

# American Marriage in the Early Twenty-First Century

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*Andrew J. Cherlin*

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## Summary

During the past century the U.S. family system has seen vast changes—in marriage and divorce rates, cohabitation, childbearing, sexual behavior, and women’s work outside the home. Andrew Cherlin reviews these historic changes, noting that marriage remains the most common living arrangement for raising children, but that children, especially poor and minority children, are increasingly likely to grow up in single-parent families and to experience family instability.

Cherlin describes the economic and cultural forces that have transformed family life. Job market changes have drawn married women into the work force and deprived less-educated men of the blue-collar jobs by which they traditionally supported their families. And effective contraception and legalized abortion have eroded the norm of marriage before childbearing.

Cherlin notes that sentiment in favor of marriage appears to be stronger in the United States than in other developed countries. The share of U.S. adults who are likely to marry is higher, but so is the share likely to divorce. U.S. children are also more likely to live in single-parent families at some time in their childhood.

Although nearly all Americans, whether poor or well-to-do, hold to marriage as an ideal, today marriage is increasingly optional. To a greater extent than ever before, individuals can choose whether to form a family on their own, in a cohabiting relationship, or in a marriage.

Given U.S. patterns of swift transitions into and out of marriage and high rates of single parenthood, American policymakers eager to promote marriage are unlikely to be able to raise U.S. family stability to levels typical of other developed countries. Consequently, a family policy that relies too heavily on marriage will not help the many children destined to live in single-parent and cohabiting families—many of them poor—during their formative years. Assistance must be directed to needy families, regardless of their household structure. Policymakers must craft a careful balance of marriage-based and marriage-neutral programs to provide adequate support to American children.

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**T**he decline of American marriage has been a favorite theme of social commentators, politicians, and academics over the past few decades. Clearly the nation has seen vast changes in its family system—in marriage and divorce rates, cohabitation, childbearing, sexual behavior, and women’s work outside the home. Marriage is less dominant as a social institution in the United States than at any time in history. Alternative pathways through adulthood—childbearing outside of marriage, living with a partner without ever marrying, living apart but having intimate relationships—are more acceptable and feasible than ever before. But as the new century begins, it is also clear that despite the jeremiads, marriage has not faded away. In fact, given the many alternatives to marriage now available, what may be more remarkable is not the decline in marriage but its persistence. What is surprising is not that fewer people marry, but rather that so *many* still marry and that the desire to marry remains widespread. Although marriage has been transformed, it is still meaningful. In this article I review the changes in American marriage, discuss their causes, compare marriage in the United States with marriage in the rest of the developed world, and comment on how the transformation of marriage is likely to affect American children in the early twenty-first century.

## Changes in the Life Course

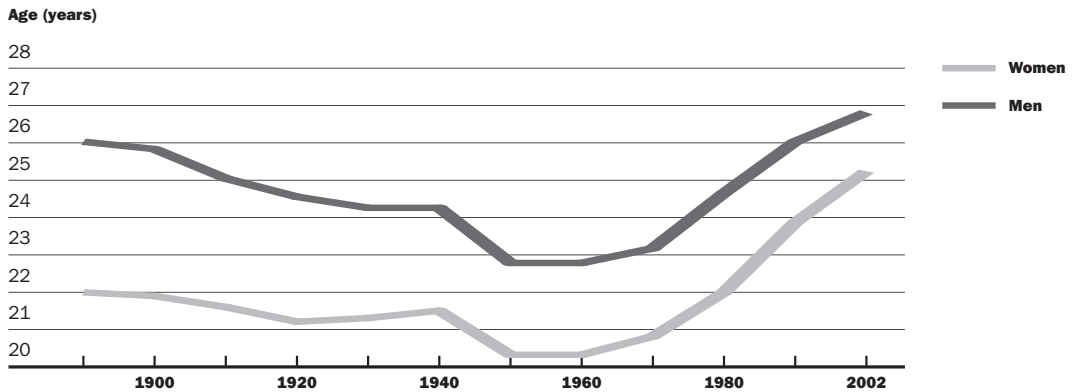
To illuminate what has happened to American marriage, I begin by reviewing the great demographic changes of the past century, including changes in age at marriage, the share of Americans ever marrying, cohabitation, nonmarital births, and divorce.

### Recent Trends

Figure 1 shows the median age at marriage—the age by which half of all marriages

occur—for men and women from 1890 to 2002. In 1890 the median age was relatively high, about twenty-six for men and twenty-two for women. During the first half of the twentieth century the typical age at marriage dropped—gradually at first, and then precipitously after World War II. By the 1950s it had reached historic lows: roughly twenty-three for men and twenty for women. Many people still think of the 1950s as the standard by which to compare today’s families, but as figure 1 shows, the 1950s were the anomaly: during that decade young adults married earlier than ever before or since. Moreover, nearly all young adults—about 95 percent of whites and 88 percent of African Americans—eventually married.<sup>1</sup> During the 1960s, however, the median age at marriage began to climb, returning to and then exceeding that prevalent at the start of the twentieth century. Women, in particular, are marrying substantially later today than they have at any time for which data are available.

What is more, unmarried young adults are leading very different lives today than their earlier counterparts once did. The late-marrying young women and men of the early 1900s typically lived at home before marriage or paid for room and board in someone else’s home. Even when they were courting, they lived apart from their romantic interests and, at least among women, the majority abstained from sexual intercourse until they were engaged or married. They were usually employed, and they often turned over much of their paycheck to their parents to help rear younger siblings. Few went to college; most had not even graduated from high school. As recently as 1940, only about one-third of adults in their late twenties had graduated from high school and just one in sixteen had graduated from college.<sup>2</sup>

**Figure 1. Median Age at Marriage, 1890–2002**

Source: U.S. Bureau of the Census, "Estimated Median Age at First Marriage, by Sex: 1890 to Present," 2003, [www.census.gov/population/socdemo/hh-fam/tabMS-2.pdf](http://www.census.gov/population/socdemo/hh-fam/tabMS-2.pdf) (accessed July 23, 2004).

Today's unmarried young adults are much more likely to be living independently, in their own apartments. Five out of six young adults graduate from high school, and about one-third complete college.<sup>3</sup> They are more likely than their predecessors to spend their wages on themselves. Their sexual and intimate lives are also very different from those of earlier generations. The vast majority of unmarried young adults have had sexual intercourse. In fact, most women who married during the 1990s first had intercourse five years or more before marrying.<sup>4</sup>

About half of young adults live with a partner before marrying. Cohabitation is far more common today than it was at any time in the early- or mid-twentieth century (although it was not unknown among the poor and has been a part of the European family system in past centuries). Cohabitation today is a diverse, evolving phenomenon. For some people, it is a prelude to marriage or a trial marriage. For others, a series of cohabiting relationships may be a long-term substitute for marriage. (Thirty-nine percent of cohabiters in 1995 lived with children of one of the partners.) It is still rare in the United States for cohabiting relation-

ships to last long—about half end, through marriage or a breakup, within a year.<sup>5</sup>

Despite the drop in marriage and the rise in cohabitation, there has been no explosion of nonmarital births in the United States. Birth rates have fallen for unmarried women of all reproductive ages and types of marital status, including adolescents. But because birth rates have fallen faster for married women than for unmarried women, a larger share of women who give birth are unmarried. In 1950, only 4 percent of all births took place outside of marriage. By 1970, the figure was 11 percent; by 1990, 28 percent; and by 2003, 35 percent. In recent years, then, about one-third of all births have been to unmarried women—and that is the statistic that has generated the most debate.<sup>6</sup> Of further concern to many observers is that about half of all unmarried first-time mothers are adolescents. Academics, policymakers, and private citizens alike express unease about the negative consequences of adolescent childbearing, both for the parents and for the children, although whether those consequences are due more to poverty or to teen childbearing *per se* remains controversial.

When people think of nonmarital or “out-of-wedlock” childbearing, they picture a single parent. Increasingly, however, nonmarital births are occurring to cohabiting couples—about 40 percent according to the latest estimate.<sup>7</sup> One study of unmarried women giving birth in urban hospitals found that about half were living with the fathers of their children.

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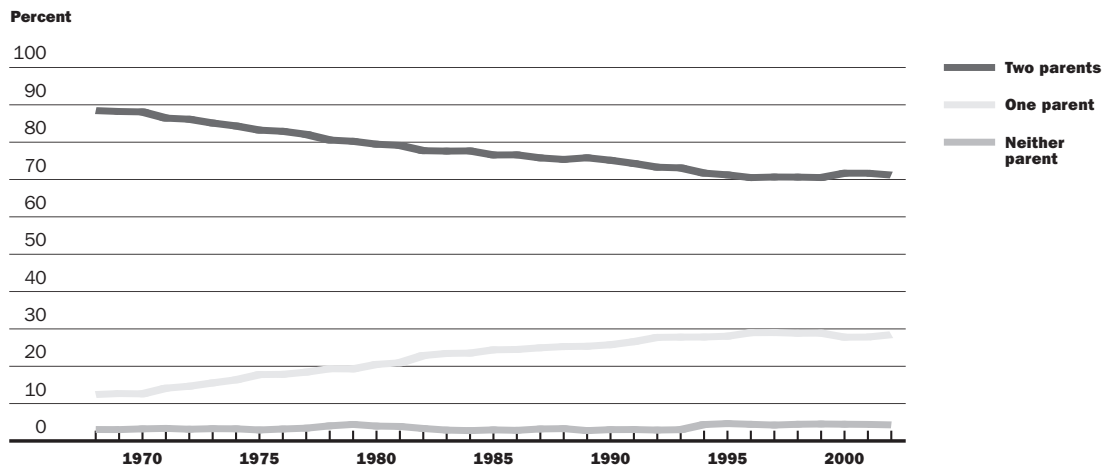
Couples in these “fragile families,” however, rarely marry. One year after the birth of the child, only 15 percent had married, while 26 percent had broken up.<sup>8</sup>

Marriage was not an option for lesbians and gay men in any U.S. jurisdiction until Massachusetts legalized same-sex marriage in 2004. Cohabitation, however, is common in this group. In a 1992 national survey of sexual behavior, 44 percent of women and 28 percent of men who said they had engaged in homosexual sex in the previous year reported that they were cohabiting.<sup>9</sup> The Census Bureau, which began collecting statistics on same-sex partnerships in 1990, does not directly ask whether a person is in a romantic same-sex relationship; rather, it gives people the option of saying that a housemate is an “unmarried partner” without specifying the nature of the partnership. Because some people may not wish to openly report a same-sex relationship

to the Census Bureau, it is hard to determine how reliable these figures are. The bureau reports, however, that in 2000, 600,000 households were maintained by same-sex partners. A substantial share—33 percent of female partnerships and 22 percent of male partnerships—reported the presence of children of one or both of the partners.<sup>10</sup>

As rates of entry into marriage were declining in the last half of the twentieth century, rates of exit via divorce were increasing—as they have been at least since the Civil War era. At the beginning of the twentieth century, about 10 percent of all marriages ended in divorce, and the figure rose to about one-third for marriages begun in 1950.<sup>11</sup> But the rise was particularly sharp during the 1960s and 1970s, when the likelihood that a married couple would divorce increased substantially. Since the 1980s the divorce rate has remained the same or declined slightly. According to the best estimate, 48 percent of American marriages, at current rates, would be expected to end in divorce within twenty years.<sup>12</sup> A few percent more would undoubtedly end in divorce after that. So it is accurate to say that unless divorce risks change, about half of all marriages today would end in divorce. (There are important class and racial-ethnic differences, which I will discuss below.)

The combination of more divorce and a greater share of births to unmarried women has increased the proportion of children who are not living with two parents. Figure 2 tracks the share of children living, respectively, with two parents, with one parent, and with neither parent between 1968 and 2002. It shows a steady decline in the two-parent share and a corresponding increase in the one-parent share. In 2002, 69 percent of children were living with two parents, including families where one biological (or adoptive)

**Figure 2. Living Arrangements of U.S. Children, 1968–2002**

Source: U.S. Bureau of the Census, "Living Arrangements of Children under 18 Years Old: 1960 to Present," 2003, [www.census.gov/population/socdemo/hh-fam/tabCH-1.pdf](http://www.census.gov/population/socdemo/hh-fam/tabCH-1.pdf) (accessed July 23, 2004).

parent had remarried. Not counting step- or adoptive families, 62 percent, according to the most recent estimate in 1996, were living with two biological parents.<sup>13</sup> Twenty-seven percent of American children were living with one parent; another 4 percent, with neither parent.<sup>14</sup> Most in the latter group were living with relatives, such as grandparents.

Where do all these changes leave U.S. marriage patterns and children's living arrangements in the early twenty-first century? As demographers have noted, many of the above trends have slowed over the past decade, suggesting a "quieting" of family change.<sup>15</sup> Marriage remains the most common living arrangement for raising children. At any one time, most American children are being raised by two parents. Marriage, however, is less dominant in parents' and children's lives than it once was. Children are more likely to experience life in a single-parent family, either because they are born to unmarried mothers or because their parents divorce. And children are more likely to experience instability in their living arrangements as par-

ents form and dissolve marriages and partnerships. Although children are less likely to lose a parent through death today than they once were, the rise in nonmarital births and in divorce has more than compensated for the decline in parental death.<sup>16</sup> From the adult perspective, the overall drop in birth rates and the increases in nonmarital child-bearing and divorce mean that, at any one time, fewer adults are raising children than in the past.

### Class and Racial-Ethnic Divergence

To complete this portrait of American marriage one must take note of class and racial-ethnic variations, for the overall statistics mask contrasting trends in the lives of children from different racial-ethnic groups and different social classes. In fact, over the past few decades, the family lives of children have been diverging across class and racial-ethnic lines.<sup>17</sup> A half-century ago, the family structures of poor and non-poor children were similar: most children lived in two-parent families. In the intervening years, the increase in single-parent families has been

greater among the poor and near-poor.<sup>18</sup> Women at all levels of education have been postponing marriage, but less-educated women have postponed childbearing less than better-educated women have. The divorce rate in recent decades appears to have held steady or risen for women without a college education but fallen for college-edu-

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cated women.<sup>19</sup> As a result, differences in family structure according to social class are much more pronounced than they were fifty years ago.

Consider the share of mothers who are unmarried. Throughout the past half-century, single motherhood has been more common among women with less education than among well-educated women. But the gap has grown over time. In 1960, 14 percent of mothers in the bottom quarter of the educational distribution were unmarried, as against 4.5 percent of mothers in the top quarter—a difference of 9.5 percentage points. By 2000, the corresponding figures were 43 percent for the less-educated mothers and 7 percent for the more educated—a gap of 36 percentage points.<sup>20</sup> Sara McLanahan argues that societal changes such as greater opportunities for women in the labor market, a resurgence of feminist ideology, and the advent of effective birth control have

encouraged women to invest in education and careers. Those who make these investments tend to delay childbearing and marriage, and they are more attractive in the marriage market.<sup>21</sup> Put another way, women at the top and bottom of the educational distribution may be evolving different reproductive strategies. Among the less educated, early childbearing outside of marriage has become more common, as the ideal of finding a stable marriage and then having children has weakened, whereas among the better educated, the strategy is to delay childbearing and marriage until after investing in schooling and careers.

One result of these developments has been growth in better-educated, dual-earner married-couple families. Since the 1970s these families have enjoyed much greater income growth than have breadwinner-homemaker families or single-parent families. What we see today, then, is a growing group of more fortunate children who tend to live with two parents whose incomes are adequate or ample and a growing group of less fortunate children who live with financially pressed single parents. Indeed, both groups at the extremes—the most and the least fortunate children—have been expanding over the past few decades, while the group of children in the middle has been shrinking.<sup>22</sup>

The family lives of African American children have also been diverging from those of white non-Hispanic children and, to a lesser extent, Hispanic children. African American family patterns were influenced by the institution of slavery, in which marriage was not legal, and perhaps by African cultural traditions, in which extended families had more influence and power compared with married couples. As a result, the proportion of African American children living with single parents has

been greater than that of white children for a century or more.<sup>23</sup> Nevertheless, African American women married at an earlier age than did white women through the first half of the twentieth century.<sup>24</sup>

But since the 1960s, the decline of marriage as a social institution has been more pronounced among African Americans than among whites. The best recent estimates suggest that at current rates only about two-thirds of African American women would be expected ever to marry.<sup>25</sup> Correspondingly, the share of African American children born outside of marriage has risen to 69 percent.<sup>26</sup> In fact, about three-fifths of African American children may never live in a married-couple family while growing up, as against one-fifth of white children.<sup>27</sup> The greater role of extended kin in African American families may compensate for some of this difference, but the figures do suggest a strikingly reduced role of marriage among African Americans.

The family patterns of the Hispanic population are quite diverse. Mexican Americans have higher birth rates than all other major ethnic groups, and a greater share of Mexican American births than of African American births is to married women.<sup>28</sup> Moreover, Mexican American families are more likely to include extended kin.<sup>29</sup> Consequently, Mexican Americans have more marriage-based, multigenerational households than do African Americans. Puerto Ricans, the second largest Hispanic ethnic group and the most economically disadvantaged, have rates of nonmarital childbearing second only to African Americans.<sup>30</sup> But Puerto Ricans, like many Latin Americans, have a tradition of consensual unions, in which a man and woman live together as married but without approval of the church or a license from the

state. So it is likely that more Puerto Rican “single” mothers than African American single mothers are living with partners.

## **Explaining the Trends**

Most analysts would agree that both economic and cultural forces have been driving the changes in American family life over the past half-century. Analysts disagree about the relative weight of the two, but I will assume that both have been important.

### **Economic Influences**

Two changes in the U.S. labor market have had major implications for families.<sup>31</sup> First, demand for workers increased in the service sector, where women had gained a foothold earlier in the century while they were shut out of manufacturing jobs. The rising demand encouraged women to get more education and drew married women into the workforce—initially, those whose children were school-aged, and later, those with younger children. Single mothers had long worked, but in 1996 major welfare reform legislation further encouraged work by setting limits on how long a parent could receive public assistance. The increase in women’s paid work, in turn, increased demand for child care services and greatly increased the number of children cared for outside their homes.

The second work-related development was the decline, starting in the 1970s, in job opportunities for men without a college education. The flip side of the growth of the service sector was the decline in manufacturing. As factory jobs moved overseas and industrial productivity increased through automated equipment and computer-based controls, demand fell for blue-collar jobs that high school-educated men once took in hopes of supporting their families. As a result, average wages in these jobs fell. Even during the

prosperous 1990s, the wages of men without a college degree hardly rose.<sup>32</sup> The decline in job opportunities had two effects. It decreased the attractiveness of non-college-educated men on the marriage market—made them less “marriageable” in William Julius Wilson’s terms—and thus helped drive marriage rates down among the less well educated.<sup>33</sup> It also undermined the single-earner “family wage system” that had been the ideal in the first half of the twentieth century and increased the incentive for wives to take paying jobs.

### Cultural Developments

But economic forces, important as they were, could not have caused all the changes in family life noted above. Declines in the availability of marriageable men, for example, were not large enough to account, alone, for falling marriage rates among African Americans.<sup>34</sup> Accompanying the economic changes was a broad cultural shift among Americans that eroded the norms both of marriage before childbearing and of stable, lifelong bonds after marriage.

Culturally, American marriage went through two broad transitions during the twentieth century. The first was described famously by sociologist Ernest Burgess as a change “from institution to companionship.”<sup>35</sup> In institutional marriage, the family was held together by the forces of law, tradition, and religious belief. The husband was the unquestioned head of the household. Until the late nineteenth century, husband and wife became one legal person when they married—and that person was the husband. A wife could not sue in her own name, and her husband could dispose of her property as he wished. Until 1920 women could not vote; rather, it was assumed that almost all women would marry and that their husbands’ votes would

represent their views. But as the forces of law and tradition weakened in the early decades of the twentieth century, the newer, companionate marriage arose. It was founded on the importance of the emotional ties between wife and husband—their companionship, friendship, and romantic love. Spouses drew satisfaction from performing the social roles of breadwinner, homemaker, and parent. After World War II, the spouses in companionate marriages, much to everyone’s surprise, produced the baby boom: they had more children per family than any other generation in the twentieth century. The typical age at marriage fell to its lowest point since at least the late nineteenth century, and the share of all people who ever married rose. The decade of the 1950s was the high point of the breadwinner-homemaker, two-, three-, or even four-child family.

Starting around 1960, marriage went through a second transition. The typical age at marriage returned to, and then exceeded, the high levels of the early 1900s. Many young adults stayed single into their mid- to late twenties or even their thirties, some completing college educations and starting careers. Most women continued working for pay after they married. Cohabitation outside marriage became much more acceptable. Childbearing outside marriage became less stigmatized. The birth rate resumed its long decline and sank to an all-time low. Divorce rates rose to unprecedented levels. Same-sex partnerships found greater acceptance as well.

During this transition, companionate marriage waned as a cultural ideal. On the rise were forms of family life that Burgess had not foreseen, particularly marriages in which both husband and wife worked outside the home and single-parent families that came into being through divorce or through child-



bearing outside marriage. The roles of wives and husbands became more flexible and open to negotiation. And a more individualistic perspective on the rewards of marriage took root. When people evaluated how satisfied they were with their marriages, they began to think more in terms of developing their own sense of self and less in terms of gaining satisfaction through building a family and playing the roles of spouse and parent. The result was a transition from the companionate marriage to what we might call the individualized marriage.<sup>36</sup>

### The Current Context of Marriage

To be sure, the “companionate marriage” and the “individualized marriage” are what sociologists refer to as ideal types. In reality, the distinctions between the two are less sharp than I have drawn them. Many marriages, for example, still follow the companionate ideal. Nevertheless, as a result of the economic and cultural trends noted above, marriage now exists in a very different context than it did in the past. Today it is but one among many options available to adults choosing how to shape their personal lives. More forms of marriage and more alternatives to it are socially acceptable. One may fit marriage into life in many ways: by first living with a partner, or sequentially with several partners, without explicitly considering whether to marry; by having children with one’s eventual spouse or with someone else before marrying; by (in some jurisdictions) marrying someone of the same gender and building a shared marital world with few guidelines to rely on. Within marriage, roles are more flexible and negotiable, although women still do more of the household work and childrearing.

The rewards that people seek through marriage and other close relationships have also shifted. Individuals aim for personal growth

and deeper intimacy through more open communication and mutually shared disclosures about feelings with their partners. They may insist on changes in a relationship that no longer provides them with individualized rewards. They are less likely than in the past to focus on the rewards gained by fulfilling socially valued roles such as the

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good parent or the loyal and supportive spouse. As a result of this changing context, social norms about family and personal life count for less than they did during the heyday of companionate marriage and far less than during the era of institutional marriage. Instead, personal choice and self-development loom large in people’s construction of their marital careers.

But if marriage is now optional, it remains highly valued. As the practical importance of marriage has declined, its symbolic importance has remained high and may even have increased.<sup>37</sup> At its height as an institution in the mid-twentieth century, marriage was almost required of anyone wishing to be considered a respectable adult. Having children outside marriage was stigmatized, and a person who remained single through adulthood was suspect. But as other lifestyle options became more feasible and acceptable, the need

to be married diminished. Nevertheless, marriage remains the preferred option for most people. Now, however, it is not a step taken lightly or early in young adulthood. Being “ready” to marry may mean that a couple has lived together to test their compatibility, saved for a down payment on a house, or possibly had children to judge how well

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they parent together. Once the foundation of adult family life, marriage is now often the capstone.

Although some observers believe that a “culture of poverty” has diminished the value of marriage among poor Americans, research suggests that the poor, the near-poor, and the middle class conceive of marriage in similar terms. Although marriage rates are lower among the poor than among the middle class, marriage as an ideal remains strong for both groups. Ethnographic studies show that many low-income individuals subscribe to the capstone view of marriage. In a study of low-income families that I carried out with several collaborators, a twenty-seven-year-old mother told an ethnographer:<sup>38</sup>

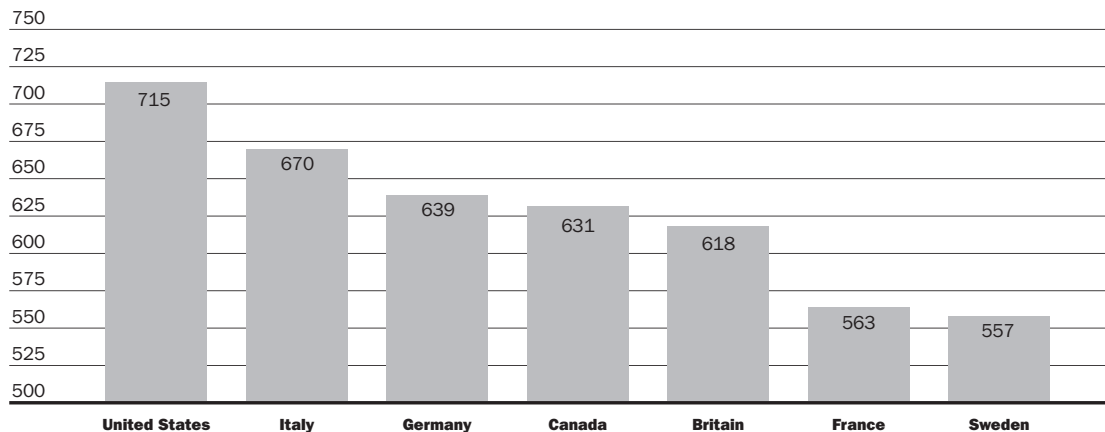
I was poor all my life and so was Reginald. When I got pregnant, we agreed we would marry some day in the future because we loved each other and wanted to

raise our child together. But we would not get married until we could afford to get a house and pay all the utility bills on time. I have this thing about utility bills. Our gas and electric got turned off all the time when we were growing up and we wanted to make sure that would not happen when we got married. That was our biggest worry. . . . We worked together and built up savings and then we got married. It’s forever for us.

The poor, the near-poor, and the middle class also seem to view the emotional rewards of marriage in similar terms. Women of all classes value companionship in marriage: shared lives, joint childrearing, friendship, romantic love, respect, and fair treatment. For example, in a survey conducted in twenty-one cities, African Americans were as likely as non-Hispanic whites to rate highly the emotional benefits of marriage, such as friendship, sex life, leisure time, and a sense of security; and Hispanics rated these benefits somewhat higher than either group.<sup>39</sup> Moreover, in the “fragile families” study of unmarried low- and moderate-income couples who had just had a child together, Marcia Carlson, Sara McLanahan, and Paula England found that mothers and fathers who scored higher on a scale of relationship supportiveness were substantially more likely to be married one year later.<sup>40</sup> Among the items in the scale were whether the partner “is fair and willing to compromise” during a disagreement, “expresses affection or love,” “encourages or helps,” and does not insult or criticize. In a 2001 national survey of young adults aged twenty to twenty-nine conducted by the Gallup Organization for the National Marriage Project, 94 percent of never-married respondents agreed that “when you marry, you want your spouse to be your soul mate, first and foremost.” Only 16 percent

**Figure 3. Total First Marriage Rates of Women, Selected European and English-Speaking Countries, 1990**

Marriages per 1,000 women



Sources: Alain Monnier and Catherine de Guibert-Lantoiné, "The Demographic Situation of Europe and Developed Countries Overseas: An Annual Report," *Population; An English Selection* 8 (1996): 235–50; U.S. National Center for Health Statistics, "Advance Report of Final Marriage Statistics, 1989 and 1990," *Monthly Vital Statistics Report* 43, no. 12, supp. (Government Printing Office, 1995).

agreed that "the main purpose of marriage these days is to have children."<sup>41</sup>

As debates over same-sex marriage illustrate, marriage is also highly valued by lesbians and gay men. In 2003 the Massachusetts Supreme Court struck down a state law limiting marriage to opposite-sex couples, and same-sex marriage became legal in May 2004 (although opponents may eventually succeed in prohibiting it through a state constitutional amendment). Advocates for same-sex marriage argued that gay and lesbian couples should be entitled to marry so that they can benefit from the legal rights and protections that marriage brings. But the Massachusetts debate also showed the symbolic value of marriage. In response to the court's decision, the state legislature crafted a plan to enact civil unions for same-sex couples. These legally recognized unions would have given same-sex couples most of the legal benefits of marriage but would have withheld the status of being married. The court rejected this remedy, arguing that allowing civil unions but not mar-

riage would create a "stigma of exclusion," because it would deny to same-sex couples "a status that is specially recognized in society and has significant social and other advantages." That the legislature was willing to provide legal benefits was not sufficient for the judges, nor for gay and lesbian activists, who rejected civil unions as second-class citizenship. Nor would it be enough for mainstream Americans, most of whom are still attached to marriage as a specially recognized status.

### Putting U.S. Marriage in International Perspective

How does the place of marriage in the family system in the United States compare with its place in the family systems of other developed nations? It turns out that marriage in the United States is quite distinctive.

#### A Greater Attachment to Marriage

Marriage is more prevalent in the United States than in nearly all other developed Western nations. Figure 3 shows the total first marriage rate for women in the United

States and in six other developed nations in 1990. (Shortly after 1990, the U.S. government stopped collecting all the information necessary to calculate this rate.) The total first marriage rate provides an estimate of the proportion of women who will ever marry.<sup>42</sup> It must be interpreted carefully because it yields estimates that are too low if calculated at a time when women are postponing marriage until older ages, as they were in 1990 in

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most countries. Thus, all the estimates in figure 3 are probably too low. Nevertheless, the total first marriage rate is useful in comparing countries at a given time point, and I have selected the nations in figure 3 to illustrate the variation in this rate in the developed world. The value of 715 for the United States—the highest of any country—implies that 715 out of 1,000 women were expected to marry. Italy had a relatively high value, while France and Sweden had the lowest. In between were Britain, Canada, and Germany.

Not only is marriage stronger demographically in the United States than in other developed countries, it also seems stronger as an ideal. In the World Values Surveys conducted between 1999 and 2001, one question asked of adults was whether they agreed with the statement, “Marriage is an outdated institution.” Only 10 percent of Americans agreed—a lower share than in any developed nation except Iceland. Twenty-two percent of Cana-

dians agreed, as did 26 percent of the British, and 36 percent of the French.<sup>43</sup> Americans seem more attached to marriage as a norm than do citizens in other developed countries.

This greater attachment to marriage has a long history. As Alexis de Tocqueville wrote in the 1830s, “There is certainly no country in the world where the tie of marriage is more respected than in America or where conjugal happiness is more highly or worthily appreciated.”<sup>44</sup> Historian Nancy Cott has argued that the nation’s founders viewed Christian marriage as one of the building blocks of American democracy. The marriage-based family was seen as a mini-republic in which the husband governed with the consent of the wife.<sup>45</sup> The U.S. government has long justified laws and policies that support marriage. In 1888, Supreme Court Justice Stephen Field wrote, “marriage, as creating the most important relation in life, as having more to do with the morals and civilization of a people than any other institution, has always been subject to the control of the legislature.”<sup>46</sup>

The conspicuous historical exception to government support for marriage was the institution of slavery, under which legal marriage was prohibited. Many slaves nevertheless married informally, often using public rituals such as jumping over a broomstick.<sup>47</sup> Some scholars also think that slaves may have retained the kinship patterns of West Africa, where marriage was more a process that unfolded over time in front of the community than a single event.<sup>48</sup> The prospective husband’s family, for example, might wait until the prospective wife bore a child to finalize the marriage.

The distinctiveness of marriage in the United States is also probably related to greater religious participation. Tocqueville observed,

“there is no country in the world where the Christian religion retains a greater influence over the souls of men than in America.”<sup>49</sup> That statement is still true with respect to the developed nations today: religious vitality is greatest in the United States.<sup>50</sup> For instance, in the World Values Surveys, 60 percent of Americans reported attending religious services at least monthly, as against 36 percent of Canadians, 19 percent of the British, and 12 percent of the French.<sup>51</sup> Americans look to religious institutions for guidance on marriage and family life more than do the citizens of most Western countries. Sixty-one percent of Americans agreed with the statement, “Generally speaking, do you think that the churches in your country are giving adequate answers to the problems of family life?” Only 48 percent of Canadians, 30 percent of the British, and 28 percent of the French agreed.<sup>52</sup>

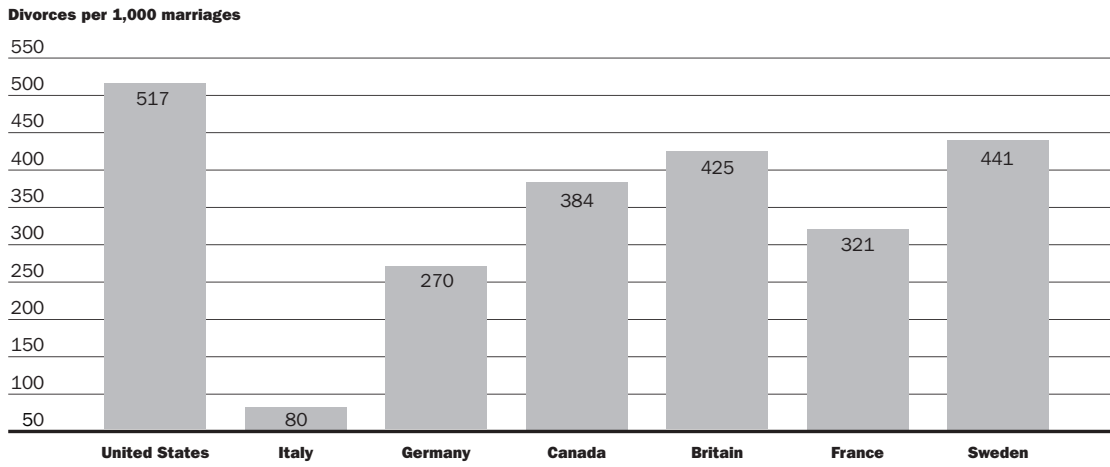
Moreover, family policies in many European nations have long promoted births, whereas American policies generally have not. This emphasis on pronatalism has been especially prominent in France, where the birth rate began to decline in the 1830s, decades before it did in most other European nations.<sup>53</sup> Since then, the French government has been concerned about losing ground in population size to potential adversaries such as Germany.<sup>54</sup> (The Germans felt a similar concern, which peaked in the Nazis’ pronatalist policies of the 1930s and early 1940s.)<sup>55</sup> As a result, argues one historian, French family policy has followed a “parental logic” that places a high priority on supporting parents with young children—even working wives and single parents.<sup>56</sup> These policies have included family allowances prorated by the number of children, maternity insurance, and maternity leave with partial wage replacement. In contrast, policies in Britain and the United States followed a

“male breadwinner logic” of supporting married couples in which the husband worked outside the home and the wife did not.<sup>57</sup> Pronatalist pressure has never been strong in the United States, even though the decline in the U.S. birth rate started in the early 1800s, because of the nation’s openness to increasing its population through immigration.

### More Transitions Into and Out of Marriage

In addition to its high rate of marriage, the United States has one of the highest rates of divorce of any developed nation. Figure 4 displays the total divorce rate in 1990 for the countries shown in figure 3. The total divorce rate, which provides an estimate of the number of marriages that would end in divorce, has limits similar to those of the total marriage rate but is likewise useful in international comparisons.<sup>58</sup> Figure 4 shows that the United States had a total divorce rate of 517 divorces per 1,000 marriages, with just over half of all marriages ending in divorce. Sweden had the second highest total divorce rate, and other Scandinavian countries had similar levels. The English-speaking countries of Britain and Canada were next, followed by France and Germany. Italy had a very low level of predicted divorce.

Both entry into and exit from marriage are indicators of what Robert Schoen has called a country’s “marriage metabolism”: the number of marriage- and divorce-related transitions that adults and their children undergo.<sup>59</sup> Figure 5, which presents the sum of the total first marriage rate and the total divorce rate, shows that the United States has by far the highest marriage metabolism of any of the developed countries in question.<sup>60</sup> Italy, despite its high marriage rate, has the lowest metabolism because of its very low divorce rate. Sweden, despite its high divorce rate,

**Figure 4. Total Divorce Rates, Selected European and English-Speaking Countries, 1990**

Sources: Monnier and de Guibert-Lantoine, "The Demographic Situation of Europe and the Developed Countries Overseas" (see figure 3); U.S. National Center for Health Statistics, "Advance Report of Final Divorce Statistics, 1989 and 1990," *Monthly Vital Statistics Report* 43, no. 9, supp. (Government Printing Office, 1995).

has a lower metabolism than the United States because of its lower marriage rate. In other words, what makes the United States most distinctive is the combination of high marriage and high divorce rates—which implies that Americans typically experience more transitions into and out of marriages than do people in other countries.

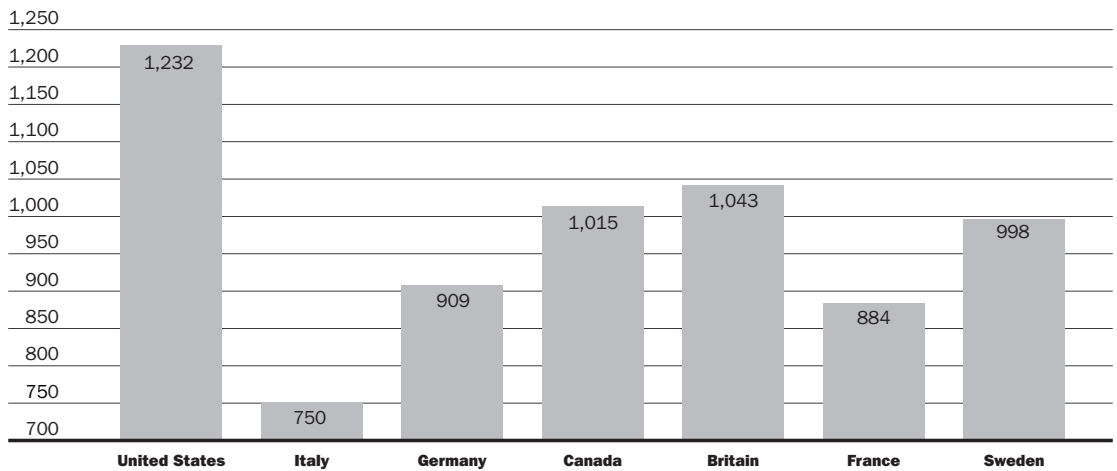
A similar trend is evident in movement into and out of cohabiting unions. Whether in marriage or cohabitation, Americans appear to have far more transitions in their live-in relationships. According to surveys from the mid-1990s, 5 percent of women in Sweden had experienced three or more unions (marriages or cohabiting relationships) by age thirty-five. In the rest of Europe, the comparable figure was 1 to 3 percent.<sup>61</sup> But in the United States, according to a 1995 survey, 9 percent of women aged thirty-five had experienced three or more unions, nearly double the Swedish figure and far higher than that of other European nations.<sup>62</sup> By 2002, the U.S. figure had climbed to 12 percent.<sup>63</sup> No other comparable nation has such a high

level of multiple marital and cohabiting unions.

American children are thus more likely to experience multiple transitions in living arrangements than are children in Europe. Another study using the same comparative data from the mid-1990s reported that 12 percent of American children had lived in three or more parental partnerships by age fifteen, as against 3 percent of children in Sweden, which has the next highest figure.<sup>64</sup> As transitions out of partnerships occur, children experience a period of living in a single-parent family. And although American children, in general, are more likely to live in a single-parent family while growing up than are children elsewhere, the trend differs by social class. As Sara McLanahan shows in a comparison of children whose mothers have low or moderate levels of education, American children are much more likely than those in several European nations to have lived with a single mother by age fifteen. The cross-national difference is less pronounced among children whose mothers are highly educated.<sup>65</sup>

**Figure 5. Marriage Metabolism, Selected European and English-Speaking Countries, 1990**

Marriage metabolism per 1,000 women



Sources: See figures 3 and 4.

Also contributing to the prevalence of single-parent families in the United States is the relatively large share of births to unmarried, noncohabiting women—about one in five.<sup>66</sup> In most other developed nations with numerous nonmarital births, a greater share of unmarried mothers lives with the fathers of their children. In fact, the increases in nonmarital births in Europe in recent decades largely reflect births to cohabiting couples rather than births to single parents.<sup>67</sup> As noted, the United States is seeing a similar trend toward births to cohabiting couples, but the practice is still less prevalent in the United States than in many European nations.

### Greater Economic Inequality

Children in the United States experience greater inequality of economic well-being than children in most other developed nations. One recent study reported that the gap between the cash incomes of children's families in the lowest and highest 10 percent was larger in the United States than in twelve other developed countries.<sup>68</sup> The low ranking of the United States is attributable both to the

higher share of births to single parents and to the higher share of divorce. But even when the comparison is restricted to children living in single-parent families, children in the United States have the lowest relative standard of living. For example, one comparative study reported that 60 percent of single-mother households in the United States were poor, as against 45 percent in Canada, 40 percent in the United Kingdom, 25 percent in France, 20 percent in Italy, and 5 percent in Sweden.<sup>69</sup> The differences are caused by variations both in the income earned by single parents and in the generosity of government cash transfers. In other words, having a high share of single-parent families predisposes the United States to have a higher poverty rate, but other countries compensate better for single parenthood through a combination of social welfare spending and supports for employed parents, such as child care.

### More Controversy over Gay and Lesbian Partnerships

Other developed countries tend to be more open to gay and lesbian partnerships than is

the United States. Two European nations, Belgium and the Netherlands, have legalized same-sex marriage. By 2005, courts in seven Canadian provinces had ruled that laws restricting marriage to opposite-sex couples were discriminatory, and the Canadian federal government had introduced a bill to legalize gay marriage nationwide. Many other developed nations, including all the Scandinavian countries and Germany, have amended their family laws to include legal recognition of same-sex partnerships.<sup>70</sup>

France enacted its somewhat different form of domestic partnership, the *pacte civil de solidarité* (PACS), in 1999. Originally conceived in response to the burden placed on gay couples by the AIDS epidemic, the 1999 legislation was not restricted to same-sex partnerships.<sup>71</sup> In fact, it is likely that more opposite-sex partners than same-sex partners have chosen this option.<sup>72</sup> The PACS does not provide all the legal benefits of marriage. It is a privately negotiated contract between two persons who are treated legally as individuals unless they have children. Even when they have children, the contract does not require one partner to support the other after a dissolution, and judges are reluctant to award joint custody. Moreover, individuals in a same-sex PACS do not have the right to adopt children or to use reproductive technology such as in vitro fertilization.

For the most part, the issue of marriage has been less prominent in European than in North American debates about same-sex partnerships. To this point, no serious movement for same-sex marriage has appeared in Britain.<sup>73</sup> The French debate, consistent with the nation's child-oriented social policies, has focused more on the kinship rights and relationships of the children of the partners than on whether the legal form of partnership

should include marriage.<sup>74</sup> In 2004, the mayor of Bègles, France, created a furor—similar to that seen in the United States following the granting of marriage licenses in San Francisco—by marrying a gay couple. But marriage remains less central to the politics of same-sex partnerships in France and elsewhere in Europe than it is in North America.

## Marriage Transformed

Marriage remains an important part of the American family system, even if its dominance has diminished. Sentiment in favor of marriage appears to be stronger in the United States than elsewhere in the developed world, and the share of adults who are likely to marry is higher—as is, however, their propensity to get divorced. Increasingly, gay and lesbian activists are arguing, with some success, that they, too, should be allowed to marry. Even poor and near-poor Americans, who are statistically less likely to marry, hold to marriage as an ideal. But the contemporary ideal differs from that of the past in two important ways.

## The Contemporary Ideal

First, marriage is now more optional in the United States than it has ever been. Until recently, family formation rarely occurred outside of marriage. Now, to a greater extent than ever before, one can choose whether to have children on one's own, in a cohabiting relationship, or in a marriage. Poor and working-class Americans have radically separated the timing of childbearing and marriage, with many young adults having children many years before marrying. At current rates, perhaps one-third of African Americans will never marry. To be sure, some of the increase in seemingly single-parent families reflects a rise in the number of cohabiting couples who are having children, but these cohabiting relationships often prove unstable. How frequently the op-



tion of marriage becomes a reality depends heavily on one's race, ethnicity, or social class. African Americans and less well-educated Americans, for example, still value marriage highly but attain it less frequently than whites and better-educated Americans.

Second, the rewards of marriage today are more individualized. Being married is less a required adult role and more an individual achievement—a symbol of successful self-development. And couples are more prone to dissolve a marriage if their individualized rewards seem inadequate. Conversely, marriage is less centered on children. Today, married couples in the United States are having fewer children than couples have had at any time in the nation's history except during the Great Depression.

The changes in marriage, however, have not been solely cultural in origin. It is still the norm that a man must be able to provide a steady income to be seen as a good prospect for marriage. He no longer need earn all the family's income, but he must make a substantial, stable contribution. As the labor market position of young men without a college education has eroded, their attractiveness in the marriage market has declined. Many of their potential partners have chosen to have children outside marriage early in adulthood rather than to wait for the elusive promise of finding a spouse. Moreover, the introduction of the birth control pill and the legalization of abortion have allowed young women and men to become sexually active long before they think about marriage.

When the American family system is viewed in international perspective, it is most distinctive for the many transitions into and out of marital and cohabiting unions. Americans are more likely to experience multiple unions

over the course of their lives than are Europeans. Moreover, cohabiting relationships in the United States still tend to be rather short, with a median duration (until either marriage or dissolution) of about one year. The median duration of cohabiting unions is about four years in Sweden and France and two or more years in most other European nations.<sup>75</sup> All this means that American children probably face greater instability in their living arrangements than children anywhere else in the developed world. Recent research has suggested that changes in family structure, regardless of the beginning and ending configurations, may cause problems for children.<sup>76</sup> Some of these apparent problems may reflect preexisting family difficulties, but some cause-and-effect association between instability and children's difficulties probably exists. If so, the increase in instability over the past decades is a worrisome trend that may not be receiving the attention it deserves.

### **Positive Developments**

This is not to suggest that all the trends in marriage in America have been harmful to children. Those who live with two parents or with one well-educated parent may be doing better than comparable children a few decades ago. As noted, income growth has been greater in dual-career families, and divorce rates may have fallen among the college educated. In addition, the time spent with their parents by children in two-parent families has gone up, not down, and the comparable time spent by children with single parents has not changed, even though mothers' work outside the home has increased.<sup>77</sup> Working mothers appear to compensate for time spent outside the home by cutting back on housework and leisure—and, for those who are married, relying on modest but noticeable increases in husbands' housework—to preserve time with children.<sup>78</sup>

Meanwhile, the decline in fertility means that there are fewer children in the home to compete for their parents' attention. Middle-class parents engage in an intensive childrearing style that sociologist Annette Lareau calls "concerted cultivation": days filled with organized activities and parent-child discussions designed to enhance their children's talents, opinions, and skills.<sup>79</sup> While some social critics decry this parenting style, middle-class children gain skills that will be valuable to them in higher education and in the labor market. They learn how to communicate with professionals and other adults in positions of authority. They develop a confident style of interaction that Lareau calls "an emerging sense of entitlement," compared with "an emerging sense of constraint" among working-class and lower-class youth.

### Marriage and Public Policy

Because marriage has been, and continues to be, stronger in the United States than in much of Europe, American social welfare policies have focused more on marriage than have those of many European countries. That emphasis continues. George W. Bush's administration advocates marriage-promotion programs as the most promising way to assist families. No European country has pursued a comparable policy initiative. Moreover, the issue of gay marriage has received more attention in the United States than in most of Europe. This greater emphasis on marriage in public policy reflects the history and culture of the United States. Policies that build on and support marriage are likely to be popular with American voters because they resonate with American values. Europe's more generous public spending on children, regardless of their parents' marital status, is rooted in concerns about low population growth that have never been strong in the United States. Such public spending on single-parent families also

reflects the lesser influence of religion in Europe. So it is understandable that American policymakers wishing to generate support for new family policy initiatives might turn to marriage-based programs.

Yet the relatively high value placed on marriage in the United States coexists with an unmatched level of family instability and large numbers of single-parent families. This, too, is part of the American cultural heritage. The divorce rate appears to have been higher in the United States than in most of Europe since the mid-nineteenth century.<sup>80</sup>

This emblematic American pattern of high marriage and divorce rates, cohabiting unions of short duration, and childbearing among unpartnered women and men makes it unrealistic to think that policymakers will be able to reduce rates of multiple unions and of single parenthood in the United States to typical European levels. Consequently, a family policy that relies too heavily on marriage will not help the many children destined to live in single-parent and cohabiting-parent families—many of them economically disadvantaged—for some or all of their formative years. Only assistance directed to needy families, regardless of their household structure, will reach them. Such policies are less popular in the United States, as the widespread disdain for cash welfare and the popularity of the 1996 welfare reform legislation demonstrate. Moreover, some American policymakers worry that programs that support all parents without regard to partnership status may decrease people's incentive to marry.<sup>81</sup> The dilemma for policymakers is how to make the trade-off between marriage-based and marriage-neutral programs. A careful balance of both is needed to provide adequate support to American children.

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71. Claude Martin and Irène Théry, "The Pacts and Marriage and Cohabitation in France," *International Journal of Law, Policy and the Family* 15 (2001): 135–58.
72. Patrick Festy, "The 'Civil Solidarity Pact' (PACS) in France: An Impossible Evaluation," *Population et Sociétés*, no. 369 (2001): 1–4.
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74. Eric Fassin, "Same Sex, Different Politics: 'Gay Marriage' Debates in France and the United States," *Popular Culture* 13 (2001): 215–32.
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76. See, for example, Lawrence L. Wu and Brian C. Martinson, "Family Structure and the Risk of Premarital Birth," *American Sociological Review* 59 (1993): 210–32; Jake M. Najman and others, "Impact of Family Type and Family Quality on Child Behavior Problems: A Longitudinal Study," *Journal of the American Academy of Child and Adolescent Psychiatry* 36 (1997): 1357–65.
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78. Suzanne M. Bianchi, "Maternal Employment and Time with Children: Dramatic Change or Surprising Continuity?" *Demography* 37 (2000): 401–14.
79. Annette Lareau, *Unequal Childhoods: Class, Race, and Family Life* (University of California Press, 2003).
80. Gören Therborn, *Between Sex and Power: Family in the World, 1900–2000* (London: Routledge, 2004).
81. This proposition is similar to what David Ellwood has called the "assistance-family structure conundrum." David T. Ellwood, *Poor Support: Poverty and the American Family* (New York: Basic Books, 1988).