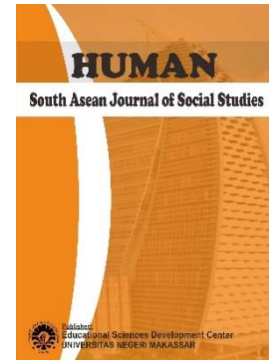# Divorce: An Unending Phenomenon in Human Society

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Abstract: Divorce and living in a single-parent home are becoming more prevalent in the lives of parents and children. As a social problem involving the formal dissolution of a marriage and the separation of the couple, divorce impacts society, separated parents, extended relatives, and children. For a singular reason, this work attempts to expose why divorce seems to be an unending phenomenon in human society. The research was exploratory in nature, using both primary and secondary sources of published works and books to carry out the research. This research found that several factors contribute to divorce and the dissolution of marriage. Education and employment among women or wives, different education levels among couples, employment among couples, infidelity among spouses, young, immature individuals getting married, interference from in-laws and other dependent family members, misunderstanding or conflicting opinions, financial instability or poverty, cultural issues, domestic violence, marital rape or sexual abuse, infertility, barrenness, and drug abuse, to name a few, are a few of the factors that negatively impact marriages. The research indicated that the primary effects of divorce are economic and psychological issues such as stress. This paper argues that the government and religious organisations should do more in terms of education and legislation to mitigate the negative effects of divorce on children.

Keywords: Marriage; cultures; society; divorce.

INTRODUCTION

Marriage is matrimony or wedlock, which is a socially or ritually recognised union between spouses that establishes rights and obligations between those spouses, as well as between them and any resulting biological or adopted children and affinity (in-laws and other family through marriage) (Davletova, 2021). The definition of marriage varies around the world, not only between cultures and between religions but also throughout the history of any given culture and religion, evolving to both expand and constrict in who and what is encompassed, but typically it is principally an institution in which interpersonal relationships, usually sexual, are acknowledged or sanctioned (Agba et al., 2016; Agba et al., 2017; Yodanis¸2010). A marriage ceremony is known as a wedding. The basic assumption of marriage is that both parties will live together. It also implies that the parties will coexist in harmony and with mutual trust. Marriage can be recognised by a state, an organisation, a religious authority, or a local community. It is often viewed as a contract. When a marriage is performed and carried out by a government institution in accordance with the marriage laws of the jurisdiction, without religious content, it is a civil marriage (Freeze, 2002; Mrabure & Awhefeada, 2021; Akujobi & Awhefeada, 2021; Ehirim et al., 2022). Civil marriage recognises and creates the rights and obligations intrinsic to matrimony before the state. When a marriage is performed with religious content under the auspices of a religious institution, it is a religious marriage (Nichols¸ 2010).

Religious marriage recognises and creates the rights and obligations intrinsic to matrimony before that religion. Religious marriage is known variously as sacramental marriage in Catholicism, nikah in Islam, nissuin in Judaism, and various other names in other faith traditions, each with their own constraints as to what constitutes and who can enter into a valid religious marriage (Singer¸2005). The act of marriage usually creates normative or legal obligations between the individuals involved and any offspring they may produce or adopt. In terms of legal recognition, most sovereign states and other jurisdictions limit marriage to opposite-sex couples. In modern times, a growing number of countries, primarily developed democracies, have lifted their bans on and established legal recognition for the marriages of interfaith, interracial, and same-sex couples (Cherlin¸2004). Some cultures allow the dissolution of marriage through divorce or annulment. In some areas, child marriages and polygamy may occur in spite of national laws against the practice.

Historically, in most cultures, married women had very few rights of their own, being considered, along with the family's children, the property of the husband; as such, they could not own or inherit property or represent themselves legally (McNamara & Wemple, 1973; Enang & Ushie 2012; Enang et al., 2012). Since the beginning of the late 19th century and lasting through the 21st century, marriage has undergone gradual legal changes aimed at improving the rights of the wife. These changes included giving wives legal identities of their own, abolishing the right of husbands to physically discipline their wives, giving wives property rights, and

liberalising divorce laws. The Hindus and Christians consider it sacrosanct, and the Muslims regard it as a contract. As per the tenets of Christianity Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man (Onfray, 2011). The man said, "This is now bone of my bones and flesh of my flesh; she shall be called "woman," for she was taken out of man." For this reason, a man will leave his father and mother and be united to his wife, and they will become one flesh (Genesis 2:22–24).

The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptised persons has been raised by Christ, the Lord, to the dignity of a sacrament. For Catholic and Methodist Christians, the mutual love between husband and wife becomes an image of the eternal love with which God loves mankind. Likewise, the celebration of marriage between two Catholics normally takes place during the public liturgical celebration of the Holy Mass because of its sacramental connection with the unity of the Paschal mystery of Christ (communion). Sacramental marriage confers a perpetual and exclusive bond between the spouses (Von Hildebrand, 1984). By its nature, the institution of marriage and conjugal love is ordered toward the procreation and upbringing of offspring.

Divorce and remarriage, while generally not encouraged, are regarded differently by each Christian denomination (Instone-Brewer, 2002). Most Protestant churches allow people to marry again after a divorce, while others require an annulment. The Catholic Church adheres to the proscription of Jesus in Matthew 19:6 that married spouses who have consummated their marriage "are no longer two, but one flesh." "Therefore, what God has joined together, no human being must separate." Consequently, the Catholic Church understood that it was wholly without authority to terminate a sacramentally valid and consummated marriage, as confirmed in Canons 1055–57 (Instone-Brewer, 2002). Specifically, Canon 1056 declares that "the essential properties of marriage are unity and indissolubility; in Christian marriage, they acquire a distinctive firmness by reason of the sacrament." Canon 1057 declares that marriage is "an irrevocable covenant" (Monteiro & Nicolini, 2015). Therefore, divorce from such a marriage is a metaphysical, moral, and legal impossibility. However, the Church has the authority to annul a presumed "marriage" by declaring it to have been invalid from the beginning, i.e., declaring it not to be and never to have been a marriage, in an annulment procedure, which is basically a fact-finding and fact-declaring effort (Foster¸2014). Protestant denominations, such as the Methodist Church, have declared that holy matrimony is a "means of grace" and thus sacramental in nature.

DIVORCE IS ASSOCIATED WITH SOCIO-DEMOGRAPHIC FACTORS

A number of scholars investigated macro-level factors influencing family and divorce in the West, as it was discovered that the probability of divorce cannot be

explained solely by micro-level factors (Eneyo, et al., 2022). There has been a shift from micro-level causative factors to macro-level factors. The macro factors that increased the probability of divorce are changes in the law, economic cycles, family institutions, sex ratios, gender roles, and community integration.

LAW

The shift from fault to no-fault divorce law is one of the major legal changes that impacted divorce. Stetson and Wright (1975) found that states with more permissive divorce laws in the 1960s had higher divorce rates, independent of other factors such as economic and social progress. Contradicting the above, Weitzman (1985) argues there is no evidence that the shift in law from fault divorce to no-fault divorce resulted in an increase in divorce rates in the U.S.A., and many argue the purpose of the shift may be to eliminate legal support for norms of "lifetime obligation." But Blumberg (1985) argues, based on the court cases finding against cohabiters' claims for the rights of marriage, that there is still legal and normative support for marriage commitments.

Economic Cycles

Economic cycles also impact divorce rates in a given society. Depression or recession, according to Schaller (2013), slowed divorce while prosperity increased it. The reason for low divorce rates during the recession is the cost of obtaining divorce, providing financial support for children, and maintaining separate households (Cohen, 2014). South (1985) concluded that although prosperity may make divorce more feasible, this effect is outweighed by the positive effects of prosperity on personal relationships.

Social Conditions

Divorce rates have risen dramatically in response to social conditions such as social turmoil and war (Etuk, et al., 2009). Many people marry after brief courtships and are more likely to divorce, and the possibility of extramarital affairs developing during wartime may increase divorce rates (Price and Cohen, 2014).

Family Structure

The changes in the structure of the family impact the divorce rate. Structural differentiation in the families made the family and family stability less important (González-Val & Marcén, 2017). Changes in family structure have impacted the divorce rate, resulting in a decrease in marriage and fertility rates (Blumberg, 1985).

Sex Ratios

The ratio of women to men, according to Guttentag and Secord (1983), increases divorce rates because it increases the men's alternatives. Trent and South (1989) reported that societies with a relative shortage of women have lower divorce rates.

Gender Roles

In the societies in which the ideas of gender equality and equity reign, women have more freedom to divorce (Lees-Marshment, 2001). Women's participation in the labour force is in contradiction to the role prescribed to women in society, and it is a cause for increased divorce rates.

Social Integration

Banking on the theory of Booth et al., (1991), they argue that social integration retards divorce. Integration increases the likelihood that people will follow social norms in selecting an appropriate spouse and fulfilling their marital roles, and it also reduces the likelihood of divorce, which is stigmatised in the community.

Microfactors: Age at Marriage

A number of studies have found that there is an association between age at marriage and the possibility of divorce. Balakrishnan et al. (1987) reported that early marriage increases the chances of divorce. Hart and Shields (1926) found statistically that people getting married under the age of 22 were more likely to be unhappy than those getting married between the ages of 22 and 29. The greatest risk seemed to appear when both husband and wife are under 20 years old, and they are two-to-three times more likely to divorce than their counterparts who marry in their 20s. They suggested that people involved in early marriages tend to be unstable in their married lives due to emotional immaturity and a lack of adequate potential to accept the responsibility of marriage.

Martin and Bumpass (1989) argue that the effects of early marriage are limited to the first five years of marriage, although more recent research shows a lasting effect. Those who marry at young ages are more likely to be disproportionately lower class, be motivated by premarital pregnancy, rush into marriage for dubious reasons, such as escaping an unhappy family life, and marry individuals from lower social classes. Studies have consistently shown that women who marry at an early age are more likely to divorce than those who marry later (Bramlett & Mosher 2002). Booth and Edwards (1985) argue that people who marry late may also experience higher risks. Some suggest that those who marry in their 30s have higher divorce rates than those who marry in their 20s. The reason is that the independent lifestyle that they develop may come into conflict with the demands of marriage (Awah, et al., 2007). Booth and Edwards (1985) argue that those who marry late are accustomed to living without a spouse. After being unmarried for many years, they are perhaps better equipped to cope financially and emotionally in the event of divorce.

Age and marital duration

Many studies (Thornton & Rodgers, 1987; Morgan & Rindfuss, 1984) found that divorce rates rise during the first few years of marriage and then fall sharply and steadily. Divorce rates are highest among young married people. Divorce is less

common among respondents who are older. Feelings of commitment and obligation are less likely to develop over a shorter period of time. Goode (1956) found a significant relationship between the duration of marriage and the rural-urban background of divorces. He found the median duration of marriage to be 12 years for respondents with a rural background and 9 years for those with an urban background.

Socio-Economic Status

Occupation, income, and education are the three most widely used indicators of socio-economic status (SES). Research found that individuals with low-status occupations, less education, and lower income have a higher probability of divorce than those with high-status occupations, more education, and higher income. Although these relationships still hold true, Norton and Glick (1979) suggest a convergence of these status differences in divorce rates. Individual-level studies show a clear inverse relation between income and other measures of socioeconomic status and divorce.

Cohabitation

Research has consistently found that people who cohabit prior to marriage have an increased likelihood of separation compared to those who do not cohabit. Several studies demonstrate that premarital cohabitation is associated with a higher probability of divorce (Bennett, Blanc, and Bloom, 1988). The most common explanation is that the people who choose to violate convention by cohabiting are likely to have a lower commitment to marriage as an institution and disregard the stigma of divorce (White & Rogers 2000).

Prenatal pregnancy and prenatal childbearing

Premarital birth or pregnancy is associated with divorce, according to Bolton and Kane (1980). Premarital births, but not premarital pregnancies, increased the risk of marital dissolution (Teachman, 1983). Premarital or unplanned pregnancies and births increase the risk of marriage breakdown because a couple may believe that having a young child early in marriage will add stress and strains to the relationship's developmental stages (White & Rogers 2000).

Women's Labor Force Participation

Several studies have established a positive link between a wife's labour force participation and marital instability. Women in the labour force develop resources and economic security. Female labour force participation increases divorce at the individual level (White, 1984), other studies with national samples show that female labour force participation reduces marital instability (South and Spitze 1986). The only indicator of a wife's employment that positively relates to divorce is her hours employed. Galambos and Solbereisen (1989) argue that wives' work hours are related to lower levels of marital interaction and higher levels of family conflict. Income of the wife: Wives'

earnings appear to be important in explaining marital disruption. Cherlin (1979) reports that when the wife's income is higher than her husband's, the couple is likely to divorce, and when the wife's income is the same as or lower than her husband's, the chances of divorce are less. The wife's high income is inconsistent with the traditional role of the husband as the main breadwinner, and this produces a strain within the marriage (Booth, Johnson, and White, 1984). However, Greenstein (1990) found that divorce is less likely when the wife's share of family earnings is higher. Hill (1988) and South and Spitz (1986) argue that the critical factor may be the autonomy of husbands' and wives' lives rather than labour force participation per se and income.

Courtship (Dating):

Furstenberg Jr & Nord (1985) found that women in longer courtships were more likely to separate than those who had shorter courtships and less interaction. The courtship process provides an opportunity for a couple to get to know each other.
MARITAL HAPPINESS

Many studies report a strong link between marital happiness and divorce. Booth and associates (1986) report that individuals with low marital happiness are more likely to divorce over a 3-year period than those with very high marital happiness. Glenn and Weaver (1978) argue that women are more likely to report their marriages as less satisfying and happy than men. According to Benin and Nienstedt (1985), a couple's overall happiness is determined by a combination of job satisfaction and marital happiness. White (1984) finds that satisfaction with the division of household labour is a greater determinant of marital happiness than age, educational attainment, or the wife's employment status. Lueplow et al. (1989) argue that men's sex role ideology is not significantly related to marital happiness and marital stability.

CHALLENGES OF DIVORCE IN THE SOCIETY

In a high-tech age of information and technology, the number of divorce litigations continues to increase without parallels in history throughout the world. Court figures and data from crime record bureau reveal the fact that over the past decade divorce rules have doubled and in some cities even tripled (Gandy & Gandy Jr, 2021). This trend is evident not just in metropolises but in smaller cities and semi-urban areas as well. As far as Nigeria's changing socio-economic landscape is concerned, it is not restricted to the affluent, urban populace as it used to be in 1980's. Figures suggest that more people from middle class and lower middle class are opting for dissolution and divorce. Incompatibility and adultery are among the most cited reasons by those filing for divorce, including a substantial number of young couples. A number of factors, including nuclear families, fairly stranded professional ambitions, mismatched expectations, and modern lifestyles, are contributing to an increase in the number of couples deciding to split up. Youth today do not subscribe to rigid notions of the sanctity of marriage as an institution. Between the birth and death of a person, the most important event in life is marriage. Marriage changes the personalities, attitudes,

and life styles of men and women. Marriage is entered into with great hopes and expectations.

Divorce is generally regarded as the failure of marital life. The negative results of divorce are perhaps more numerous than the positive ones. In a way, divorce brings about personal, familiar, and social disarray. In divorce, it seems that in the majority of cases, the effects are more severe for the wife than for the husband (Kitson, 1982). Divorce brings about the collapse of one's world. Divorce generates a crisis situation. It represents a fundamental change in status and role for all concerned. The change is a crisis in their lives. Divorce is generally considered a tragedy. The extent of mental and emotional trauma that can be created by divorce cannot be explained sufficiently. Estrangement from the closest and closest person with whom a person must have lived for years, loss of economic and family security, a sense of inferiority or failure, fear of criticism, inability to face previous friends and associates, separation of children from one parent and consequent emotional problems in them, need to find and settle a new establishment, break in sexual life, and other factors all combine to create an extremely different situation for either partner. Men who had always depended on their wives for physical maintenance now took better care of themselves. Thus, the greatest problems of divorce are loneliness, frustration, guilt, and despair for the future.

In the Nigerian society, a girl or boy is treated as just a child until the time he or she gets married (Hollos, 2003). Many of them get married before they cross the threshold of childhood. Children are not given the freedom to think or act independently. Even after marriage, the control of parents may continue as in the case of the joint family system. Thus, a divorced person, especially a divorced female, finds it extremely difficult to pull through if she does not get the support of their parents and relatives because she is never trained to live independently until she is married, her parents think and act for her after marriage, and this aspect is taken up by her husband or in-laws. Many of the divorcees were unable to express their personal problems eloquently; some felt it was better to talk less about the matter, as talking about it upsets them and stirs up bad and painful memories.

Frustration was one of the most noticeable types of personal problems experienced by the divorced; women were more frustrated than men. This is only natural because the failure rate of female divorces is much higher than that of male divorces. Some of them were so frustrated that they did not want to continue to live and thought of committing suicide. The inferiority complex is the second striking problem faced by divorcees. This is a feeling of insufficiency or personal failure. If one partner was unwilling to divorce, the feeling became even stronger. In both male and female divorces, the inferiority complex was observed with nearly equal frequency. The feeling that there is something lacking in them and the other spouse is letting him or her get a better partner was very disturbing. Shyness is the third important problem that was experienced by the divorcees. In Nigeria, divorce is treated with great social stigma, and the divorcee finds it extremely difficult to face people (Naab et al., 2019). Because of the caste affiliations and constant social intercourse between members of

the same caste, even a very personal affair cannot be kept secret. Divorce is treated as a break from the traditional approved norms and, hence, a social deviance, according to the members of the community. Criticizing the divorces indirectly and, many times, openly, many divorcees avoid social contact, especially during the period immediately after the divorce. Loneliness is yet another problem faced by the divorced, both males and females. They were also undergoing severe economic hardship, and even their physical needs were not properly met.

Regular sexual satisfaction is one of the primary goals of marriage; a lack of sexual satisfaction between the husband and wife is a serious problem that leads to divorce (Christopher & Sprecher, 2000). The majority of divorced male and female spouses who have not remarried do not engage in sexual life; for the single man, options are available; for women, there are no options for sexual age satisfaction. A small percentage of women enter into illicit sexual relations, but such women are severely criticised by the community and society in general. Divorce is a delicate tragedy. The anguish and pain one undergoes in personal life is often multiplied by the treatment he or she receives from society. After having received such a great defeat and failure in personal life, many people shrink from the rest of society altogether. Some people avoid people for a long time and then try to come back gradually; others, on the other hand, become aggressive for the sake of self-protection. In the present society, it has been found that the treatment divorcees receive from their friends seems in tolerable. Divorce elicits two types of reactions from parents and relatives. One is sympathetic, or partially sympathetic, and the second is opposed, or different.

The reactions of the communities to the divorce are very important because the community determines the individual's status in the community. Status is a mental contract, a degree of esteem or disesteem that people in society display towards an individual. Status is socially defined, which means it is determined by factors other than the individual. The criteria of social approval and disapproval, esteem and disesteem, are contained in the social values, which are the things that people consider important and worthwhile. Divorce still does not have the approval of society, for it still represents failure in a highly valued relationship. It has been pointed out that divorce in modern times involves a degree of public shame; at best, divorce is a public confession of failure in a private, highly personal, and highly intimate relationship. It is found that a wide variety of complications are introduced into the social relationships of both husband and wife after separation or divorce. It has been observed that social disapproval of female divorces is greater than that of male divorces. It has been claimed that women and children suffer more from divorce than their husbands or fathers. Husbands and wives can remarry, but where will the children go?

Divorce subjects the child to an abnormal family situation that makes him miserable. He cannot understand why his father and mother, both of whom may be very dear to him, cannot continue to live together in his home (Hetherington, 2003). Children are happy in normal homes, be they rich or poor. Parental presence is a life-saving trait for them. Divorce may have had an adverse effect on children's playground

and school lives. Babar has pointed out that one divorced woman noticed that her eleven-year-old son played only with two boys in the neighborhood: one is the son of a widow, and the other is the son of a divorcee. He seemed to avoid all the other children, and when these two were not available, he played by himself. When asked, he said that he failed the others because they were always talking about his father. It is both painful and empowering for a child to know about his or her parents' failures and shortcomings. Everyone wants to be proud of their parents. Father and mother are wonderful people in the eyes of children, capable of doing anything and providing everything for him or her.

People are eager to keep up their childhood illusions about their own parents. As one grows older, he becomes aware of the shortcomings and emptiness of the adult world around him. He shrinks at the mention of his parents (Kitzinger, 2015). Instead of being proud of his parents as their son or daughter, he or she starts feeling ashamed of them. This, in turn, undermines the self-esteem and confidence of a child. As a child grows up, he also notices that his family is essentially different from the families of his friends; whereas in other families, the adults work together hand in hand for the welfare of the children, in his own home, he finds a single parent struggling hard in the midst of troubles and tribulations. The child may be deprived of many material things that a child in a normal family receives. Above all, he is denied his parents' feelings of love and affection. He cares for the attention and love of their absent parents, though he may not express it verbally. The fulfilment of basic desires such as response, recognition, new experience, and security is noteworthy. On top of all these, a child may face direct problems that make him aware of the fact that he is the child of divorce. Friends may tease and sneak at him because of his parents. Friends may even ill-treat him, even when they know that he is defenceless.

Divorced children are usually able to maintain a permanent relationship with adults who will play the role of the absent parent. Uncles and aunts serve as substitute father and mother, and the basic family relationship remains largely intact.in the way children are saved from the personal disorganisation accompanying the rephrase of the conjugal family. In every developmental stage of childhood, every child requires the security and identification of the father, as well as the love and affection of the mother. When the absence of parents is caused by divorce and not death, the psychodynamic structure becomes complicated by hostilities and guilt for hostility, by feelings of abandonment, and by guilt from divided loyalties.

The child is torn between conflicting loyalties. He tries to cooperate with and understand two people who are at odds and do not understand each other. If he lives with each of them at different times, he is pulled in different directions. He is not prepared to live in either of the houses. Similarly, when a child lives with both parents separately for an extended period of time, he or she lives in an incomplete family and receives social support from one of his parents only at irregular intervals. His new world is marked by conflicts between them. The child may find out early in life that his parents

are weak and pretty, as each tries to wean him away from the other. In the midst of this figurative pulling and hauling, the child's emotional security may be undermined.

During the litigation, a child may take sides with his mother and develop a bitter hatred for his father. Many divorced mothers deliberately foster this alienation because of their own need for affection and justification. They attempt to bind their sons to them with cords of sympathy. When children of divorced parents go to school, they are required to fill in their father's name. The child finds it strange that, despite being with his mother, he is still known by his or her father's surname. So this is any case in which the immature children are perplexed. A divorced mother transfers her starved affection to the child who resembles her own father or the idealised memory of her former spouse, as she once loved him. She identifies the child with the last image and tries to satisfy her emotional need by putting too many demands on the child, thereby hampering his natural growth. When the child reaches maturity, he breaks away from the emotional dominance of the mother. There is another problem we find among the children of the divorced, particularly when they are carried over into the play group.

Children are strong conformists, and any abnormal behaviour pattern is viewed with suspicion (Crutchfield, 1955). The child who lives with only one of his parents is often rejected by his playmates. Other children have both a mother and father. The child sometimes comes to believe that his own parents are less capable, intelligent, or forgiving than those of other children. In the small conjugal family, the child looks to his parents for guidance, affection, and esteem. The child of divorced parents may be denied these gratifications. His role in the group may change, and his status with his fellows suffers accordingly. The emotional maladjustment of childhood may continue into later life. The imprints of these early experiences on the child are so strong that the basic insecurity may persist years after the divorce.

Overall, social science research shows that the prevalence of divorce is having profound effects on society. Cultural shifts, a lower prevalence of religious worship, crime in a community and family background, and juvenile delinquency are few among them. The divorce rate predicts the rate of robbery in any given area, regardless of its economic and racial composition. It was discovered that children raised in married families had the lowest rate of delinquency, whereas children raised with stepfathers had the highest rate of disruptive behavior. Child abuse is closely related to delinquency and violent crime, and divorce is a relevant factor in an abused child's background. Children who use drugs and abuse alcohol are more likely to come from families characterised by parental rejection (Imbua & Ushie, 2008; Garber, 2011). Because divorce increases these factors, it increases the likelihood that children will abuse alcohol and begin using drugs. Thus, divorce can have a negative impact on females, especially children, who bear the brunt of failed marriages. The problem confronts people all over the world, and there is no solution that can make everybody happy. It is a reality that calls for us as individuals and as a society to make adjustments to our ideas and expectations of marriage.

CONCLUSION

This work explains why divorce should be permitted as a part of humanity because problems cannot be avoided or avoided by man. Marriage, which houses divorce, is a problematic social institution in society and is operated by man himself (Oladoye & Ushie, 2015); however, despite all of his advances in invention, sociological conquest, mathematical breakthrough, and religious discovery, he has not been able to conquer the phenomenon of marriage, despite categorising the types of marriages.

Being a research topic in sociological parlance, marriage and divorce cannot be fully harnessed and overcome. The reasons for divorce have been advanced here, as have the negative effects on children and society; the reasons why divorce is an unavoidable part of life have been given an elaborate and laudable audience and have been vividly enumerated in this work for more references or research.

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