

# INTERNATIONAL JOURNAL OF LAW MANAGEMENT & HUMANITIES

[ISSN 2581-5369]

---

Volume 6 | Issue 3

---

2023

© 2023 *International Journal of Law Management & Humanities*

Follow this and additional works at: <https://www.ijlmh.com/>

Under the aegis of VidhiAagaz – Inking Your Brain (<https://www.vidhiaagaz.com/>)

---

This article is brought to you for “free” and “open access” by the International Journal of Law Management & Humanities at VidhiAagaz. It has been accepted for inclusion in the International Journal of Law Management & Humanities after due review.

In case of **any suggestions or complaints**, kindly contact [Gyan@vidhiaagaz.com](mailto:Gyan@vidhiaagaz.com).

---

**To submit your Manuscript** for Publication in the **International Journal of Law Management & Humanities**, kindly email your Manuscript to [submission@ijlmh.com](mailto:submission@ijlmh.com).

---

# Marital Dispute as a Problem in India

---

ANNAPURNA PATNAIK<sup>1</sup> AND DR. NARAYAN CHARAN PATNAIK<sup>2</sup>

## ABSTRACT

*Marriage is an institution in ancient times, since the earth has achieved civilization, people have completed the simple ways to be discarded, and an additional advanced means to be taken. Men and women played an important role in this civilized society. The family has to be given a paramount consideration for a good nation building. The right to marry and found a family is an inalienable and basic right defined in the Universal Declaration of Human Rights 1948 and partly defined in our Indian Constitution. The community and society played an important role for the nation building programme. Marriage is our one of the custom prevailed in the Indian society. Customs, mores and norms played an important role in the civilized society. There are many reasons for the matrimonial offences such as lack of communication, abandonment, commitment, emotion and mental abuse, conflict in decision making process, monetary dispute etc. This study will emphasis on both primary and secondary data to be collected from the different sources. This study will explore in various fields like role of the community, role of the family, role of the Govt., role of the Alternative Dispute Resolution Mechanism and role of Lok Adalat. The definition of marriage has changed and updated with the passing of time. The women participation with the outer world joined the work force and have become financially freelance. Since the break-up of joint families, and the rise of nuclear families, our culture has undergone a dramatic change. In India foreign marriages are controlled by 1969 Foreign Marriage Act. The FM Act Was implemented to fill the holes in the Special Marriage Act, 1954. The principal target behind the FM Act was enacted to govern the marriages which take place outside of India, where one party must be foreign national and should be Indian. As I ventured into the topic, I noticed that wedding and married relationships ought to be studied from multi-dimensional aspects such as social, personal and legal points of view and study will focus on the issues and challenges of divorce and breakdown of marriage in our society. Both the partners, community and the society as well as state has to give paramount consideration towards the matrimonial disputes.*

**Keywords:** *Matrimonial Offences, Foreign Marriage, Joint Family, Women Participation.*

## I. INTRODUCTION

Marriage is an inevitable process for our society and it played an important role in our Indian

---

<sup>1</sup> Author is a Research Scholar at Berhampur University, India.

<sup>2</sup> Author is a Principal at L.R. College, Berhampur, India.

society. Men and women played an essential part in the family. There is various distinction between the primitive and the modern family. It is one of the common themes that marriage is made in heaven. But now it is proved to be unreasonable, absurd, illegal, illogical and unconstitutional. Because in the present prevailing days, it was in the existence when the old theme has been totally wiped out. That means marriage are now made through internet, that is why it is intangible. The leading case is “**Hyde decision in England 1866**.” “Marriage is made significant assent in one’s life” (Vivekananda: The Essence of Vedic Marriage, Page 2,3). Marriage is considered to be “Dana”. This is also known as “Kanya Dane” or even the daughter in marriage is considered to be “Punya” or a pious virtuous act. Marriage is an institution based on customs, mores, norms, tradition, folkways etc. there are some rules and norms in the family which has to be followed and well projected for the good nation building programme. The spouse relationship which is obligatory for both men and women in the society are played an important role to stop the family disorganization. It also gives the legal rights to both the partners. But still there are many differences in the thinking level process, decision making process, mental conflict, monetary dispute etc. The marriage is a universal phenomenon and this establishment is closely connected with the family. Both family and wedding are complementing to every different sphere. As Gillin and Gillin uttered that “Marriage could be a socially approved means of building a family of procreation” and Westermarck observed that “Marriage is stock-still within the family instead of the family in marriage”. The matrimonial dispute which is the result of the marriage has been reckoned as an obstacle to individual advancement and private magnificence. Westernization, Modernization and Sanskritization played an important role which replaced the joint family structure and given rise to nuclear family. So, individualism entered in our society. Minor component of gall, frustration and betrayal becomes a vital consider for the breakdown of marriage. Laws on marriage offences were passed in the British empire in 1860 and the status of women in India was pitiable at that stage. They were not economically independent and only thought as an object. Because of many factors such as polygamy, child marriage and the Sati system, the primitive structure of society has been modified and women have been discovered with a new face in the society. Men oppressed and abused women and this culminated in drafting these rules. The holiness and importance of the wedding had been recognized among all the individuals all over the world. Therefore, the legal regulation of wedding could be a topic of importance within the promotion and welfare of the society in its totality. Such regulation includes the norms by law and prescribing of sanctions for the breach of these norms through applicable legislation. Since the sanctions for breach of legal norms as vital as norms and therefore, the study of those norms

ought to be thought-about as a matter of nice sensible importance. Virtually throughout last five decades, marriage laws in India have non heritable in new dimensions, thanks to the new enactments, and subsequent amendments and progressive judicial choices within the marriage laws. However, the legal code side of such legislation has not received abundant attention. The link of wedding, additionally to civil consequences, might attract legal code in several of its aspects. These aspects are planned to be examined within the study. It is vital to suggest the theoretical importance of the study. One ought to see the link between civil law and therefore the legal code. The sanctions for imposing the majority obligations of civil law ought to be derived to the legal code. This duty, if desecrated provides rise to applicable reliefs, such as, restitution of legal right, divorce etc. However, a side of legal code is additionally concerned. If one spouse equivalent becomes disloyal to the opposite spouse equivalent, law enforces the duty of fidelity by applying sanctions of the legal code. During this manner the legal code and the legal philosophy have a link with one another. These issues don't seem to be strictly legal; they need their genesis in social practices. However, the current study focuses on the legal aspects solely. The establishment of marriage has existed in each society. Man has sought to control his ruthless instincts and urges and regulate them. During this attempt, there was a reasonable quantity of success, but not total and complete success, as a result of man not being consistently satisfied with his spouse's company and usually pursuing the pleasures of the flesh by losing the limits of the married union on the far side, with the consequence that establishment like vice-crime and living together have existed from time immemorial facet by facet with wedding. Man has accepted such institutions as necessary social evils for the greater smart of the family and community.

The orthodox viewed that a marriage should be preserved at any price. There are many reasons are there for family disorganization such as Social frustrations, social inequality and urbanization, job mobility, monetary dispute and the position achieved by the spouse etc. Many sociologists, law-makers, interpreters and trendy writers observed that once the family relationships are destroyed then it has an adverse effect on children.

Foreign Marriage Act was enacted in India to help the citizens regarding solemnization of marriages with a foreign national. According to section 3 of the FM Act, the marriage officer is to be appointed by the Central Government. A notable aspect of this act is that Indian citizens may marry either an Indian citizen or a foreign national under this Act. Most of the part of the FM Act is inspired by the Special Marriage Act 1954. For instance, the provisions available for procedure and registration of marriage in Special Marriage Act and the FM Act are similar. A lot of questions arise in relation to marriages between NRI. NRI is someone who has an Indian

passport and provisional visa immigrated to a certain country. Matrimony with the NRI is popular solemnized as an Indian Marriage. An Indian woman and living in other country, either as a citizen of India or as a citizen of that country.

There are some legal problems that still exist in Foreign marriage. For certain cases, for marital relief there is a problem regarding fairness of the statute. Whether Indian law will be enforced of husband's country of residence would be enforced. It also poses jurisdictional problem, that is in case of matrimonial relief, child custody etc whether Indian court or foreign court will have jurisdiction to deal with the matter and give judgement. There are many loopholes in Indian marital law. For this it was easy for NRI to exploit the Indian family by fraud, misrepresentation and mistake. Even there is no stringent punishment were adopted by the state or country. Though civil remedies are only praised in our country, particularly in matrimonial dispute.

**Narasimha Rao Y. v Venkata Lakshmi Y (1991) 3 SCC 451**, the Supreme Court stated that as per section 13 of the Code of Civil Procedure, 1908, if the foreign judgement was not declared by a court of competent jurisdiction of the foreign court and the judgement is not given on the merit and opposed to public policy of India then the foreign judgement cannot be executed in India.

The land mark case is **Vivan Varghese VS State of Kerala W.P.(C) No. 16350 of 2015**, here in this case "The petitioner, an Indian citizen, desires to enter into a marriage with one Satu Anniina, who is a Finnish citizen and made an application for contracting the marriage under the Special Marriage Act, 1954. Section 4 of the Special Marriage Act contemplated that marriage between "any two persons" to be solemnized under the Act and there are no such restrictions regarding marriage. Essentially a marriage cannot be kept in abeyance only by reason of such law having not been introduced. Then Foreign Marriage Act, 1969 is: "An Act to make provision relating to marriages of citizen of India outside India". Here the petitioner, an Indian citizen intends a marriage with a foreigner within the territory. That is not the issue which has to be considered at present. A foreign citizen seeks to enter into a marriage with an Indian citizen within the territories of India. The foreign citizen has produced a document by which her status is clearly stated to be single". Foreign marriage Act played an important role in India.

23<sup>rd</sup> Law commission report was submitted to legislative Department in 1962 relating to "Law of Foreign Marriages". Then the Foreign Marriage Act was enacted in 1969. It has 6 chapters, 30 sections and three schedules. It consists of solemnization of the marriage, registration of foreign marriage solemnized under other law, and the marital relief in case of dissolution of the

marriage, penalties and miscellaneous provisions.

## **II. HISTORICAL BACKGROUND**

Due to unrealised desires and wishes, marriage disputes occur which may harm the one's life and can't be renovated once more terribly simply. This has a profound effect on the lives of couples with marital conflicts who end up in divorce. So, this paper can describe a variety of causes of married conflict. In its earliest part, Christianity was a movement of the deprived aged together with women. Later Christianity was influenced by the socio-political and cultural systems of the Roman Empire and therefore the theologians of the time. The earliest communion rituals were freely participated in by everybody with no distinction on special authority or the standing of somebody. The Christian saints showered such abuse upon girls as "Gate of the Devil" and therefore the "Road to Inequity", "A Scorpion ever able to Sting", "The Instrument that the devil uses to realize possession of our soul" etc. Quintus Septimius Florens Tertullianus outlined girls as 'the destroyer of God's image'. Thus, the downgrading of ladies started in medieval Europe additional impetus from the fathers of the church.

In pre-Islamic Arab countries, the condition of ladies and standing of wives was none too happy. Again, as in medieval societies of Europe and India, wives couldn't complain against any injustice done to them. Husbands enjoyed absolute rights of subjugating their wives. They might not even stop their husbands from killing of innocent lady babies. It is a historical indisputable fact that the prophet of Islam, Hazrat Mahomet accomplished a noteworthy amendment within the barbarous Arab society by introducing radical changes within the standing of ladies. He not solely instructed respect for ladies however additionally ordained rights to wives remarkable in earlier civilizations. They got the rights for education and freedom of divorce.

Throughout the sacred text era girls enjoyed equality and freedom all told walks of life, whether or not it absolutely was a case of accomplishing educational excellence, participation in spiritual and cultural rites or in social economic matters. In sacred text era wedding was a religious ritual. In these amount girls enjoyed freedom of alternative in choosing their partners for wedding. It was entirely an indissoluble associate between a husband and a partner and was accompanied by excellent equality between a male and a female. The spouse was controlling a good respect throughout the whole amount of sacred text.

Black's Law dictionary defines divorce as "the legal separation of man and spouse."

The New Britannica - Webster dictionary stated that divorce is characterized as the complete legal dissolution of a marriage. Britannica-Webster describes marriage as the arrangement by which a male and a girl are joined in an extremely different social and legal partnership with a

view to building a home and raising a family.

“Thus, it is fascinating to visualize that wedding is viewed as a legal and social union of two people; but divorce is simply viewed because the legal termination of same wedding. These definitions in and of themselves highlight one in all the fundamental issues that occur once a few chooses to divorce. Namely, though the system is provided to affect the legal issues that the couple faces once divorcing, it doesn't address neither is it equipped to affect the social and emotional problems that confront the couple. Once the emotional or social problems are handled, it makes the resolution of the legal problems that abundant easier. Taking it a step additional, what most of the people very are argument concerning isn't legal or monetary problems, however rather arguments oil-fired by their want to urge some sort of revenge for a perceived wrong by the opposite spouse equivalent. Once every of the participants is helped and supported to resolve the emotional and social problems, however, they are in an exceedingly far better position to deal effectively with the legal and monetary problems”.

Thangavelu (1975) in her book “The Samsar Mode of welfare work Practice”, explained that “incorporate a number of the cultural varied of Indian society relevant of wedding like horoscope, palmistry, dowry, philosophy associated with destiny (one's deeds) and Hindu deity (one's duties). These is also useful for wedding and family practitioners across the country”.

Davies PT, & author F. M (1994) in their paper described that “Marital conflict associated child adjustment: an emotional security hypothesis studied psychological and emotional security hypothesis that builds on attachment theory is planned to account for recent empirical findings on the impact of married conflict on children and to produce directions for future analysis. Children's issues concerning emotional security play a task within their regulation of arousal and organization and in their motivation to reply in the face of married conflict”.

Upadhyay K; Shukla A (1995) in their article “Identification of vital dimensions of married interaction: the western and jap perspectives” in Journal of the Indian Academy of industrial psychology described “married analysis generally, is characterised by abstract and method issues. Majority of such researches solely makes world analysis of married interaction might wear the standard of nuptial. primarily based upon a review of accessible revealed literature and intensive, in-depth interviews with a little sample of married Indian couples, transient discussions are conferred, also, it is discovered that married interaction in varied cultures is greatly influenced by the position of ladies therein socio-cultural started. Western society is dominated by the conception of individualism whereas the jap society is additional family orientated”.

### **III. MARITAL PROBLEMS**

Marriage is the basic legal right is defined in the Universal Declaration of Human Rights 1948. If there will be good relationship between the couples, it will help to resolve all the problems of family disorganization and also resolve the conflict. Once there is conflict between the spouse for role set and role play then it led to inter-personal disorder and many psychological issues are raised which led to marital conflict and matrimonial dispute. The women's psycho-emotional issues appear slightly to take issue from men. The causes are as follows: -

**i. Impact of western culture:**

Often people don't build a good sense of commitment and loyalty towards their equal marriage and family. They follow Sanskritization. There is lack of cooperation seen between the spouse. Explanations for this shortcoming may vary from person to person. Such associated perspective inevitably dilutes married cohesion and ends in married conflict.

**ii. Lack of Communication:**

In today, spouses seldom get enough time to speak to each other due to busy social and professional setup. Individuals usually struggle to keep track of their married life and a form of frustration creeps into their marriage. Such emotional and psychological pessimism could, therefore, induce a person to chase divorce.

**iii. Abandonment:**

Girls tend to become more career-savvy and good with the accumulated participation of ladies. Abandoning their spouse and other marital responsibilities isn't uncommon for career women. In such circumstances, there is no other option left to a man, but to dissolve the marital bond.

**iv. Emotional Abuse:**

While it is quite rare for men to be victims of physical and regulatory offense for obvious reasons, it is not uncommon for us to find families wherever an ill-natured spouse turned a husband's lifetime into a virtual hell. By seeking a divorce, men facing emotional abuse in their married lives might value more to escape.

**v. Infidelity**

In many studies it has been clear that men were involved in extramarital relationship as compared to women. So, in today modern society there are many conflicts and it became troublesome for many husbands. So, both men and women do not want to continue their relationship in a suspectable manner. They want to lead their own life in their own way.



**vi. Mental Conflict**

Contemporary married relationships are prone to way more complex. Career goals played an important role in the family. So, it is very difficult to solve the problems regarding marriage conflict in the family.

**vii. Monetary issues**

Husbands seem to experience this a lot that they are the bread winners and they played an important role in the family. They are the main earning source in the family and whatever they will decide it will be final decision in the family. They have created a sphere to develop their potentiality to the fuller extent. Such disparities might typically instigate a person to choose a divorce.

**viii. Rapid Development of Modern Educational System**

Because of urbanization and expansion of modern educational systems women are more opportunistic and there is lack of compatibility among the spouse. No one wants to adjust with the new sphere and new surroundings.

**ix. Marital adjustment VS Small adjustment**

Marital adjustment includes marital satisfaction, cohesion, agreement, affection, and conflict. There are also other types of adjustments such as social adjustments, psychological adjustment and personality adjustments. There is differentiation because of various psychological traits.

**x. Linguistic Factor**

It is also an important factor for measuring matrimonial disputes. The language matters a lot. There is lack of adjustment among two families because of language barrier and different cultural tradition follows in two families.

**IV. TYPES OF MARRIAGE**

There are various types of marriage in India. They are given below:

1. Monogamy is a form of marriage in which an individual has only one spouse during the life time.
2. Polygamy is a marriage which includes more than two partners.
3. Polygyny include a gender issue which offers men asymmetrical benefits.

4. Polyandry is a marriage where one woman marries a several men. It practiced in Plateau of Tibet (a region shared by India, Nepal, and the Tibet Autonomous Region of China) and the Marquesas Islands in the South Pacific.
5. Child Marriage is prohibited in India by the Child Marriage Restraint Act.

There is other type of marriage such as Transgender Marriage, Love Marriage, Arranged Marriage etc. The youth of our country have gone beyond love marriage and are like to stay and continue live-in relationship which brought to our country in this 21st century. The Supreme court also backed up the live-in relationship. The Apex court observed in **S. Khushboo VS Kanniammal and Others 2010** that Live-In relation is a part to right to life under Article 21 had approach a new dimension about its impact on the culture and tradition of the country. Supreme court also gave a land mark judgement in **Arnesh Kumar VS State of Bihar 2014** by saying that women are protected by section 498-A of IPC 1860 and Dowry Prohibition Act 1961. In **Margaret Palai VS Savitri Palai 2010** the Court observed that customary law plays a significant role for every marriage.

## **V. INDIAN LEGAL FRAMEWORKS**

### **(A) Constitutional Provisions: -**

The Indian Constitution not only grants women equality but also empowers the State to take constructive steps in favour of women in order to protect and promote the rights of women and neutralise the combined socio-economic, educational issues in our society. Fundamental rights guarantee equality before the law and equal protection of the law; prohibit discrimination on ground against any person against any citizen on grounds of religion, race, caste, sex or place of birth, and guarantee equality of opportunity to all citizens in matters relating to employment. Articles 14, 15, 15(3), 16, 21, 21-A, 23, 24, 25, 39(a), 39(b), 39(c) and 42 of the Constitution are of specific importance in this regard.

The constitutional provisions are given below: -

1. Article 14: says about right to equality and equal protection of law.
2. Article 15 (3): says about non-discrimination on the ground of religion, ethnic, caste, sex or place of birth.
3. Article 16: says about the reservation relating to employment or appointment to any office under the State.
4. Article 21: says about right to life and personal liberty

5. Article 21 (A): says about right to get free elementary education up to std-8.
6. Article 23: says about prohibition of human trafficking and forced labour
7. Article 24: stated that there is a prohibition of employment of children in the factory
8. Article 25 - 28: says that one can adopt and propagate any religion in the country.
9. Article 39(a): stated that the State can make policy towards securing its citizens an adequate means of livelihood.
10. Article 39(d): says that there is equal pay for equal work for both men and women.
11. Article 39 A: it was inserted to promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities.
12. Article 42: says about the provision for working women relating to maternity relief.
13. Article 46: It stated that the State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation.
14. Article 47: It stated that the State to raise the level of nutrition and the standard of living of its people.
15. Article 51(A) (e): stated that to promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women.

### **(B) Legislative and Penal Provisions in India**

In order to enforce the constitutional mandate, the State has adopted various legislative initiatives aimed at ensuring equal rights, combating gender injustice and various types of abuse and brutality, and providing support services to women in general. During the British rule, many progressive legislations for protection of women in general and matrimonial offences in particular was enacted. The Hindu Widow Remarriage Act was passed in 1856 in British India. The Indian Penal Code was enacted 1860 to upheld the status of women from any punishable offences including insulting woman i.e. section 504,509 of IPC 1860, outraging modesty i.e. section 354 etc. The Child Marriage Restraint Act 1929 was passed to restrain child marriages. Similarly, the pre and post constitutional era also provides some benefits to the women under Article 14,15 16,21, 21-A,23,24,25,39,42,43,46,47 and 51A(e). However, personal law has

been codified partly and Christian Law has been amended to provide social security towards women. The Criminal Laws both substantive and procedural underwent radical changes with recognition of new offences like Dowry Death, Cruelty and Harassment of wife by the husband and relatives. Further the Indian Evidence Act was amended by insertion of section 113-A relating to presumption of abetment of suicide of a married woman and section 113-B relating to presumption of dowry death. Besides this, the legislation has also been taken initiatives relating to Domestic Violence, Abolition of Dev-dasi and Sati System, Pre-conception and Pre-natal Diagnostic Technique were enacted to prevent offences against women in India.

Marriage is a sacramental and secured relationship between husband and wife. Some wrong omission which directly effect on the stability of the institution of marriage are called matrimonial offences. In order to resolve this kind of offences which is purely antisocial in nature, Indian legislature enacted many Acts to provide protection to the either spouse in India. Keeping in view the dangerous nature of these anti-social acts, the specific provisions for these offences have been provided under our penal law.

#### **(C) Matrimonial Offences and Indian Penal Code 1860**

- i. Homicide for Dowry, Dowry Deaths or their attempts (Sec. 302/304-B IPC)
- ii. Torture, both mental and physical (Sec. 498-A IPC)
- iii. Molestation (Sec. 354 IPC)
- iv. Insult (Sec. 509 IPC)
- v. Miscarriage (Sec.312-318 IPC)
- vi. Mock Marriage, Bigamy (Sec 493,494,495,496,498 IPC)

#### **(D) Matrimonial Offences and Special Laws in India**

While all laws are not exclusive to gender, the provisions of the law that specifically affect women have been regularly revised and changes made to keep pace with the changing requirements. Such acts which have special provisions to protect women and their rights are as follows:

1. 1.The Family Courts Act, 1954
2. 2.The Special Marriage Act, 1954
3. 3.The Hindu Marriage Act, 1955
4. Christian Marriage Act 1872
5. Foreign Marriage Act 1969

6. The Hindu Succession Act, 1956 with amendment in 2005
7. Immoral Traffic (Prevention) Act, 1956
8. The Maternity Benefit Act, 1961 (Amended in 1995)
9. Dowry Prohibition Act, 1961
10. The Medical Termination of Pregnancy Act, 1971
11. The Equal Remuneration Act, 1976
12. The Prohibition of Child Marriage Act, 2006
13. The Criminal Law (Amendment) Act, 2013
14. Indecent Representation of Women (Prohibition) Act, 1986
15. Commission of Sati (Prevention) Act, 1987
16. The Protection of Women from Domestic Violence Act, 2005

#### **(E) Matrimonial Offences and Administrative set up**

1. National Commission for Women

In January 1992, the Government set-up this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation to suggest amendments wherever necessary, etc.

2. National Policy for the Empowerment of Women, 2001

The Department of Women & Child Development in the Ministry of Human Resource Development has prepared a National Policy for the Empowerment of Women in the year 2001. The goal of this policy is to bring about the advancement, development and empowerment of women.

## **VI. CONCLUSION**

In spite of extensive study in the field of matrimonial offences, it requires socio-legal approach and judicial control against matrimonial offences. A strong procedural approach along with institutional framework are necessary to minimise the gap and to uphold the dignity of the women in our society. In spite of number of legal provisions, strong awareness propaganda and effective legal mechanism are not adequate to reduce the matrimonial offences. Industrialization, urbanization and westernization etc have been considered as a high rising point in the matrimonial dispute. Marriage in India has been considered as a sacrament having unending relationship among spouse. But in present modern times, it has lost its uniqueness due

to temperament and attenuation. Conversion of religion, culture and sadness of mind are the basic grounds for the irremediable breakdown of marriage.

\*\*\*\*\*

**VII. REFERENCES**

1. UzmaShakoor,"Marital Disputes", Wikinut, (June 2010), [Online] Available: <http://family.wikinut.com/MaritalDisputes-Causes>
2. "Arranged marriages not additional stable", says survey, The Indian categorical, [Online] Available: <http://www.indianexpress.com>
3. "How to speak to your children concerning your Divorce", [Online] Available: <http://www.yourtango.com/experts/yourtangoexperts/how-talk-your-kids-about-your-divorce-expert>
4. Deccan Herald,"Mediation: Clearing the piece of ground of married disputes", [Online] Available: <http://www.deccanherald.com/content/277194/mediation-clearingminefield-matrimonial-disputes.html>
5. Legal Service India, "The ways that of Mediation in married Disputes", [Online] Available: <http://legalservicesindia.com/article/article/the-ways-of-meditation-in-matrimonialdisputes-1383-1.html>
6. Indian categorical,"More couples request divorce by mutual consent, few wish to reconcile", [Online] Available: <http://computer-network.indianexpress.com/news/more-couples-see-divorce-by-mutual-consent-few-want-to-reconcile/933349>
7. The Free wordbook,"Matrimonial Law", [Online] Available: <http://legal-dictionary.thefreedictionary.com/matrimonial+law>
8. Agarhari Gunjan, Law about dower Prohibition, Cruelty and Harassment, India Law House, New Delhi, 2011.
9. Agarwal rule Kumari, married Remedies underneath Hindu Law, Bombay: N.M. Tripathi 1974.
10. Agarwal Sushila, standing of ladies, Printwell Publications, Jaipur, 1988.
11. Aggarwal Nomita, girls and Law in India, New Century Publications, Delhi, 2002.
12. Ahmed Ghosh, Huma., "Chattels of Society." Violence Against girls ten one (2004).
13. Ahuja Ram , Crimes against girls, Rawat Publication Jaipur, 1987.
14. Altekar A.S., Position of ladies in Hindu Civilization, The Culture publication House, Banaras Hindu University, Banaras (BHU), 1983.

15. Gupta H.L., *The Christian Missionary and their Impact on trendy India in Premutiny amount, concepts in History*, University of Old Delhi, 1965.
16. Haskar Nandita & Singh, Anju, *Demystification of Law for ladies*, New Delhi.
17. Havenkar Natalie K., *law of nations and standing of ladies*, Coloranda, West read Press, 1983.
18. faith Devki and Banerjee, *Tyranny of the House-hold: fact-finding Essays on Women,,s Work*, Sakti Books, New Delhi, 1985.
19. faith M.P., *Outlines of Indian Legal History*, 1972.
20. Jois Justice avatar, *Seeds of contemporary law in Ancient Indian Jurisprudence*, jap Book Company, Lucknow, 2000.
21. Kaushik Sushila, *Women,,s oppression: Patterns and perspective*, Sakti Books , New Delhi, 1985.

\*\*\*\*\*