In a fever, the body simply recruits itself to bring healing. For many, this is countercultural. While in serious conflict, many couples hesitate to invite anybody into their marriage to help. Pride keeps them from exposing themselves and getting the help they need. This is actually another result of the Fall. When Adam and Eve ate of the forbidden tree, they looked at one another, saw their nakedness, and hid. They then put on fig leaves. At the Fall, humanity lost its intended transparency. We hide from one another; we put on a fake smile even when things are bad.

Chapter 6 : Reasons For Divorce | What every spouse should know : Power of Two Marriage

Conflicts in marriage are inevitable. Disagreements will arise, but, they should not lead to a fight. These are the following causes of marriage conflict for you to learn from.

The personal laws will usually define status in rem so that it is recognised wherever the individual may travel subject only to significant public policy limits. Hence, for example, as an aspect of *parens patriae*, a state will define the age at which a person may marry. If such a limitation could simply be evaded by the young person traveling abroad on a holiday to a country with a lower age limit, this would clearly breach the policy of the "parental" state. The same principle would apply to an adult who wished to create a polygamous marriage or to evade a restriction on consanguinity. In Family Law as opposed to the Law of Contract, there is also a strong case for legal capacity to be universally enforced to limit to ability of individuals to evade normally mandatory rules. The claims of the *lex loci celebrationis* to apply are weak given that the significance of the location may be no more than the convenience of their laws to those wishing to marry. Validity of the marriage[edit] The form of the marriage is governed by the *lex loci celebrationis* or the law of the place where the marriage was celebrated or occurred, and is usually considered definitive on whether the ceremony or legal recognition has been effective to create the relationship of marriage and marital rights see nullity. The validity of the marriage is governed by the capacity of the parties to marry each other. Capacity to become a spouse is usually governed by the domicile of the parties. Thus for example, a year-old does not have the capacity to marry in England, but does have that capacity in Nigeria Northern Muslim Community. Likewise, in Canada no person can be "sanctioned" to have multiple spouses. *Lex fori*[edit] The *lex fori*, or proper jurisdiction to adjudicate legal disputes, will usually be the state where the spouses have sought to make their matrimonial home. This state will usually have a clear and direct interest in the applications of its policies to regulate the nature of relationships permitted to confer the status of husband and wife within their territorial boundaries. It may also attempt to regulate the behavior of those who wish to cohabit within their territory although this may contravene privacy rights. Religion[edit] Where worshippers wish to marry according to the tenets of their religion, the state must decide whether that ceremony will be effective to create a valid marriage. For example, the government may decide whether a clergy has sufficient authority to declare marriage or whether a civil ceremony will be required. Alternatively, certain governments only consider a civil marriage celebration as legally binding and regard the religious ceremony as a "confirmation" of the civil marriage. In Islam, marriage is a contract between the bride and groom or their proxies known as a *nikah*. Some Islamic couples only go through a *nikah* ceremony and do not register the marriage with the civil authorities or go through a civil ceremony. When such a relationship breaks down, the wife is left without state protection[citation needed] that would normally be available if the marriage had been registered according to civil law. The situation is exacerbated if the husband refuses to grant a *talaq* and also refuses to make any provision. As to transnational marriages, there is no reason in principle why religious ceremonies effective under the *lex loci celebrationis* should not create marriages recognized as valid everywhere. Custom[edit] In many states, culturally separate communities have retained their own traditions. A developing modern state had to determine whether it should recognize such traditions as it was establishing a centralized system of law. In South Africa, for example, the Recognition of Customary Marriages Act retrospectively recognizes as valid all customary marriages so long as they are registered. Further, s2 3 of the Act provides that, if a person has entered into more than one customary law marriage, all valid marriages entered into before the commencement of the Act, are recognized. The Act similarly recognizes all customary marriages entered into after the commencement of the Act where the High Court approves a written contract regulating the future matrimonial property systems for marriages both present and prospective spouses must be joined in the application. Such measure represented a major shift, because custom marriages were often potentially or actually polygamous as against public policy, and were not recognized under the new law. The government reversed the position, as it realized that it was impossible to enforce the prohibition against polygamy and wives usually consented. Where a state has produced a formal body of law to control recognition, this will

establish a general framework under which international recognition can be managed. Where there is no formal rule within the *lex loci celebrationis*, a forum court could hear expert evidence on whether the marriage would be accepted as effective see the public policy of *favor matrimonii* which creates a rebuttable presumption in favor of the validity of any marriage but it will be difficult for the parties to justify their failure to comply with the local laws that unambiguously would have created a valid marriage. Common law[edit] In some states, the legal acceptability of common law marriage is very limited. Some couples, whether because there are no local formalities relevant to them or because they have strongly held prejudices against compliance with the local forms, decide to create a marriage either by a simple public exchange of vows *per verbis inter praesentes* , or by habit and repute. Because the need for conformity between states requires respect for the legal systems, it is now very difficult to identify states with no local system for the celebration and registration of marriages, and even more difficult for the courts of one state to justify a decision to support the prejudices of two of its citizens against the laws of the second state. However, other states permit informal marriages to acquire legal status and, where this happens, there is no reason in principle why international recognition should not follow. Canada allows married persons to retain multiple spouses in legally recognized family law, but only in one province. To date, that province has only allowed married women to become spouses in family property law of single men; however their Family Law Act and case laws are the only statutes and references in North America where a legal jurisdiction promotes polygamy. Common law marriages in Canada have been referred to for over forty years as a form of marriage or "conjugal union". Since , Saskatchewan has allowed married persons to have more than one "simultaneous" conjugal union in family property law. Government registration[edit] In some countries, the registration of a marriage means that it cannot later be declared invalid, since it has been accepted by the government. In Taiwan, which follows a variation of the Napoleonic Code received by way of Japan , the presumption is that each country maintains a central registry of its citizens, including their marital status. If a Taiwan citizen marries in another country, however, this information may not find its way into the records. Many thousands of ROC soldiers who came to Taiwan in left behind wives in mainland China, but married local Taiwanese women. Since the two polities did not share records, the result was a pattern of legally recognized second marriages, despite the ban on polygamy by both sides of the Taiwan Strait. Of course a determined bigamist might marry in some third country. In the case of countries which lack centralized family records such as the USA , a notarized affidavit is accepted. The age of marriage[edit] Different minimum age requirements also can lead to problems in mutual recognition of marriages. A marriage of young children is in some countries deemed to be against the *ordre public*, minimum ages for recognition are sometimes set which may vary from the minimum ages for marriage itself. For example, in the United Kingdom , the Immigration Rules were introduced to bar persons under the age of 16 from entering the UK in reliance upon their status as a spouse. Nevertheless, for other purposes, such marriages will be recognized as valid so long as the parties had the relevant capacity under their personal laws and the ceremony was effective under the *lex loci celebrationis* to create a valid marriage. Consent[edit] In Western cultures, other than the age of consent, the issue of consent is also considered of fundamental importance and, if it is not freely given, it can prevent a valid marriage from ever coming into existence: In Canada, "common law marriages" do not require consent to be recognized and often a stipulated "passage of time in eligible cohabitation" is the only requisite to becoming a formally recognized "marriage". The "capacity to marry" includes the fundamental *a priori* reasoning that both persons must not be married to others the exception is Saskatchewan Canada. In Islamic law, a *nikah* contract is not valid if the parties do not consent, although there are differences in juristic opinion about exactly how the consent can be manifested. This supposed lack of clarity has led some Western cultures to question the general morality of "arranged marriages", often stigmatizing the system as being open to abuse and sometimes leading to forced marriages. The test requiring an immediate danger never matched the practical realities facing individuals where the consequences of a refusal to marry might not be immediate, but nevertheless serious. Her parents told the petitioner that unless she married a Hindu of their choosing, she would be ostracized socially from her family and left to fend for herself. Thus, it is for the courts of all countries to strike a balance between well-intentioned parental authority to arrange marriages in the face of a reluctant child, and unreasonable

threats that would overbear the will of any reasonable person, while maintaining the trust of local communities whose cultures have included arranged marriages for centuries. As to transnational recognition, it will be difficult to disturb the validity of the marriage if no complaint of coercion was made around the time the ceremony was performed in the *lex loci celebrationis* or immediately the parties entered the state where proceedings were commenced. It would be more usual to use the local divorce system to terminate the relationship.

Consanguinity[edit] In Christian cultures, the Biblical proscriptions contained in Leviticus 18 v6â€”18, are used as the basis for restricting marriage between persons who are deemed to be too closely related to each other. More generally, the restrictions fall into two classes and based on Old Testament laws: Several exceptions have been described for various Biblical figures, incestuous relationships such as Abraham and Sarah, [1] Nachor and Melcha, [2] Lot and his Daughters, [3] and Amram and Jochebed. The limitations based on affinity, by contrast, are predominantly legal and social in origin. The rules relating to affinity reflect the need to minimise the prospects of familial jealousies and dysfunction by preventing the intermarriage of people already related by marriage. Difficult questions arise on whether an adopted child may marry his or her adoptive parents, or the natural children of the adoptive parents. No matter what legislative decisions are taken, there will always be citizens who wish to evade the application of the law. There will be no problem if they relocate and establish a matrimonial home in a state that allows their marriage. But any attempt to evade such laws by going through a ceremony in a state that permits the marriage and then returning to the original state which will usually be their state of domicile, nationality or habitual residence will fail, and may even expose the couple to the risk of prosecution for incest or an equivalent offense.

Polygamy[edit] Polygamy may be polygyny one man having more than one wife at the same time or polyandry one woman having more than one husband at the same time and it has been practiced sparsely throughout history in almost all cultures and sanctioned by various religions where necessary to meet population or economic needs. For example, when disease, war or famine has reduced populations, the taking of several wives has been the solution to restoring population. In some economically poor areas where infant mortality is high but children are a vital source of labor to maintain the earning capacity of the family, polygamy provides more children. Some states have defined marriage as the union of one man to one woman "to the exclusion of all others" and, in some cases, have criminalized bigamy or, as in Canada , have made polygamy an offense under the Criminal Code. Under section a of the Canadian Criminal Code, everyone who enters into any form of polygamy or any "conjugal union with more than one person at a time" is guilty of an offense, and under s. Islam, Hinduism , Buddhism , but permits it with the consent of the existing wife or wives if: The converse is to be found in the halakhah and the Talmud where the general principle is that, "a woman cannot be the wife of two [men]" Kid. For a wife, the term *kiddushin* implies her exclusive dedication to her husband and there can be no *kiddushin* between her and another man while the first *kiddushin* subsists. Any purported marriage to another man is thus formally invalid but, nevertheless, requires a *get* to terminate it. A married man may celebrate a second marriage and any others unless he has specifically undertaken to his first wife, e. Thus, Ashkenazic Jews who live in Christian nations accepted a *takkanah* a rabbinic law not deriving from the Talmud banning polygamy in c. Actually polygamous[edit] At the time a secular court considers the validity of this marriage, there are already multiple spouses. But, for less controversial purposes, most states are willing to recognise actually polygamous marriages as valid so long as the parties had the capacity to enter into such relationships and the ceremonies were effective under the *lex loci celebrationis*. In Canada, Ontario province recognizes polygamous marriages if they occurred in a foreign country whom Canada recognizes as permitting polygamy.

Chapter 7 : John Gottman - Four Types of Conflict Resolution in Marriage | PairedLife

What are the common trigger points for conflict in marriage-the real causes of conflict? A few years ago I wrote a post that talked about how sometimes when we get ticked off at our spouse, the problem is not ACTUALLY with our spouse. I really liked that post, and it ended up being one of the big.

When two people come together in marriage, conflict is bound to happen. Marriage Conflict “ The Response Whenever two or more people come together, the chance of marriage conflict is bound to increase. Marital conflicts are not bad in themselves. It is our response to the conflicts that can be either helpful or harmful. Marital conflict can be the challenge to help us grow into more mature persons and a more mature relationship or it can destroy our marriages. Perhaps God is using the particular quirks of our spouse as sandpaper to polish the rough edges off our own characters. You might be surprised to learn the Bible discusses this. In the book of James it says to be happy when the way is rough because then our patience has a chance to grow. When our patience grows, it shows that we are mature James 1: It shows that love really dwells within us. The nature of true love is very patient and kind, never jealous or envious, never haughty or selfish or rude. Love does not demand its own way. It is not touchy. It does not hold grudges and hardly even notices when others do it wrong 1 Corinthians Will we be rude? Will we allow marital conflicts to rule our lives? Will we implement techniques to create better communication? We have a choice. We can react in a constructive way or we can react in a negative way, parading our anger, our sense of injustice, and our wounded pride. Conflict can range from a minor disagreement over what to have for dinner tonight to the extreme of abuse. There have been times in my own marriage where I truly felt that I had given all that I could give and that it was his turn to change. I found through counseling and prayer that my heart and my motives were often far from right or noble and that I was very wrong in my attitudes and reactions to my husband. There is an example in the Bible of a woman who had every reason to be angry with her husband, to be rude, to berate him, but she did not. She chose to be a peacemaker instead. The story is found in 1 Samuel Nabal did a foolish thing. David was very angry and intended to kill Nabal and all his men. Abigail, rather than being angry at her husband and berate him for his stupidity, for having put all of them in mortal danger, acted in a constructive way and saved their lives! A modern example of an Abigail attitude is that of a young couple where the husband left the church they were raised in and were married in, to go into the occult. Even though it tore at the heart of the young wife she did not let it escalate into out of control marital conflicts. She was patient with him and kind. Rather than criticize, ridicule and nag him about his choice, which would surely have driven them apart, she chose to continue to respond to him in love. Because of her attitude toward him, in time he saw the wrongness of his choice and returned to the church. Learn More About Anger Management. God , the Father, sent His only Son to satisfy that judgment for those who believe in Him. Jesus , the creator and eternal Son of God, who lived a sinless life, loves us so much that He died for our sins, taking the punishment that we deserve, was buried , and rose from the dead according to the Bible. If you truly believe and trust this in your heart, receiving Jesus alone as your Savior , declaring, " Jesus is Lord ," you will be saved from judgment and spend eternity with God in heaven. What is your response?

Chapter 8 : 5 Common Causes of Conflict in Marriage

Good conflict says "I care". Revealing your anger to your spouse means you care enough about the quality of your marriage to resolve what is between you. You are willing to risk an argument to settle the matter so you will be closer afterwards.

Although no two situations are alike, there are some common patterns that often result in marital conflict and sometimes in infidelity in a marriage or committed relationship. Note that they are not mutually exclusive. They are described below.

Unacknowledged or Unresolved Anger or Resentment Often major life events – such as the birth of a child or children, job or career changes, deaths of relatives, the purchase of a home, or a geographical move triggers the resentment which often is not identified, expressed, or resolved. This can happen in situations such as the following: With the birth of a child, husbands, not uncommonly, may begin to feel neglected by the wife – who is now a mother perhaps for the first, second, or third time.

Sex Addiction often arises in families in which other family members parents, grandparents, etc. This often results in a lack of adequate bonding and a profound sense of isolation. Although the child may not be conscious of it, there may be a core feeling of loneliness for which the addictive behavior is unconsciously created to compensate. Thus, the addictive or compulsive behaviors become attempts to self-soothe which, over time, become neuronally imprinted in the brain. This kind of thinking confuses what a long-term, loving marriage or partnership is all about. It is a phase-of-life crisis, based primarily on the fear of growing old or older and of being less attractive. So many people are terrified of growing older and of losing their attractiveness, especially to potential mates. Oftentimes this fear is unconscious but its effects are no less real. This unconsciously prompts individuals to seek the approval of the opposite sex for heterosexual couples. Women with such insecurities may dress more provocatively than usual. Men may buy and flaunt expensive sports cars, change their dress or hair style to attract attention from younger women, etc. Only then can they be discussed. Lastly, for the healing of such conflicts – including infidelity – and for getting the couple back on track, comes the work of forgiveness. The sense of betrayal usually involves both a the actual infidelity; and b the deceptions that are part-and-parcel of the unfaithful behaviors. The other factors are: The work of identifying and communicating genuine feelings, followed by the heartfelt work of forgiveness may, in some cases, be enhanced and facilitated by working with a therapist, a counselor or a relationship coach.

Chapter 9 : How Conflict Can Improve Your Relationship

marital discord, marital conflict, resolving marital issues, infidelity, resentments in marriage, forgiveness, the elements of forgiveness Although no two situations are alike, there are some common patterns that often result in marital conflict and sometimes in infidelity in a marriage or committed relationship.

But when we are bad, we are disastrous!! Marriage is unique in the fact that when the relationship is good, it is very fulfilling; yet, when the relationship is not so good, marriage is frustrating and aggravating. What causes these feelings? Where do we go wrong when it comes to being married? I want to give you what I consider the top seven areas of conflict in marriage. Over the next couple of weeks, we will address each one specifically. When we get married, we have a set of expectations that govern our thoughts about marriage. Either those expectations are formed by the way our parents treated their marriage, or by a fantasy that was developed while we were young. If our parents had a good marriage, then we probably expect our marriage to be similar. If our parents divorced or had major conflict, we develop our fantasy of what we desire. Either way, our expectations can become a source of conflict in our marriage. I do believe that children are a gift from God. Some of the topics of concern are when to have children, how many to have, how to discipline them, and how to educate them. Then if you have children from another relationship, those issues are magnified. Obviously, kids can be a great source of blessing and fulfillment. Or they can be a great source of conflict. How do we budget? Who makes the decisions about what is spent? How do we save? Do we make enough? Each one of these topics can be a source of conflict. Everyone has the same 24 hours in a day. Using time for yourself versus using time for your marriage is the main issue. Everyone needs time alone, but how much? Everyone needs to have hobbies, but do they interfere with the marriage? Everyone has to work, but when is it enough? Time can be a major source of conflict for a couple. Most people do not expect the sexual relationship to be an issue when they get married. They believe that area will be one that is very fulfilling, yet it becomes an area of frustration for many couples. There is so much more to this area of the relationship than just being in bed together. The extended family can create sources of conflict for a couple. Their demands and expectations can be a strain. The conflicts among family members can create struggles. The physical distance between families can be a source of problems for a couple, not to mention the free advice that can be given. We live in the information age. We are connected through all different forms of communication. We text, chat, tweet, post and sometimes we talk. Even with all of that, sometimes we do not understand one another or connect with each other. Each one of these issues can create great conflict in a marriage. This list is not necessarily in any specific order. Again, over the next couple of weeks I will address each topic in depth. What would you add to the list? I would love to hear any additional topics that you would like for me to address.