Socio-cultural Factors as Determinants of Divorce Rates among Women of Reproductive Age in Ibadan Metropolis, Nigeria

T. G. Adegoke

Department of Social Work, University of Ibadan, Ibadan, Nigeria
Telephone: +2348034086320, E-mail: tgadegoke@yahoo.com

ABSTRACT The study examined socio-cultural factors as determinants of divorce rates among women of reproductive age. The study adopted the descriptive survey design. The study sample was 226 randomly selected from five local government of Ibadan metropolis, Nigeria. A self-completed questionnaire tagged: "Divorce Rates and Women of Reproductive Age evaluative Questionnaire (DRWRAEQ)" was used to collect the requisite data. The data was analysed using multiple regression and chi-square statistics. The results obtained showed that there is relationship between the five cultural factors and childlessness within the first marriage, marriage support by family and relatives, age at marriage, couple's role obligation and couple's ethnic/cultural background and divorce rates among women of reproductive age. The results also showed that there is significant relationship between educational background of women of reproductive age and divorce rates ($\chi^2 = 53.67$, df = 12, P < 0.05), and between religious affiliation of women of reproductive age and divorce rates ($\chi^2 = 53.67$, df = 9, P < 0.05). Based on these findings, it is recommended that family counsellors, social workers and other helping professionals will be helpful in providing positive strategies of reducing or solving the problems of divorce facing the families.

INTRODUCTION

Many divorced people remarry in Nigeria, as well as other parts of the world, and about half those who do are already parents. The result is the creation of "blended families", also called "stepfamilies". For instance, in 1992, over 11 percent of all American children were living with one biological parent and one stepparent. Estimates are that a fourth of American children will live with a stepparent before reaching the age of sixteen. By the year 2000, it has been estimated that, stepparent is expected to outnumber traditional nuclear families (Cherlin and Furstanberg 2000).

Current trends suggest that close to two thirds of new marriage will end in divorce. For instance, nearly 32 percent of couples who divorce will do so before their fifth anniversary and about 63 percent before their tenth (Martin and Bumpass 1989 and National Centre for Health Statistics 1993). But, since the nineteenth century the proportion of marriages ended by death of a spouse has declined, while the proportion end by divorce has increased, more or less steadily.

Divorce rates climbed in the 1960s and 1970s reached a peak in the early 1980s, and have dropped slightly since then. Still the U.S. divorce rate remains high when compared with the rate in earlier eras and in other societies (Whites 1990).

In the same vein, in recent years, Nigeria has witnessed the high rate of divorce as a result of urbanization and industrialization. The periods triggered to a monetary industrial economy. Thus, the extended family that used to resolve conflicts or misunderstandings arise between couples were no longer functioning effectively like in the past. The extended family structure eventually broke up in the process; and there was a shift towards the nuclear family system characterised by less involvement of members in the resolution of marital conflicts.

It can be argued that, perhaps the most important factor in the increase in divorce throughout the twentieth century has been the greater social acceptance of divorce. In particular, this increased tolerance has resulted from relaxation of negative attitudes toward divorce among various religious denominations. Although, divorce is still seen as unfortunate, it is no longer treated as sin by most religious leaders (Gerstel 1987).

Many states, including Nigeria have adopted more liberal divorce laws, in the last two decades. Divorce has become a more practical option in newly formed families, since they now tend to have fewer children than in the past. Furthermore, a general increase in families incomes, coupled with the availability of free legal aid for some poor people, has meant that more couples can afford

the traditionally high legal costs of divorce proceedings. It is also believed that, as society provides greater opportunities for women, more and more wives are becoming less dependent on husbands both economically and emotionally. They may feel more able to leave if the marriage seems hopeless.

Childlessness or involuntary barrenness topped the factors highlighted by Osiki (2000) and Salami and Bakare (2001) as being responsible for marital instability, given the societal expectation and cultural values connected with marital contact in the average Nigerian context. In the same vein, Okunola (2002) observed that, for an African man, procreation takes priority in marriage, as a child is considered instrumental to establishing a lasting family.

Having discussed the introduction, this study therefore tends to examine the socio-cultural factors as they influence the divorce rate among women of reproductive age in Ibadan metropolis.

Objectives of the Study

The main objective of this study is to examine socio-cultural factors as they influence the divorce rates among women of reproductive age in Ibadan, Nigeria. Other objectives of the study are to examine how the educational background and religious affiliation of women of reproductive age affect the divorce rates. It also aims at suggesting possible strategies for reducing or solving the problems of divorce in the family.

Review of Related Literature

The divorce rate has increased dramatically during the past several decades globally and in Nigeria in particular. Divorce results in crisis for family members. For adults, divorce signifies the loss of an intimate relationship that also brought security and support. It also signifies a loss of hopes and dreams as well as feelings of failure. Although there may be relief over the divorce, being alone also brings fear, anxiety, loneliness, and guilt, especially if there are children involved (Heffeman et al. 1992).

Age at marriage is one of the leading factors in divorce. It seems that it is best not marry too young or wait too long before marrying. Women who marry while still in their teens are twice as likely to divorce as women in their thirties. But those who marry in their thirties are half again as likely to divorce as those who marry in their twenties (Kornblum 2001). It has been observed that, higher ages at marriage are typically thought of as an indicator of female autonomy.

Age at marriage is often found to have a considerable positive effect on marriage stability, both in a western context and African population (Martin and Bumpass 1989; Lecoh and Thiriat 1995; Reiners 2003). But Isiugo-Abanihe (1998) did not find a significant effect of age at marriage on marriage stability decreases with an increasing age at marriage.

In Nigeria, going by the generally expressed rarity of divorce in traditional Yoruba setting, the present tendencies in marital dissolution among women in metropolitan Lagos is considered sociologically significant. For instance, divorce and separation have been shown to be on the increase as a result of education and urbanization (Adedokun 1998). However, White and Booth (2001) found that the percentage divorcing over a four-year period is slightly higher for remarried than for first-married couples, if one of the partners in the remarriage was previously married. In a similar findings of Adedokun (1998), the incidence of remarriage is relative high among the women of reproductive age. Thus, she stressed the point that, all first marriages and most second marriages took place before the women were 40 years old, and obviously still within their reproductive years.

Both White and Booth (2001) and Adedokun (1998) in their given pattern marital dissolution and remarriages exhibited some age-cultural dissolution values related to marriage may be declining as a result of continued urbanization, and the influence of formal education. More importantly, these findings have long-term implications for fertility changed in Ibadan metropolis and elsewhere. Although, age at marriage is complicated by the same measurement issues at marriage period. For instance, higher ages at marriage are typically thought of as an indicator of female empowerment. Jones (2000) explicitly links increasing ages at marriage to a greater degree of self-arrangement of marriages, and that is considered as powerful mechanism of declining divorce rates.

Brandson (1990), Tilson and Larsen (2000) and Takyi (2001) saw education as often used as proxy for female empowerment. But Isiugo-Abanihe (1998) observed that, in some cases the relationship between female education and

divorce is found to be positive. This is so because the influence of education appears to be non-linear, with the lowest divorce rates observed among uneducated women and the highest educational groups.

The findings of Tilson and Larsen (2000) on the impact of early marriage and childlessness on divorce in Ethiopia showed that women with no education as well as those who had attended a literacy programme showed lower risk of divorce than women with primary education. Again, according to them, women with secondary and higher education have 0.63 times the risk of divorce compared with women with primary education.

In Nigeria, for instance, education is positively associated with the occurrence of divorce and separation among the women of reproductive age. Adedokun (1998) observed in her study that, the higher the level of education, the higher the incidence of divorce and separation. According to her, the reason why there is high incidence of divorce among women of reproductive age is that, the educated women are more likely to embrace new ideas about marriage. She stressed the point that, as the passion of sexual attraction may emerge, spouses may wish to end an unexciting marriage in favour of relationship that will provide renewed excitement. Adedokun however, observed that increasing participation of educated women in the labour force may have reduced the extent to which they are depended on men.

Several cultural factors influencing the risk of divorce. These include religion, ethnicity, childlessness within the first marriage, whether the groom paid bride wealth in the first marriage, and who decided the first marriage (or marriage support by family and relatives). With regard to Africa, scholars often associate Christianity with ideational change increasing women's autonomy. This however, empowered the women reduced the extent to which they are depended on men hence, resulting to high divorce rate among women of reproductive age in Nigeria, and other part of the world.

Different scholars perceived relationship between religious practice and marital instability in different perspectives. For instance, Isiugo-Abanihe (1998) and Tilson and Larsen (2000) revealed in their studies that Muslim unions are found to be more stable than their Christian counterparts; but according to Brandson (1990), this pattern is opposite in Nigeria. The declining divorce rates among the Muslim unions are likely as a result of rigorous religious practices (Jones 2000).

In Bangladesh, there are Muslim divorce customs and laws for Muslim marriage. For instance, divorce of Muslim marriage is an option which is available to spouses. Thus, Muslim divorce customs and laws serve as a check to the incessant divorce rates, which were accompanied by trends in rigorous practices among Muslims (Jones 2000). This position also supports findings of Isiugo-Abanihe (1998) and Tilson and Larsen (2000) that the Muslim unions are more stable. Reiners (2003) therefore, deduced from the fact that it is difficult to make generalization of the impact of various religions in different context. Reiners stressed the point that, where significant effects are found these cannot be positively associated with either women's empowerment, moral or normative restraints, or the suppression of women's rights.

A few other factors deserve mention on divorce and divorce rates, in which marriage without children has been one of the factors. Childlessness within marriage has generally been viewed as a problem that can be solved through adoption and artificial insemination. In some cases, some couples choose not to have children and regard themselves as child-free, not childless. They do not believe that having children automatically follows from marriage, nor do they feel that reproduction is the duty of all married couples. This situation is considered opposite in most developing countries, and Nigeria in particular. This is so because the African's belief that marriage without having children is a great calamity on the part of the couples without children.

In Africa, it is believed that the value attached to children, barrenness is often considered an important cause of marriage instability in many African populations (Isiugo-Abanihe 1998; Takyi 2001; Reiners 2003). It is also believed in rural Bangladesh that childbearing soon after marriage is desired, and that the birth of a child after marriage signifies a degree of spousal satisfaction which is conducive to marriage stability. This con-dition is often peculiar virtually to all African countries, including Nigeria. That is, they attach-ed more value to having children from marriage. This is so because the birth of child helps to keep together at least when they are older. This same beliefs is in accordance to the findings of White (1990), Waite and Lillard (1991) and Anderson (2000).

Tilson and Larsen (2000) from their studies of divorce in Ethiopia found that, almost all women (95%) who did not have a child within their first marriage divorced within 20 years. Eighty-five percent of these women divorce within the first 5 years of their first marriage.

Couple's role obligation has been a modest increase in divorce and divorce rates in traditional family setting. For example, some couples have gone much further than others in sharing the major family roles. This characterised by an egalitarian marriage where family decision-making power and all the major adult roles in the family such as, provider, homemaker and child caretaker are shared equally by the husband and wife. Nevertheless, more and more couples are moving in an egalitarian direction, and there is some evidence that role sharing is becoming a normative expectation (Smith and Reid 1982). One can therefore ask if this role obligation among the couples can fit into the traditional family system. Although, egalitarian couples might be rare in Africa, especially in Nigeria.

It is believed that egalitarian couples are likely to have smaller families if they have children at all. As it has been observed by Isiugo-Abanihe (1998) and Takyi (2001) in their studies, in African context, because of the value attached to children, having little or no children is often considered an important cause of marriage instability in many African populations, including Nigerian population.

Couple's ethnic/cultural background coupled with other factors has been another factor causing divorce, and adversely affects marriage stability. For instance, in rural areas, ethnic endogamy has a positive effect on marriage stability (Locoh and Thiriat 1995). This is so because ethnic endogamous marriages are more securely embedded in existing social relations and normative prescriptions, and therefore less likely to dissolve. But in a study carried out in Nigeria by Brandson (1990) and Gage-Brandson (1992), the highest divorce rates were found in monogamous marriages and in polygnous unions with three wives or more. In comparison, there is marriage stability. Stability more in the rural areas with ethnic endogamy than monogamous marriages and in polygamous union in some other cultures.

Research Hypotheses

Based on the introduction to the study and review of the literature, the following hypotheses were tested at 0.05 level of significance to achieve the objectives of this study.

HO_1: There will be no significant influence of cultural factors on divorce rates among women of reproductive age.

HO_2: There is no significant relationship between educational background of women of reproductive age and divorce rates.

HO_3: There is no significant relationship between religious affiliation of women of reproductive age and divorce rates.

METHODOLOGY

The study is on 'Socio-cultural factors as determinants of divorce rates among women of reproductive age in Ibadan metropolis, Nigeria. The descriptive survey design was used to seek the relationship between socio-cultural factors and the rates of divorce among women of reproductive age in the study areas.

Participants: The participants in the study were 226 women of reproductive age from five local government areas of Ibadan metropolis – Ibadan North, Ibadan North-West, Ibadan South-West, Ibadan North-East and Ibadan South.

Research Instrument: A questionnaire tagged: "Divorce Rates and Women of Reproductive Age Evaluative Questionnaire" (DRWRAEQ) was constructed by the researcher. The questionnaire comprises variables of divorce and divorce rates as they affect the women of reproductive age in Ibadan metropolis. The items in the questionnaire were structured in such a way that would enable the respondents to pick alternative answers against their choice of responses.

The reliability of instrument was tested using the test-retest reliability coefficient of stability in order to test whether the instrument would provide identical data when administered in the same way. To achieve this, a pilot test was carried out using 100 women of reproductive age in two local government areas – Lagelu and Akinyele local government areas in Oyo State, Nigeria which were not included in the scope of the study. The test-retest paradigm was however, effected after a two week interval. The correlation of the overall results with the pilot survey exhibited reliability coefficient of 0.85 and 0.86 respectively. This result showed that the questionnaire was reliable as it fell within the identical range.

Procedure: The questionnaires were adminis-

tered individually through the help and support of the local government workers in the study areas. In addition, research assistants were also used to administer the questionnaire. A total of 400 questionnaires were distributed out of which 226 were returned and well administered. This represents 56.5% which is considered adequate, bearing in mind the volatility and sensitivity of the issues under investigation.

Data Analysis: The Data Were Collected, Edited, Coded and Processed Into Computer. the Data Were Also Analysed Using Multiple Regression and Chi-Square (χ^2) Statistics.

RESULTS

The results of the study obtained for testing the three hypotheses were presented in table 1, 2 and 3.

HO_1: There will be no significant influence of cultural factors on divorce rates among women of reproductive age.

In table 1 cultural factors associated with scale regressed on divorce rates among women of reproductive age were examined. These included indicators of the extent to which women of reproductive age were affected by age at marriage, childlessness within the first marriage, couple's role obligations, couple's ethic/cultural background and marriage support by family and relatives. The table however, revealed that all these cultural factors significantly affect divorce and divorce rates of women of reproductive age. As regards to this, childlessness within the first marriage is one of the major factor that is associated with divorce rates hence, there is significant relationship between the divorce rates and childlessness within the first marriage. This is so because the calculated r value (5.575) is greater than β value (4.239) at 0.05 level of significance.

The marriage support by family and relatives is also a strong determinant of high divorce rates among women of reproductive age. This is indicated by the calculated r value (5.558) which

Table 1: Cultural factors associated with scale regressed on women of reproductive age and divorce rates (n = 226)

Cultural factors associated with divorce rates	b	SEB	r-value	Sig. r	Remark
Age at marriage	-2.044	0.773	-2.648	0.05	Sig.
Marriage support by family and or relatives	4.277	0.769	5.558	0.05	Sig.
Childlessness within the first marriage	4.239	0.760	5.575	0.05	Sig.
Couple's role obligation	-2.055	0.772	-2.665	0.05	Sig.
Couple's ethnic/cultural background	-2.027	0.759	-2.670	0.05	Sig.

Sig. = Significant at P < 0.05

Table 2: Cross-tabulation and chi-square analysis of religious affiliation of women of reproductive age and divorce rates

Educational background	Very high	High	Low	Very low	Total	χ^2 Cal.	χ^2 Crit.	df	Sig. Level	Remark
No formal-education	10(4.4)	4(1.8)	20(8.8)	28(12.4)	62(12.4)	84.61	21.02	12	0.05	Sig.
Primary education	4(1.8)	22(9.7)	9(4.0)	9(4.0)	44(19.5)					
Secondary education	21(9.3)	39(17.3)	1(0.4)	11(4.9)	72(31.9)					
University education	20(8.8)	10(4.4)	3(1.3)	12(5.3)	45(19.9)					
Others	0(0.0)	0(0.0)	2(0.9)	1(0.4)	391.3)					
Total	55	75	35	61	226					

χ^2 = 84.61, df = 12, P < 0.05, Sig. = Significant

Table 3: Cross-tabulation and chi-square analysis of religious affiliation of women of reproductive age and divorce rates

Religious Affiliation	Respondents' response to the rates of divorce				Total	χ^2 Cal.	χ^2 Crit.	df Sig.	Level	Remark
	Very high	High	Low	Very low						
Christianity	45(19.9)	29(12.8)	6(2.7)	18(8.0)	98(43.4)	53.67	16.91	9	0.05	Sig.
Islam	7(3.1)	7(3.1)	11(4.9)	23(10.2)	57(25.0)					
Traditional	4(1.8)	9(4.0)	11(4.9)	25(11.1)	42(21.8)					
Traditional	4(1.8)	9(4.0)	11(4.9)	25(11.1)	49(21.8)					
Others	2(0.9)	4(1.8)	3(1.3)	13(5.8)	22(9.8)					
Total	58	58	31	79	226					

χ^2 = 53.67, df = 9, P < 0.05, Sig. = Significant

is greater than critical β value (4.277) at 0.05 level of significance. Age at marriage is also another determinant of divorce rates among women of reproductive age. This is indicated by the calculated r value (-2.648) which is greater than critical β value (-2.044).

Couple's role obligation significantly affects the divorce rates hence, the calculated r value (-2.665) is greater than the critical β value (-2.055) at 0.05 level of significance.

Lastly, the couple's ethnic/cultural back-ound has shown significant relationship with divorce rates among women of reproductive age. This is so because the calculated r value (-2.670) is greater than the critical β value (-2.027) at 0.05 level of significance.

HO_2: There is no significant relationship between educational background of women of reproductive age and divorce rates

Table 2 shows cross-tabulation and chi-square analysis of educational background of women of reproductive age and divorce rates. The results obtained from the above table show that, the χ^2 calculated value (84.61) is greater than χ^2 critical value (21.02). The null hypothesis is therefore, rejected. This shows that there is significant relationship between educational background of women of reproductive age and divorce rates.

HO_3: There is no significant relationship between religious affiliation of women of reproductive age and divorce rates.

Table 3 shows the relationship between religious affiliation of women of reproductive age and divorce-rates. The table shows that, χ^2 calculated value (53.67) is greater than χ^2 critical value of 16.91 at 9 degree of freedom; the null hypothesis is therefore rejected. This indicates that there is significant relationship between religious affiliation of women of reproductive age and divorce rates.

DISCUSSION

It has been noted in this study that, the independent variables such as age at marriage, marriage support by family and relatives, childlessness within the first marriage, couple's role obligation and the couple's ethnic/cultural background as well as dependent variable (divorce rates) are all actually manifestation effects of marital instability.

The results on table 1 showed that, all the five cultural factors contributed significantly to the prediction of high rate of divorce among women of reproductive age. The results also showed that, childlessness within the first marriage is the most potent contributor to the prediction of high rate of divorce among the sample involved in the study; followed by the marriage support by family and relatives in that order. The childlessness within the first marriage of women of reproductive age was shown to significantly relate to the high rate of divorce. The result agrees with Isuigo-Abanihe (1998), Takyi (2001) and Reniers (2003) that, childbearing soon after marriage is desired, and that the birth of a child after marriage signifies a degree of spousal satisfaction which is conducive to marriage stability. In the same vein, this present study supports the research finding of Tilson and Larsen (2000) that, almost all women (95%) in Ethiopia who did not have a child within their first marriage divorced within 20 years of their wedding.

The result obtained in this study further showed that, there is significant relationship between educational background of women of reproductive age and divorce rates. This therefore, supports the research findings of Tilson and Larsen (2000), Takyi (2001) and Reiners (2003) that, there is relationship between female education and divorce rates in that, educational influence appears to be non-linear with the lowest divorce rates among uneducated women and more higher among educational groups. This is consistent with the works of Brandson (1990) and Adedokun (1998).

The result however, showed that the religious affiliation of women of reproductive age has significant influence on divorce rates, both positive and negative ways. Not surprisingly religion and marital instability are significant, but have negative relationship with the sample in the study. This result therefore, negates the findings of Isiugo-Abanihe (1998) and Tilson and Larsen (2000) that, the Muslim unions are more stable when compared with their Christian counterparts. In the same vein, Jones (2000) observed that Muslim divorce customs and laws serve as deterrent to the incessant divorce rates as a result of rigorous religious practices among the Muslims. On the other hand, the result in this study agrees with the findings of Reiners (2003) that there may be significant relationship between religious affiliation of women of reproductive age and divorce rates in that, where significant effects

are found these cannot be positively associated to either women's empowerment, moral, or normative restraints, or the suppression of women's rights.

Implication of the Findings

The findings of this study have great implications for social work practice and other helping professions, particularly in the area of measures to reduce family violence and maintenance of marital stability. The results obtained from this study enabled us to understand the broader context and complexities of the family problems with particular reference to the issues of divorce and divorce rates.

In the course of this study, we found those factors associated with a higher probability of divorce among married couples. Having identified and discussed those factors in relation to divorce rates, it is pertinent to stress two general strategies for responding to the problem of divorce. They are:

1. Strategies to prevent divorce and strengthen marriages, and
2. Strategy to strengthen post divorce families.

In the first case, one strategy for preventing divorce is to encourage couples to participate in premarital education before getting married. The policy makers advocate strengthening marriage by reforming divorce laws to make divorce harder to obtain. In most cases, these measures are designed to make break up harder to do by requiring proof of faults (e.g. adultery, abuse) or extending the waiting period require before divorce is granted (Brienza 2000). This measure can be extended to Nigerian situation which would serve as a deterrent to divorce rates.

In the second case, negative consequences of divorce for children may be minimized. This is achieved when divorcing couples are encouraged to participate in 'divorce mediation'. In divorce mediation divorcing couples meet with 'a neutral third party', a 'mediator', who helps them reduce issues of property division, child custody, child support, and spousal support in a way that minimizes conflict and encourages cooperation. This measure, according to Marlow and Sauber (1990) observed that, children of mediated divorces adjust better to the divorce than children of litigated divorces.

In conclusion, marriage or family counselling is provided by a variety of professionals, including social workers, psychologists, guidance counsellors, psychiatrists, and members of the clergy. It is also provided by most direct social service agencies. In marriage or family counselling, families are helped to understand behaviours and coping patterns, establish more productive communication patterns, resolve problems and support each other as family members. In almost all situations where family member is experiencing a problem or undergoing a stressful change such as sustenance abuse, family violence, rape, a serious illness, death of a family member, divorce or remarriage-family counselling can help the entire family reinforce positive changes, and address negative patterns appropriately.

Social workers on the other hand, because of their emphasis on system/ecological perspective, often played an important role in this shift in focus from individual to family counselling. Social workers in particular focus on the strengths to make the system more supportive of its individual members.

REFERENCES

Adedokun OA 1998. Widowhood, divorce and waiting time: A neglected aspect of nuptiality studies in Nigeria. *Nigerian Journal of Social Work Education*, 2(2): 38-54.

Anderson G 2000. Divorce-risk trends in Sweden 1971-1993. *European Journal of Population*, 11: 293-311.

Brandson A 1990. *Marriage Dissolution, Remarriage and Childbearing in West African: A Comparison Study of Cote d' Ivore, Ghana and Nigeria.* Ph.D. Thesis, Philadelphia: University of Pennsylvania.

Briensa J 2000. At the fault line: Divorce laws divide reformers. *Trial,* 32(2): 12-14.

Cherlin AJ, Furstenberg F 2000. Stepfamilies in the United States: A reconsideration. In: John Horgan (Ed.): *Annual Review of Sociology.* Palo Alto, Calif: *Annual Reviews,* 359-381.

Gage-Brandson AJ 1992. The polygyn-divorce relationship: A case study of Nigeria. *Journal of Marriage and the Family*, 54(2): 285-292.

Gerstel N 1987. Divorce and stigma. *Social Problems*, 34: 172-186.

Heffernan J, Shuttlesworth G, Ambrosine R 1992. Divorce and separation. *Social Work and Social Welfare: An Introduction.* 2nd Edtion. New York: West Publishing Company, pp. 187-192.

Isiugo-Abanihe Uche 1998. Stability of Marital Unions and Fertility in Nigeria. *Journal of Biosocial Science,* 30: 33-41.

Jones G 2000. Modernization and divorce: Contrasting trends in Islamic Southwest Asia and the West. *Population and Development Review*, 23(1): 94-114.

Kornblum W 2001. *Marriage and Divorce. Sociology in a Changing World.* Orlando: Harcourt Brace and Company.

Locoh T, Thiriat M 1995. Divorce et remarriage des femmes en Afrique de l'Quest. Le Cas du Togo. *Population,* 50(1): 61-93.

Marlow L, Sauber SR 1990. *The Handbook of Divorce Mediation.* New York: Plenum.

Martin TC, Bumpass LL 1989. Recent trends in marital disruption. *Demography,* 26: 37-51.

National Centre for Health Statistics 1993. Births, marriages, divorces and deaths for 1992. *Monthly Vital Statistics Report 4* (May 19).

Okunola MI 2002. Separation and Divorce. *A Handbook for Nigerian Social Workers.* Daybis Ltd., pp. 77-80.

Osiki JO 2000. Marital duration, age, and childlessness as they affect marital happiness. *Nigeria Journal of Clinical Psychology*, 1(1): 34-42.

Reiners G 2003. Divorce and remarriage in Malawi. *Demographic Research Special Collection.* 1: Article 6. 175-198.

Salami SO, Bakare FO 2001. Effect of childlessness and marital stability on Nigerian attitude towards work. *African Journal of Labour Studies*, 3(1): 29-41.

Smith AD, and Reid, WJ 1982: The family role revolution. *Journal of Education for Social Work*, 18(1): 51-57.

Takyi B 2001. Marital instability in an African society: Exploring the factors that influence divorce processes in Ghana. *Sociology Focus*, 32(1): 77-96.

Tilson D, Larsen U 2000. Divorce in Ethiopia: The impact of early marriage and childlessness. *Journal of Biosocial Science*, 32(1): 355-372.

Waite LJ, Lillard LA 1991. Children and marital disruption. *American Journal of Sociology*, 96: 930-953.

White L 1990. Determinants of divorce: A review of research in the eighties. *Journal of Marriage and the Family*, 52: 904-912.

White L, Booth A 1985. The transition to parenthood and marital quality. *Journal of Family Issues,* 6: 435-449.