Contributing Factors of Marriage Dissolution in Oredo Local Government Area, Edo State, Nigeria

Osagie Joseph Egharevba PhD
Department of Social Work, Faculty of Social Sciences, University of Benin, Benin City, Nigeria.
joseph.egharevba@uniben.edu

Godson Godwin Omigie PhD
Department of Social Work, Faculty of Social Sciences, University of Benin, Benin City, Nigeria.
Godson.omigie@uniben.edu

Abstract
The paper examined the contributing factors of marriage dissolution in Oredo Local Government, Edo State, Nigeria. The objectives studies were: to ascertain the impact of communication on marriage dissolution in Oredo Local Government Area and assess the impact of ethnicity on marriage dissolution in Oredo Local Government Area, Edo State Nigeria. The paper adopted Social Learning theory because it best explains the topic under investigation hence it was selected for the study. The study adopted the survey research design. The design was best suitable for the study because of the nature of the study. The study population included all marriage couples from 18years and above in Oredo Local government Area. This was irrespective of ethnic background, sex or colour, religion and occupation. Oredo Local Government Area has a population of 110,238 couples; Oredo also has a projected population up to the year 2021 was 534,206 couples. (The Oredo LGA statistical department) the sample size of the study was 400 using Solvin's sample size determination formula. The research established that communication lag has the tenents of fostering marriage dissolution and differences in ethnicity may also be a contributing factor that leads to marriage dissolution. Based on the findings of the study the following recommendations were made: Couples should participate in premarital education before getting married and The policy makers should advocate for the strengthening of marriage by reforming divorce laws to make divorce harder to obtain.

I.   Introduction

Marriage is the oldest institution ordained by God. It is a social contract between two individuals to become husband and wife thereby giving legitimacy to sexual relationship and reproduction (Sarker, 2007). Marriage is the state of being united with a person of the

opposite sex as husband or wife for the purpose of companionship, procreation, maintaining a family (Gove, 2006). The joy of marriage knows no bound and it is the source of attraction for many entering into the institution but not all that enters into marriage are happy. In Nigeria, marriage is conceived as a sacred institution through which a man and a woman enter into some forms of contract for reciprocal obligation as husband and wife. Marriage in Nigeria involves not only the individuals who enters into it but is seen as a social institution of mankind, which involves two families concerned and even beyond (Omeje, 2000). According to Aroh (2001), marriage has always been a partnership of survival with the preservation and improvement of the human species as its primary purpose. The importance of marriage as a social contract makes it a vital component of any functioning society. Care and education of the young; the stability of the family; and the continuity of society upon which the survival of the human race depends. Marriage is an institution which is culturally and socially recognized.

However, marital dissolution has become a thing of concern in our contemporary societies and this is associated with marriage dissolution, separation, and divorce. Separation and dissolution are social phenomenon created by certain factors or eventual death of any of either the husband or the wife (Amina, 2008). In other words, marriage is predicated on the mutual consent of a man and a woman, to live together as husband and wife for life. In Nigeria, marriage dissolution is likened as "semi-hell" to the divorcees, their children and society Epstein (2002), Omeje (2000). Although the phenomenal upsurge of dissolved marriage in developing countries including Nigeria, during the decade has been stimulated by a growing acceptance of the principle that marriage dissolution is reasonable and at times a desirable alternative to an unhappy marriage, the problems associated with marriage dissolution are immeasurable. Obiadi (2003) listed the following as evil effects of marriage dissolution: The dissolved couples are likely to act like birds let loose from the cage. They now move about freely and most of them indulging in sexually excesses and either social misconduct.

Frustrated ladies from dissolved marriage may resort to prostitution to make both ends meet. Dissolved marriage leads to the raising of children born out of such marriage that may grow up to harass and molest members of the society, (Obiadi 2003). The irresponsible action of a divorcee often leads to the breaking up of other homes. A divorced woman may go to tempt a man who is living happily and faithfully with his wife and vice versa, dissolved couples soon lose their respect and recognition and become objects of gossip and ridicule in the community. The rate of marriage dissolution has been on the increase in our modern societies, globally marriage dissolution examines marriage and divorce as a trend in family breakdown, thereby restricting the structure of any ideal society.

II.   Statement of Research Problem

Ikwuji (2002), Mirror (2003) & Walter (2005) have observed that marriage dissolution appears to be on the increase and it is becoming increasingly stressful on the part of the

dissolving couples, their children and the society. Epstein (2002), Omeje (2002) likened marriage dissolution as a "semi-hell" to the divorcee and children, when in the course of conflicting issues, the children are influenced negatively due to the problems that arise from the dissolution. The negative outcome of marriage dissolution may increase pre-existing difference in the family unit prior to the dissolution itself. Marital relationship is one factor among several factors that have an impact on the society, if the emotional aspect of dissolution affects couple, the children's feelings of anxiety, depression, inferiority complex, guilt, and sometimes aggression thereby leading to crime and criminality in any society. (Hines, 2007).

Dissolved marriages bring about unwanted expenses on both sides. This is truer when litigation is involved. The individual from dissolved marriage may use his or her money to engage lawyers, corrupt the police and/or buy witness. Dissolved marriage creates enmity between individual and groups and strains existing relationships. The children of dissolved couples are likely to lack proper care from both parents and this may lead to breeding of misfits in the society. When peaceful atmosphere is replaced with chaos in marriage, the consequences are usually grievous. It results in marital instability, marriage separation, divorce or even death of the couple. This has serious effects on the home, family, children of the marriage, society at large (Ojukwu, 2016). If the family is unstable it eventually translates into an unstable society, this study therefore focuses on factors that could foster marital instability among couples in Oredo Local Government Area.

III. Objectives of Study

The main aim of the study was to assess factors influencing marriage dissolution in Oredo Local Government area, Edo State. The specific objectives were;

To ascertain the impact of communication on marriage dissolution in Oredo Local Government Area, Edo State Nigeria.

To assess the impact of ethnicity on marriage dissolution in Oredo Local Government Area, Edo State Nigeria.

IV. Literature Review

It is pertinent to note here that marriage is the state of being united with a person of the opposite sex as husband and wife; the institution whereby men and women are joined in a special kind of social and legal dependence for the purpose of founding and maintaining a family; an act of marrying or rite by which the married status is effected (Gove, 2008). Marriage is considered to represent a life-long commitment by two people to each other and it is signified by a contract sanctioned by the state, marriage can only be dissolved with state permission (Borgatta & Edgor, 2000), in Nigeria for instance, every tribe recognizes some form of the institution of marriage, man or woman is considered to be incomplete without a spouse (Aiyetan & Kolapo, 2005, Smith, 2001). It must be noted that there are different groups, traditions and different marriages, but they have one specific thing in

common and that is the changes of the weddings and marriages pattern, which are influenced by western culture societies (Holley, 2001).

The influence of the western culture is making the traditional polygamous marriage fading away and gradually disappearing in this contemporary Nigeria society. (Aiyetan & Kolapo, 2005) in another development, marital dissolution is a situation whereby the couples deliberately decide to be separated for one reason or the other. The concept of marital dissolution is associated with separation. Separation and dissolution are social phenomena which are allowed or created by the husband or the wife or both of them. Meanwhile, widowhood is beyond the control of human being because it is related to death. (Lesmin & Sarah, 2008; Amina, 2010). Meanwhile, Dunkins (2000) posited, there are numbers of factors that are seriously threating stability of marriage in Nigeria and most of these factors are traceable to inherited behavior and thinking from the ancient African society and important ideas from other sources that are beyond the African concept of marriage. These factors are the significant causes of marriage dissolution in Nigeria society; as a result of their function and effects within a home. In another development, Abu & Ardayfio -Schandorf (2000) noted that the conjugal family is weak in residential and economic terms when compared with the matrilineage. Asare (2005) also observed that families nowadays seem not to care about wards' marriages because in most cases, the choice of partner is made by the wards themselves contrary to tradition where a choice was made by parents. The trend now is that men and women marry where they are working or studying. In spite of its indispensability, marriage has been met by many factors that have threatened its usefulness and very existence, thereby leading to total dissolution by couples.

Factors Influencing Marriage Dissolution

Contributing factors simply means these act that are put in place to help any marriage to succeed either positive or negatively as (Anima, 2008); Lesmin & Sarah, 2008) cognitively used in this context by this study are likely contributing factors which are visibly changing contemporary family life and making marriage dissolution on the increase (Lesthaeghe, 2005). The increase of the new forms of instability calls for deep analysis of the new phenomenon in order to understand their contributing factors and consequences. Marriage dissolution as a total break-down of family and conjugal ties has relevant consequence on demographic, social and economic nature for the persons involved. (Vleminckx and Smeeding 2000; Aassve et al. 2007; Heuveline & Weinshanker 2008).

Marriage dissolution is influenced by a factor. According to Hewitt, Baxter and Western (2005) who examined factors associated with marital instability and dissolution through the department of families, Housing, Community Services and indigenous Affairs (FaHCSIA), Social Policy and Research Services (SPRS) program examined family and relationship transition in Australia, seeking to identify those possible causal factors associated with marriage dissolution, provide an important basis for policy development and service delivery, such as the design and development of appropriate intervention and better

targeting of its risk couples (Hewitt Baxter & Western 2005; Welcott & Hughes 1999). The project was conducted in 2005 to investigate the context in which marriage dissolution occurs by examining the factors (at the individual level, and the couple/family levels) that precedes relationship dissolution within Australian families with children. Though other research has shown that marital instability and dissolution is associated with factors such as relationship and sexual dissatisfaction, presence of step children parental dissolution etc. (Brandbury & Norris 2005).

Communication as a Factor

Communication is a common source of discord in marriage due to the inherent differences in the communication styles of various cultures (Kreider, 2000). Patterns of communication are imprinted early and typically persist through adulthood. Miscommunication can occur because of the tendency to send and interpret message based on one's own cultural code and cues for communication and values related to child bearing are common examples of cross-cultural challenges experienced as an intercultural couple. The wife may want to inculcate her language to the child at an early age unconsciously or even consciously. The husband who may feel that his language should be the major language the child should learn. Furthermore, new survey confirms what pre-marital counselor knew all along; the trick to staving of dissolution lies in how effectively you and your spouse communicate.

Concept of Personality Factors

According to Horby (2001), personality is the various aspect of a person's character from other people. For him, personal means you own; not belongings to connected with one else. It means feelings; character or relationships connected with individual people especially their feelings, characters and relationship. He defined factors as one of several things that cause or influence something. Personal factors are those various aspects of person's character that combine to influence his or her behavior or his or her reactions to a situation which differentiates such a person from other people Achobe (2000) in her analysis of psychoanalytic theory pointed out that the way one's super ego is formed goes a long way to determining his or her personal factors. According to Bandura (1997), human behavior which he likened to personal factors is a function of the person plus the environment. By the term person here, Bandura essentially means cognitive factors, while by the term environment, he means the social models around as well as the circumstantial contingencies pressing upon the individual. Some dimensions of personality theories have attempted to explain how and why people react and adjust as they do. Gilbert (2001) summarized the personality issue by highlighting that traits are influenced from behavior, but the traits are properties of personality, consequently individual are characterized by their outstanding traits such as gentle, belligerent, nervous, bright and cheerful.

Ethnicity as a Factor

This simply refers to the Endogamy practice of marrying within a specific social group of family ethnic group, rejecting those from other as unsuitable for marriage or other close personal relationships. And is common in many cultures, and ethnic groups, cultures who provide endogamy require marriage between specified social groups, classes, or ethnicities. Endogamous marriage generally defines marriage between persons within the same ethnic, race or religion (Zhand & Van Hook, 2009). Thus, ethno-endogamous marriage involves marriage between members of the same ethnic group. In a study in rural Togo, Locoh & Thiriat (1995) observed that ethnic endogamy has a positive effect on marriage stability. According to the authors, the findings suggest that ethnic endogamous marriages to be more securely embedded in existing social relations and normative prescriptions which make such marriages less likely to dissolve. Kreider (2000) on her part studied the dynamics of marital dissolution in the American Society, but she did not look at it from an ethnic dimension. Instead, she focused on race and looked at the dynamics of marriage between races.

Childlessness as a Factor

In African culture, any marriage that is not blessed with children is not yet considered to have achieved its aim (Oforchukwu 2000). This was also the case in the first book of Samuel where Hannah was taunted for being childless. This book explains her rival would taunt her to annoy her because Yahweh had made her barren and this went on year after year, every time they went to the temple of Yahweh she used to taunt her and so Hannah wept and would not eat (1 Sam. 1:6-7). This passage suggested the real mood of any woman who is not blessed with children in any society. Hannah, like any other childless women, is always in sad mood.

V.   Theoretical Framework

The study adopted a social learning theory because it best explains the topic under investigation hence it was selected for the study. The social learning theory model otherwise known as behavioral family therapy has Albert Bandura as its chief proponent. Bandura (1997) assumed that human behavior is, in general, a function of the person plus the environment. By the term person here, Bandura essentially means cognitive factors, while by the term environment he means the social models around as well as the circumstantial contingencies pressing upon the individual. The three elements, the person, the behavior and the environmental situations are highly interrelated variables, with each being capable of influencing the other.

According to Bandura (1997), all facets of human behavior are learnt from the environment with or without immediate reinforcement. Most behaviors of a child represent carbon copies of the manifestations of what exists within the society. The model, which the child observes in his environment, plays two important roles in social learning. The first is that model's behavior may serve to elicit some responses in an observer that are already in his repertoire. This occur when the behavior is socially prescribed or deviant behavior

(Chauhan, 1990). It has been observed that children may identify with a person whom they dislike if his behavior is successful.

Nwoye (1999) presented the theory thus B = FCP and E. FCPE means = Factor, cognitive, Person and Environment. By the term (P) Person, here, Bandura essentially means cognitive factors while by the term (E) environment, he means the social models around as well as the circumstantial contingences pressing upon the individual. The three elements - the person, the behavior (B) and the environmental situations are highly interrelated variables, with each being capable of influencing the other (Bandura, 1983).

Applied to life in marriage, the theory assumes that when two individuals interact, they become part of each other's environment and the behavior of the other when marriages fail, therefore, the two individuals in the interaction can at times be liable to be blamed equally for the failure, since each can by his or her respective neglect of his or her roles contribute immensely to generating the crisis at hand. This implies that the traditional African practices as well as legal proceeding where a spouse is declared guilty and the other exonerated during disputes (or what Nwoye 1991 referred to as mono-causality) does not hold with marriage counseling using the social learning theory model. Some dimensions of personality theories have attempted to explain how and why people react and adjust as they do. Gilbert (2001) summarized the personality issue by highlighting that traits are influenced from behavior, but the traits are properties of a personality. Consequently, individuals are characterized by their outstanding traits - gentle, belligerent, nervous, bright and cheerful.

VI.   Research Methodology

The study adopted the survey research design. The design is best suitable for the study because of the nature of the study. Research survey design gives room for generation of results from sample to larger population. Survey design is appropriate for the study; this was because the study seeks the opinion of various categories of people living in Oredo Local Government Area. Survey design is deemed the most appropriate for gathering the data required for the study because it centers on people and their beliefs, opinion, attitude, motivation and behaviours. The study population included all marriage couples from 18years and above in Oredo Local government Area. This was irrespective of ethnic background, sex or colour, religion and occupation. Oredo LGA has a population of 110,238 couples; Oredo also has a projected population of 534,206 couples. (The Oredo LGA statistical department) the projected population figure therefore constituted the study population

The study adopted a simple random sampling technique, systematic sampling technique and stratified sampling method. The study adopted the simple random sampling technique in the selection of participants for the study; the researcher randomly selected five Wards from the 13 wards in the area. The wards selected are Ward 1, Ward 7, Ward 11, Ward 9, and Ward 3. 10 Streets were selected from the 5 wards using the lucky-dip method, while systematic sampling was adopted in the selection of households, 10 Houses were

evenly selected from each of the street selected. The household were selected at certain intervals using the "kth" element represented as

$$k=\frac{N}{n}$$

Where k= sampling interval
N= population size
N= sample size
To determine the sample size; Solvin's formula for calculating sample size adopted.

It is represented as thus: $n = \frac{N}{(1+N\,(e)^2)}$

Where n= sample size
N=Population of the study
E=Degree of freedom
1=Constant
Therefore
N= 534206
E=0.05

$$n= \frac{N}{(1+N\,(e)^2)}$$

$$n= \frac{534206}{(1+534206\,(0.05)^2)}$$

$$n= \frac{534206}{(1+534206\,)(0.0025)}$$

$$n= \frac{534206}{(1+1335.51\,)}$$

$$n= \frac{534206}{1336.51}$$

$$n= 399.7$$

$$n= 400$$

From the analysis above, the sample size was 400

For the purpose of collecting the qualitative data and the need to supplement the data that the questionnaire generated for the study, an In-depth Interview was also used for the study. Interviews enable the researcher to have face interaction with some senior marriage counselors at the social welfare department and some women who have experienced the issue of discourse.

This section started with the demographic/bio-data of respondents which include age, sex, Spouse with or without children, Educational Level, Occupational Status and Religious Affiliation.

Table 1: Age of the Participants

Age Distribution of Respondents	Frequency	Percentage
18-19 years	30	7.5%

20-24 years	39	9.75%
25-29 years	81	20.25%
30-35 years	97	24.25%
36-40 years	53	13.25%
41-45 years	58	14.5%
46 years and above	42	10.5%
Total Distribution of Respondents	**400**	**100%**
Sex	**Frequency**	**Percentage**
Male	290	72%
Female	110	28%
Total	**400**	**100%**
Spouse Distribution of Respondents	**Frequency**	**Percentage**
With children	**307**	**77%**
Without Children	**93**	**23%**
Total	**400**	**100%**
Educational Level	**Frequency**	**Percentage**
Primary	68	17%
Secondary	270	67.5%
Tertiary	33	8.25%
No Formal Education	29	7.25%
Total	**400**	**100%**
Occupational Status	**Frequency**	**Percentage**
Civil Servant	272	68%
Professional	30	7%
Farming	98	25%
Total	**400**	**100%**
Religious Affiliation	**Frequency**	**Percentage**
Islam	81	20.25%
African Traditional	46	11.5%
Protestants	105	26.25%
Catholic	146	36.5%
Others	22	5.5%
Total	**400**	**100%**

Source: Fieldwork, 2021

From the above table 4.1, it shows that the age group 30-35 years constitutes the majority of 97 respondents with 24.25 % of the total number, followed by respondents under 25-29 years (20.25%), followed by respondents under 41-45 years (14.5%), followed by respondents under 36-40 years (13.25%), followed by respondents under 46 years and above

(10.5%), followed by respondents under 20-24 years (9.75%), followed by respondents under 16-19 years (7.5%). From the above table 1 it shows that the males constitute the majority of 290 respondents (72.5%), followed by females who constitute 110 (27.5%).

It also shows that the respondents with children constitute the majority of 307 respondents (76.75%), followed by respondents without children who constitute 93 (23.25%).

Table 1 shows that the respondents with secondary education constitute the majority of 270 respondents (67.5%), followed by respondents with primary education who constitute 68 (17%), followed by respondents with tertiary education who constitute 33 respondents (8.25%), followed by respondents with no formal education who constitute 29 respondents (7.25%). The above shows that the respondents who are civil servants constitute the majority of 272 respondents (68%), followed by respondents who are into farming constitute 98 (24.5%), followed by the respondents who are professionals (7.5%). From the above table 1 it shows that the Catholic constitutes the majority of 146 respondents (36.5%), followed by Protestants who constitute 105 respondents (26.25%), followed by Islam who constitute 81 (20.25%), followed by African traditional who constitute 46 respondents (11.5%), and others who constitutes 22 (5.5%).

Table 2: Impact of Communication on Marriage Dissolution

Variable	Response	Frequency	Percentage %
Lack of communication affects marital stability and results in marital conflicts.	SA	195	48.8
	A	150	37.5
	D	30	7.5
	SD	25	6.2
	Total	**400**	**100**
Non-validation of opinion/aspiration may lead to marital instability	SA	200	50.0
	A	100	25.0
	D	90	22.5
	SD	10	2.5
	Total	**400**	**100**
Compelling spouse against his or her personal will for a particular need causes marriage crisis	SA	116	29.0
	A	200	50.0
	D	60	15.0
	SD	24	6.0
	Total	**400**	**100**

Source: Fieldwork, 2021

Table 2 shows that 195 (48.8) of the respondents strongly agreed that lack of communication can lead to marriage dissolution among couples in Oredo Local government area, Edo State, 150 (37.5) of the respondents agreed that lack of communication can lead to marriage dissolution among couples in Oredo Local government area, Edo State, while 30

(7.5) and 25 (6.2) of the respondents disagreed/strongly disagreed that lack of communication can lead to marriage dissolution among couples in Oredo Local government area, Edo State, this is a clear indication that majority of the respondents strongly agreed that communication is a vital tool in the sustainability of any marriage and that lack of it can lead to marriage dissolution in the study area. The table also shows that 200 (50.0) and 100 (25.0) of the respondents strongly agreed and agreed respectively that Non-validation of opinion/aspiration may lead to marital instability, while 90 (22.5) and 10 (2.5) of the respondents disagreed and strongly disagreed respectively that Non-validation of opinion/aspiration may lead to marital instability in Oredo local government of Edo State.

This shows majority of the respondents strongly agreed to the opinion that Non-validation of opinion/aspiration may lead to marital instability. The table further shows that 116 (29.0) and 200 (50.0) of the respondents strongly agreed and agreed that Compelling spouse against his or her personal will for a particular need causes marriage crisis, while 60 (15.0) and 24 (6.0) of the respondents disagreed and strongly disagreed that Compelling spouse against his or her personal will for a particular need causes marriage crisis, looking at the table above it can be said that majority of the respondents agreed that Compelling spouse against his or her personal will for a particular need causes marriage crisis.

Table 3: Assessment of the impact of ethnicity on marriage dissolution in Oredo Local Government Area of Edo State

Variable	Response	Frequency	Percentage %
Ethnicity influence marital stability and success	SA	200	50.0
	A	120	30.0
	D	50	12.5
	SD	30	7.5
	Total	**400**	**100**
Intra-family crises cause couples dissolution	SA	150	37.5
	A	100	25.0
	D	80	20.0
	SD	70	17.5
	Total	**400**	**100**
People of different ethnicity have more issues in marriage	SA	170	42.5
	A	110	27.5
	D	70	17.5
	SD	50	12.5
	Total	**400**	**100**

Source: Fieldwork, 2021

The table 3 shows that 200 (50.0) and 120 (30.0) of the respondents strongly agreed and agreed that Ethnicity influence marital stability and success, while 50 (12.5) and 30 (7.5)

of the respondents disagreed and strongly disagreed that Ethnicity influence marital stability and success, the table also shows that 150 (37.5) and 100 (25.0) of the respondents strongly agreed and agreed that Intra-family crises cause couples dissolution, while 80 (20.0) and 70 (17.5) of the respondents disagreed and strongly disagreed that Intra-family crises cause couples dissolution, the table went further to reveal that 170 (42.5) and 110 (27.5) of the respondents strongly agreed and agreed that People of different ethnicity have more issues in marriage, while 70 (17.5) and 50 (12.5) of the respondents disagreed and strongly disagreed that People of different ethnicity have more issues in marriage in oredo local government area of Edo state from the findings above, majority of the respondents strongly agreed that Ethnicity influence marital stability and success, Intra-family crises cause couples dissolution and that People of different ethnicity have more issues in marriage in oredo local government area of Edo state respectively. The findings revealed that that there is significantly influence of ethnicity/ unbalanced cultural development on marriage dissolution among couples in Oredo Local government area, Edo State. This also agrees to the response given by one of the interviewee:

> *Ethnicity can cause a marriage to collapse, due to the fact that these persons come from different background and therefore have different values, norms, upbringing etc. all these if not properly put together by the couples in terms of compromise can lead to the fall of any marriage. (IDI-18-6-21)*

Discussion of Findings

The research established that there is a clear indication that majority of the respondents strongly agreed that communication is a vital tool in the sustainability of any marriage and that lack of it can lead to marriage dissolution in the study area, it also reveal that majority of the respondents strongly agreed to the opinion that Non-validation of opinion/aspiration may lead to marital instability, that Compelling spouse against his or her personal will for a particular need causes marriage crisis. The result of this study is in agreement with the findings published in Lifestyle website "yourtango.com" which polled 100 metal health professionals and found that communication problems was cited as the most common factor that leads to marriage dissolution. The survey also found that men and women have different communication complaints. Seventy percent of the experts surveyed said that men cite nagging and complaining as the top communication problem in their marriage while women's top complaint was that their spouse does not validate the opinions of feelings enough, according to 83 percent of experts. Effective marital communication can in fact assuage many other marital disquiets before they could degenerate into crisis situations. Put differently, poor marital communication has been blamed for some other marital problems that have even culminated into divorce or separation of spouses. Purposeful open dialogue between couples often tends to be overtaken by incessant arguments about anything, everything, and nothing; misinterpretation generates

misunderstandings; verbal attacks are countered by keeping silence especially on the husband's side (Awake, 2008).

From table 3 from the findings above, majority of the respondents strongly agreed that Ethnicity influence marital stability and success, Intra-family crises cause couples dissolution and that People of different ethnicity have more issues in marriage in oredo local government area of Edo state respectively. The findings revealed that that there is significantly influence of ethnicity/ unbalanced cultural development on marriage dissolution among couples in Oredo Local government area, Edo State. The finding of this study is in agreement with the findings of Locoh and Thiriat (1995) observed that ethnic endogamy has a positive effect on marriage stability.   According to the authors, the findings suggest that ethnic endogamous marriages to be more securely embedded in existing social relations and normative prescriptions which make such marriages less likely to dissolve. Rose Kreider (2000) on her part studied the dynamics of marital dissolution in the American Society, but she did not look at it from an ethnic dimension. Instead, she focused on race and looked at the dynamics of marriage between races. The author observed that while some characteristics typical of inter-racial couples predict that they should be more stable, others predict less stability. In a study that involved the analysis of the national survey of family growth in the United State of American in 1995, it was found that inter-racial first marriage are 1.4 years shorter on the average than ethno-endogamous first marriage (Kreider, 2000). Moreover, Pett (2002) noted that the instability that may result from the tension in intercultural marriages makes children in such families prone to deviate behaviors such as juvenile delinquency, alcoholism, prostitution, dropping out from school, drug addiction.

This is because when the family life is unsatisfactory, the children often develop personality difficulties and behavioral pattern due to poor socialization, hence turn to delinquent acts to cope with their defects, thereby leading to couples frequent misunderstanding and eventual dissolution due to incessant problems created by such child in a marriage. Adegoke (2010) 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 analyzed using multiple regression and chi-square statistics. The results obtained showed that there is relationship between couple's ethnic/cultural background and divorce rates among women of reproductive age.

Implication of the Findings to Social Work Practice

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 would enable us to understand the broader context and complexities of the family problems with particular

reference to the issues of marital instability and divorce rates and also the ways in which this issue can be resolved that bring divorce to the barest minimum or eradicated completely.

VII. Conclusion

There is a significantly influence of communication on marriage dissolution among couples in Oredo Local government area, Edo State. There is a significantly influence of ethnicity/ unbalanced cultural development on marriage dissolution among couples in Oredo Local government area, Edo State. There is a significantly influence of income on marriage dissolution among couples in Oredo Local government area, Edo State. There is a significantly influence of religion/adultery on marriage dissolution among couples in Oredo Local government area, Edo State. There is a significantly influence of childlessness/ family interference on marriage dissolution among couples in Oredo Local government area, Edo State. There is a significantly influence of combination of communication, ethnicity/ unbalanced cultural development, income, adultery, childlessness/ family interference, on marriage dissolution among couples in Oredo Local government area, Edo State.

VIII. Recommendations

Based on the findings, the following recommendations were made:

Couples should participate in premarital education before getting married.
The policy makers should advocate for the strengthening of marriage by reforming divorce laws to make divorce harder to obtain.

References

Ardayfio-Schandof, E. (2000). PDF-IDS Open docs- Institute of development, *Effect of Marital Instability on children in Abeokuta Metropolis*. https://www.managementjournal. infor>d..(PDF).

Amina, R..N. (2008). *Marital Instability and its Impact on women and children of Bangladesh.* Shahid Sharawandi College Laxmibazar, Dhaka, Bangladesh.

Aroh, A.U. (2001). Occupational Correlates of Marital Dysfunction among Dual Easterner couples in Enugu State. *A Ph.D thesis unpublished* UNN.

Aiyatan, D., & Kolapo, Y. (2005). Report on inter-Tribunal marriage. *Punch News Daily* 16th July, p.4.

Borgotta., F.E., & Edgor, A. (2000). *Encyclopedia of Sociology, 2nd Edition*. U.S.A. Macmillian.

Epstein, J. (2002). "Cognitive therapy with Couples *America Journal of family therapy*: 16(1) 5-6.

Gilbert, O.S. (2001). Personality theories, London: Macmillan Press Limited.

Gove, B. (2006). *Webster's third New International Dictionary of the English Language Unabridged*. U.S.A Marriage-webster Inc.

Heuveline. P., & Timberlake, J.M. (2004). The Role of Cohabitation in Family formation. The United State in Comparative perspective. *Journal of Marriage and family* 66(5): 1214.30 doi:10.1111/j.00222445.2004.00088.

Hewitt, B., Baxter, J., & Western, M. (2005). Marriage breakdown in Australia the Social Correlates of Separation and divorce" *Journal of Sociology*. Vol. 41, No. 2, pp.163-83.

Holley, C. (2001). The two Family Economics of Industrialism: Factory Workers in victoria Scotland. J. Fam. Hist, Ed. B Harevan et al. 6i1.

Ikwuji, E.M. (2002). *"The Status of information Service about divorces in Kogi State"* unpublished M. Ed Thesis: University of Port Har Court.

Kreider, R.M. (2000). Interracial Marriage and marital Instability. A paper presented in 2000 *Population Association of America Conference at Los Angeles CA, March 24, 2000.*

Lesmin. & Sarah, (2014). *68 Effect of Marital Instability on Children. Covenant University Vol. 2.* No 3pp. 68. 77, June 2014.

Locoh, T., & M.P Thiriat. (1995). *Divorce and remarriage in Africa*: The Case of Togo. Population, 50(1) 61-93.

Obiadi, G.O.A. (2001). "Why Couples Divorce in the selected 12 communities in Nnewi of Amambra State". Unpublished Med Thesis University of Port Harcourt.

Oforchukwu (2010). Perceived impact of divorce and Geographical Seperation of Couples on Bulling Behaviour of in-school Adolescent in Nigeria. *Journal of Emerging Trends in Economics and Management Science*. Vol 5 (2) 138-143.

Ojukwu, M. O. (2016). Effect of Socio-Psychological Factors on Marital Stability of Married Persons in Imo State Nigeria. *Research Journal of Humanities and Cultural Studies, 2*(1): 1-10.

Omeje,. J.C. (2000). *"Adjustment Strategies of Divorcees in some Selected Communities of Enugu State"* Unpublished. Ph.D. these UNN.

Sarker (2007). *The influence of marital Instability on students*: www.eajournals.Org.

Vleminekx, & Smeeding (2000). Aassve et al., https://coventuniversity:edu.file (PDF)

Zhang, I., & Van Hook, J. (2009). *Marital dissolution among interracial couples journal of marriage and family* 71: 95-107.