

**EFFECTS OF SELF-CONCEPT IMPROVEMENT
PROGRAMME ON DIVORCEES' EMOTIONAL
ADJUSTMENT IN OTUKPO LOCAL GOVERNMENT
AREA OF BENUE STATE**

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CERTIFICATION

This is to certify that this research work by **Grace Onyowo Ugboha (PGED/UJ/0413/04)** and the subsequent preparation of this Thesis were carried out under our supervision.

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DECLARATION

I **GRACE ONYOWO UGBOHA**, hereby declare that this research work was done by me in accordance with the guidelines for preparation and submission of thesis for higher degree of the University of Jos, and that no part of this work has been submitted anywhere for the award of a degree.

GRACE ONYOWO UGBOHA

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DEDICATION

This work is dedicated to all divorcees, and also professional counsellors who are committed to providing helping services to troubled persons.

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Abstract

Marriage break-up can disrupt a person's life routines, feelings of self-worth and sense of security. Divorce can affect people physically, psychologically and spiritually. Often, it leads to emotional upheaval, irrational decisions, and interpersonal tensions. Therefore, the purpose of this study was to determine the effects of self-concept improvement programme on divorcees' emotional adjustment in Otukpo Local Government Area of Benue State. All divorcees, both male and female in Otukpo Local Government Area of Benue State constituted the population of the study. The target population of this study therefore is the divorcees. Only 90 divorcees constituted the sample due to the nature of the experimental treatment. The study employed the quasi-experimental design of non-randomized control group, pretest-posttest design. The study utilized a thirty-six item "DEAI" developed by the researcher. Mean was used to answer the research questions. While t-test and ANOVA were employed to test the hypotheses formulated for the study. It was discovered that divorcees usually experience low self-concept immediately after a divorce. The study also discovered that the self-concept improvement programme on the divorcees' emotional adjustment was an effective technique for the treatment of divorcees' low self-concept. A successful marriage does not happen automatically by itself. It is the result of the contribution that is being made to it by each of the partners. The role of counsellors in the reduction of emotional instability amongst the divorcees in Otukpo Local Government Area of Benue State is highly recommended.

CHAPTER ONE INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Divorce is never easy. When a couple agrees to terminate their marriage, it hurts to separate. Guilt, anger, resentment, fear and disappointment often dominate the divorced person's thinking. Frequently, there is loneliness, confusion, sadness, anger, remorse, sense of failure, rage, guilt, insecurity, low self-esteem and loss of identity. When children are involved, the pain is even greater as sensitive parents watch innocent young people suffer because their families have been torn apart. No one wins in a divorce. Everybody loses: the couple, their children, their parents, and the community at large. The high rate of divorce has made people to learn to accept divorce as a way of life for many in modern society.

Divorce is the one aspect of marital disorganization which could, among other things, frustrate the destiny of the children of the divorced couple. These could constitute a nuisance to the society if not properly brought up in a stable family environment. Divorce is therefore, a grave offence against natural law. It claims to break the contract between spouses who freely consented to live with each other forever. It introduces disorder into a family and the society and even brings grave harm to the spouse and the children that are traumatized by the separation of their parents. Divorce is still one of the most painful and emotionally draining experiences that a human being can have. It results in the termination of a marriage but the vestiges of a former way of life remain to remind and overshadow a present existence. It is a hurt that goes deep and is accompanied by the doubt that it will never heal.

In a society that has a prescription for almost any human ill, very little is being done to help the person struggling through the hurricane of divorce. Even though there are family interaction and support services in the study area, many hurting men and women find themselves aching and alone when divorce shatters their dreams and tears apart their families. Divorce is one of those things that cause emotional problems to its victims. Here, the individual finds it very difficult to adjust adequately to his/her social surroundings. It arises as a result of confusion in communication, maintenance of particular social values and enforcement of certain moral standards. When these conditions exist within individuals, they are usually perceived as maladjusted individuals. Divorce affects the divorcees' self-concept thereby causing them to have adjustment problems. For these divorcees to become productive in their new environments, they need to adjust their emotions. This is because divorcees' emotional problems lead to lack of harmony between them and their environments.

The phenomenon of divorce is receiving increasing attention as a stress-inducing life crisis that affects over two million adults and one million children annually (Amato 2001; 2004). Presently, marriage break-up appears to be on the increase. Hurley (2005) states that the divorce rate has increased markedly in United States, Britain, South-Korea, Canada, Brazil, Nigeria and South-Africa to mention but a few countries. It is difficult to provide accurate statistics on the actual rate of divorce but literature and media reports indicate a high rate of it. In the study area, reports from the courts, social welfare, orthodox and Pentecostal churches show that between 2004 and 2006, there were 414 divorce cases and between 2007 and 2009 the total of divorce cases was 345. This shows a slight

decrease of divorce in the study area. It is also observed that divorce is responsible for much of the chaos and agony people are experiencing in the study area.

Self-esteem is the portion of one's self-concept that includes confidence and satisfaction about oneself. Self-concept answers the question "Who and what am I?" in terms of the individual self-perceived physical characteristics, personality skills, traits, roles and social status (Elaigwu, 2006). Individual identity comes partly from one's involvement of the self with others in intimacy, love, group participation, co-operation, and competition. To be exact, it evolves through social interactions. Realistic self-concepts lead to self-acceptance, mental health, and accomplishment or realistic goals.

The self-concept of divorcees has been battered as a result of their divorce status. They should be made to realize that emotionally healthy people can learn to feel good about themselves through group counselling. They feel adequate for life's challenges and feel a strong sense of personal worth. Emotionally healthy people also accept themselves as they are and understand that perfection is an impossible goal so they accept their imperfections as part of being human.

The self is the distinctively subjective centre of one's experience and significance. It is a kind of inner road map that an individual regularly consults to route the course of his/her daily activities and successful existence. The individual's concept of self is very crucial to his or her survival and attainment of his/her life goals. Some individuals perceive themselves positively, while others may have a negative perception of themselves. The self-concept of individuals is also related to the individual's life achievement.

Some divorcees have a low self-concept which affects their social lives. Therefore, they should be assisted to overcome this self-defeating phenomenon. Self-concept is the reflection of an individual's behaviour. The function of self-concept implies self-evaluation and prediction of success or failure. This is why Durojaiye (1976) says that individuals who have a positive self-concept think about their success and good qualities while those who have a negative self-concept think about their failures and inadequacies. These divorcees need counselling in order to correct their negative thought patterns and irrational beliefs. Counselling is a process of developing a cooperative relationship and then using that interaction to help divorcees with low self-concept explore themselves and their environments.

Counselling can change behaviour to self and to others. Mahler (1969) in Elaigwu (2003) states that group counselling, particularly, has its special value in changing behaviour as the process can facilitate deeper understanding and acceptance of responsibilities. He further opines that for better self-evaluation, which can lead to positive self-concept, there is a need for mutual respect and acceptance within the individual to explore self and clarify meanings associated with behaviours about self. Group counselling is a potent and acceptable means for better self-evaluation. At the end of this exercise, divorcees should be able to assess themselves and accept honourable values for good and harmonious living, and fruitful realization of life's dreams.

The core of a self-concept improvement programme has to do with cognitive restructuring attempts to teach the divorcees how to reduce negative emotional retains by getting them to interpret their situation with greater accuracy. It will

help them to avoid negative thought patterns and self-defeating talk as well as to modify their inaccurate interpretation of the realities of life.

Role-playing, on the other hand, refers to any kind of dramatic educational method that affords divorcees the opportunity to portray and project their own feelings, behaviours and attitudes or those of others. It is an effective tool for dealing with problems which are common to most members of a group like the divorcees. The essence of role-playing is that it provides a conducive setting for acquiring fresh experiences. It also enables participants to explore alternatives to their own particular ways of behaving, if such behaviours require alteration.

Gender is seen here as the process by which individuals who are born into biological categories of male and female become the social categories of men and women through the acquisition of locally defined attributes of masculinity and femininity. Certain males and females were involved in the study found in churches, courts, social welfare offices and men/women organizations in various communities confirmed as relevant divorcees.

The minimum qualification for the respondents in this study is Teachers Certificate II/West African Examination Certificate/Senior Secondary Certificate Examination and General Certificate Examination with at least three papers. The study is in Otukpo Local Government Area of Benue State.

Divorcees adopt different methods of integration in order to reach a compromise within the environment they find themselves. In a situation where it becomes impossible, they become disturbed, frustrated and unproductive. In the view of McDonald (1957) in Nwobi (1997) individuals are said to be adjusted if they have learned responses that enable them to interact with their environment so that

they obtain needs satisfaction while behaving in ways acceptable to the members of society. The divorced individuals need to learn the responses that enable them to interact with their environment so as to obtain needs satisfaction and adopt a number of strategies.

1.2 STATEMENT OF THE PROBLEM

The main thrust of the present study is to examine the effect of self concept improvement programme on divorcees' emotional adjustment in Otukpo Local Government Area of Benue State. These divorcees with low self-concept need the experts' improvement skills in order to meet up with the challenges in the society. They are affected psychologically, physically and spiritually. Often, it leads to emotional upheavals, irrational decisions and sense of security. This effect, by extension, affects the children, neighbours and the required productivity.

The consequences of being a divorcee is enormous, some of which are loneliness, rejection, pains and of course there is no team approach to family challenges. It is unafican for one to live alone as a divorcee. Individuals lack emotional stability as a result of the divorce. In this case, they are not well coordinated and so cannot achieve goals and objectives within a given period of time because of lack of emotional stability. This problem affects relationships, especially with the children whose academic performance depends largely on the parents' emotional stability. The divorcees' emotional needs can be remediated through this self-concept adjustment programme designed for them. This is the premise of this research work.

1.3 PURPOSE OF THE STUDY

The main thrust of the present study is to examine the effects of self-concept improvement programme on divorcees' emotional adjustment in Otukpo Local Government Area of Benue State. Specifically, the following objectives guided the study:

1. To find out the level of divorcees emotional state before treatment.
2. To determine the effects of self-concept improvement programme on divorcees' self-concept.
3. To compare the pre-test and post-test scores of divorcees exposed to self-concept improvement programme with those of control group.
4. To compare the pre-test and post-test scores of divorcees in the cognitive restructuring group.
5. To compare the pre-test and post-test scores of divorcees in the role-playing group.
6. To compare the pre-test and post-test scores of divorcees in the control group.
7. To determine the effects of gender on divorcees' emotional adjustment.
8. To determine the effects of educational attainment on divorcees' emotional adjustment.

1.4 RESEARCH QUESTIONS

The study is guided by the following research questions:

1. What is the level of divorcees' emotional state before the treatment?

2. What is the level of divorcees' emotional adjustment in the cognitive restructuring, role-playing and control groups after being exposed to treatment?

1.5 HYPOTHESES

The following hypotheses were formulated and tested at 0.05 level of significance:

1. There is no significant difference in the emotional adjustment pre-test mean scores of divorcees in the cognitive restructuring, role-playing and control groups.
2. There is no significant difference in the emotional adjustment of post-test mean scores of divorcees in the cognitive restructuring, role-playing and control groups.
3. There is no significant difference in the emotional adjustment post-test mean scores of male and female divorcees in the experimental cognitive restructuring group.
4. There is no significant difference in the emotional adjustment post-test mean scores of male and female divorcees in the experimental role-playing group.
5. There is no significant difference in the emotional adjustment post-test mean scores of divorcees in the experimental cognitive restructuring group due to educational qualification.
6. There is no significant difference in the emotional adjustment post-test mean scores of divorcees in the experimental role-playing group due to educational qualification.

7. There is no significant difference in the pre-test and post-test emotional adjustment mean scores of divorcees in the groups of cognitive restructuring, role-playing and control groups.
8. There is no significant difference in the emotional adjustment post-test mean scores of the cognitive restructuring and role-playing groups of divorcees.

1.6 THEORETICAL/CONCEPTUAL FRAMEWORK

One marital maladjustment or dysfunction theory of the social learning theory model by Bandura (1979) formed the theoretical framework of this study. This is because the social learning theory model teaches the divorcees all the social skills they need to employ in order to function very well in their new environment.

The social learning theory model is credited to Albert Bandura who, in line with Kurt Lewin, has assumed that human behaviour in general, is function of the person plus the environment, a position that can be represented in the formula $B=F(P\&E)$ (Bandura and Lewin, 1979). By the term 'person' here, Bandura essentially means cognitive factor, while by the term 'environment' he means the social models around as well as the circumstantial contingencies pressing upon the individual.

The behavioural explanation of marital adjustment derives from the principles that marital adjustment is a product of the interaction between the two individuals and the social environment. Knox (1971) in Nwoye (1991) reports that cross-cultural research on marriage and the family pattern has demonstrated that cultural, social and psychological learning variables play an important role in determining marital behaviour. According to Bandura (1977), the person, the

behaviour and the environmental situations are three elements that are highly interrelated variables, with each being capable of influencing the others.

By this kind of image, Bandura means to emphasize that a behaviour can either change a person's perceptions or be changed by him/her. In the same way, according to him, a person's perceptions can either introduce a change in the person's environment, or a change in the environment can introduce a change in an individual's perceptions (cognitions).

Oates (1964) explains that behaviour can be influenced by the environment and circumstances while, on the other hand, environmental circumstances can also be modified by behaviour. Applied to married life, the theory assumes that when two individuals interact they become part of each other's environment and the behaviour of each party influences the behaviour of the other. Where the couple maintains good rapport, it influences marital adjustment socially. Or when marriages fail, therefore, the two individuals can, at times, be liable to be blamed equally for the failure, since, each can by his/her roles, contribute immensely to generating the crisis at hand.

Lewin's idea on human nature, as reported by Achebe and Nwoye in Uba (1989), can be inferred as follows:

- (i) Man is a complex creature whose behaviour is influenced by forces within and outside him.
- (ii) Man is a being with a complex energy system through which he moves, behaves and has his being.

- (iii) Every human being is a unique brand of his kind, separate and distinct from anyone else, but at the same time existing in a part-whole relationship with the rest of the world.
- (iv) Man, according to Lewin, is propelled into action by his needs; and he selects attention from his immediate environment according to what he thinks is of relevance to the satisfaction of his needs.
- (v) Man is a goal-seeking and goal-setting animal endowed with the potential, to plan and also to design strategies for achieving goals.
- (vi) Also, man is both a forward-looking creature imbued with the capacity to modify his present behaviour in the light of his past.

Kurt Lewin is one of those psychologists who see personality as a function of environment and person himself. Behaviour, according to his Field Theory is a function of environmental factors and person himself who reacts to the environmental influences. In his concept of life space, he explains human behaviour in a formular $B = F(PE)$ where

B	=	Behaviour
F	=	Function
P	=	Person's factors residing in him
E	-	Environment

According to Lewin, a man's behaviour is constantly a function of the factors in a man and his environment in life space. The richer and congenial the environment, the faster and attractive is the personality of the person. Home is perceived as part of environment and exerts immense influence on the personality of an individual. However, from Lewin's perspective, effective counselling cannot be obtained

without therapeutic personality changes enumerated by Rogers (1957) as cited in Nwobi (1997, p. 84) and amplified by Truax and Carkhuft (1967, pp. 23-43) in Nwobi (1997, p. 84), such as emphatic understanding, non-possessive warmth, genuineness, unconditional positive regard and concreteness or specificity of counsellor responses.

Implications from the above analysis indicate that marital adjustment of couples depends much on their personality composition in relation to their environmental conditions or situations. Therefore, the marriage counsellor is expected, under this framework, to ensure objectivity in handling the critical issue of which of the two parties to apportion the largest size of the blame for the failure of the marriage. The greatest implication of this theory for effective marriage counselling in any setting is the insight which the theory appears to give in understanding clearly that, often, when marriages fail, the root cause of the failure may not be found within the interior of the marriages itself. It may be found to have come from outside the marriage, such as from friends, the peers, neighbours, colleagues in the same religion, or even in-laws of the couple.

The social learning theory hinges on environmental correlates of maladjustment. It lays emphasis on the reinforcing factors within the environment that can be manipulated to bring about a desired change in behaviour. It is in this light that the present study examines effects of self-concept improvement programme on the emotional adjustment of divorcees in Otukpo local government area of Benue state. How then do these divorcees overcome their post divorce problems?

This marital theory model as put forward and upheld by Nwoye (1991) and modernized by Nwobi (1997) is very useful to modify divorcees' emotional adjustment with their children, family and neighbours. It is designed to teach the divorcees to learn more about themselves and to discover who they are, thereby enhancing their emotional stability.

1.7 SIGNIFICANCE OF THE STUDY

Marriage crisis is a problem which will continue to receive the attention of the society in general, because as James and Martha Reapsome (1991, p.5) have rightly pointed out, "it is an institution under attack as never before; yet people are not avoiding marriage." Therefore, the findings of this study will be of an immense value not only to the Government of the day, but also to the divorcees themselves, counsellors and psychologists. It will also be of benefit to the social workers, court officials and the clergy (church).

The finding of the study will help raise the self-concept of divorcees, since this work is all about their emotional stability and need for self-concept counselling improvement strategies. The divorcees will be well organized, adjusted and assisted to cope with the challenges of loneliness, separation and relationships. This will, of course, not only affect divorcees but also their children whose academic performance depends so much on their emotional stability.

The counsellors are the next group that will benefit from this work. Counselling should be relevant, current and continuous, meeting the adjustment needs of all victims of life such as the divorcees in need of emotional stability. Self-concept counselling improvement programme is a kind of a breakthrough approach to reduce or eliminate emotional instability.

Social workers are important to human existence. These service givers are surrounded with victims of social inequalities, depression, oppression and conflicts arising from within and without, so much that they need an instrument such as this thesis is attempting to provide.

Counselling of this nature will help the courts in either reducing the number of people that will come as complainants or rehabilitate those who have gone to court and are yet in need of proper adjustment emotionally. Today the courts are in need of counsellors to help in the area of out of court settlement. This research task is geared towards remediation.

The church, which comprises people from different backgrounds with one problem or the other, will also benefit from this study. Therefore, the church officials, having this tool/instrument designed for emotional adjustment and social ills and challenges, should be able to perform better if they can teach/preach it along with the Holy Bible. The techniques of this programme are potent and relevant enough to mitigate social challenges.

The mosque is a religious worship centre for the Muslims. Since they are also among the human beings created by God, they too should have hidden and open problems such as emotional instability. Reports in national newspapers and courts' records show a higher rate of divorce among this group. The researcher is of the opinion that this volume of work will help them a great deal as they preach and teach along with the Holy Koran.

Intending couples in the church and mosque will benefit from this research since the study has some elements of emotional stability. The psychologists are also considered to be one of the para-medical practitioners who are also related to

the emotional stability of the divorcee. This work is useful to them since they are involved in clinics.

Non-governmental organizations and researchers will value this study and see it as a stepping stone for further works in this direction. Learning is a continuous exercise and this body of knowledge will add value to them in search of solutions to challenges.

1.8 DELIMITATIONS OF THE STUDY

This study focuses on the effects of self-concept improvement programme on divorcees' emotional adjustment. However, this research task does not take care of the financial needs and management of the divorcees nor treat the physical adjustment needs of the victims. Neither does it concern itself with their spiritual growth. The conceptual framework centres on the concept of individual and group counselling techniques as well as emotional adjustment. Among other phenomena, this study is limited to the cognitive and affective domains of Bloom's Taxonomy. It is personal social in nature. The study concentrates more on the emotional feelings of the divorcees and exploration of adjustment strategies. This is because little is known about divorcees' adjustment strategies that would make them function in the society. It is also concerned with all kinds of divorce, such as the legal divorce, economic divorce and co parental divorce as well as community and psychological divorces.

The study covers only Otukpo Local Government Area of Benue State. It does not cover neighbouring local government areas of Benue State. Neither does it cover the entire Idomaland, nor the whole of Benue State. Issues in marriage

and family counselling are numerous, one of which is the emotional stability of the divorcees in Otukpo local government area of Benue.

1.9 OPERATIONAL DEFINITION OF TERMS

In this context, the following words will be used as they are defined:

Divorce: Divorce is a dissolution of marriage before the death of either of the spouses. It is formal or legal termination of marital relationship. It is a complete separation or disunion between a married couple. Divorce is therefore the discontinuation of a marital relationship, which can either be done legally or customarily.

Divorcees: These are both male and female who are the direct victims of divorce. They are male and female living apart after the legal dissolution of a marital relationship. These are people who with or without their consent had their legal marriages terminated officially.

Self-Concept: Self-concept refers to the individual's total perceptions of oneself. It is the idea that a person has of what he/she is. It is also what a person believes about himself or herself. It is however known as self image. It is the picture divorcees have of themselves. It involves a self description. That is the way the divorcees think, feel, fear and hope raising about themselves in relation to their environments.

Self-concept Improvement Programme: This is a programme that is used to reduce/eliminate divorcees' emotional instability by using techniques like cognitive restructuring and role-playing within a given period of training to the recipients/victims.

Emotions: This is the mood of being conscious in which the feeling element is predominant. It is a particular type of feeling that an individual has to a particular stimulus. Emotion is a feeling in which certain stimulus provokes somebody. It is a feeling which is expressed in love, fear and impulse to action. It is awareness of perception. Divorcees' emotions control their behaviours. This includes the mixture of feelings divorcees are constantly experiencing inside themselves, for example, love, anger, hate and worry. Some emotions are pleasant, such as laughter. While others are unpleasant, example, fear and anger.

Emotional Adjustment: It is the manipulation of internal feelings of the divorcees towards positive action or reaction by using the counselling techniques such as cognitive restructuring and role-playing. It connotes an improvement in the thinking and feelings of the divorcees as a result of the self-concept improvement programme or after treatment.

Rat Race Divorce: This is a type of divorce that occurs as a result of emotional stress, which comes up from intense financial pressure.

Role-Playing: This is a dramatic educational technique that gives the participants the opportunity to practice and act out their own feelings, behaviours and attitudes or those of others. It is a modelling technique used in this study to enable divorcees to practice desirable behaviours.

Cognitive Restructuring: It is a counselling technique used here to teach divorcees how to reduce/eliminate their negative emotional reactions. It is a technique used in changing divorcees' negative thought patterns to positive ones to mitigate low self-concept. It helps in modifying the divorcees' distorted perception of the world around them.

CHAPTER TWO REVIEW OF RELEVANT LITERATURE

The increasing interest in resolving marital problems in the society and the reduction of divorce cases has intensified the search for post divorce adjustment strategies as well as counseling in interpersonal relationships for the children of the divorcees with regards to academic achievement. A good number of relevant studies were consulted. This chapter examined the following subthemes: the concepts of marriage, family and divorce; causes and consequences of divorce; prevention of divorce and growing through divorce. Other sub-themes include coping, strategies and other counselling programmes as well as behaviour, self-concept and divorce, individual and group counseling, review of empirical studies and summary of the review of relevant literature.

2.1 CONCEPTS OF MARRIAGE, FAMILY AND DIVORCE

The general concept of marriage is the coming together of a man and woman to live together as husband and wife. Marriage is basically just a legal arrangement. According to a traditional legend the gods gave man fire and he invented fire engines; they gave him love and he invented marriage (Anon, 2005). Similarly, Tolkien (2005) in Oniye (2008) believes that nearly all marriages, even happy ones, are mistakes in the sense that almost certainly both partners might have found more suitable mates.

Marriage is a complex and unique relationship between two different people of the opposite sex joined together in love. Marriage, in the opinion of Baum (2005), demands the greatest understanding of the art of insincerity possible between two human beings. It is the most important relationship that can affect

mankind more deeply for good or bad than any other. It can bring stability of outlook, psychological maturity and a deep and lasting companionship.

Many people have various definitions of the concept of marriage. The Encyclopedia Britannica (1965) defines marriage as:

A legally and socially sanctioned union between one or more husbands and one or more wives that accords status to their offspring, and is regulated by laws, rules, customs, beliefs and attitudes that prescribe the rights and duties of the partners. The universality of marriage within different societies and cultures is attributed to the main social and personal functions, performs, such as procreation, sexual gratification and regulation, care of children, their education and socialization, regulation of lines of descent, division of labour between the sexes, economic production, consumption and provision for satisfaction of personal needs for affection status and companionship (p. 925).

This definition takes into consideration the universal understanding and function of marriage. Thus, the concept of marriage is one of the reasons why divorce is on the increase.

There is a religious dimension to the sacred position accorded marriage in today's society. In the opinion of Munroe (2003) marriage is a religious duty and is consequently a moral safeguard as well as a social necessity. Marriage here serves as a moral safeguard because it acts as an outlet for sexual needs. It also regulates man's sexual desire. On the social aspect, through marriage, families are established. The family is the fundamental unit of human society. Therefore,

marriage is the only legitimate way to indulge in intimacy between a man and a woman. God, who instituted marriage, originally meant it for one man and one wife (Eph. 5:31) "For this cause shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh". Therefore, if a man joins himself to many wives as said above, there are bound to be many problems; and if a woman joins herself to many husbands too, many problems will arise. Stott (1984) writes:

Marriage is an exclusive heterosexual covenant between one man and one woman, ordained and sealed by God, preceded by a public leaving of parents, consummated in sexual union, issuing in a permanent mutually supportive partnership. And normally crowned by the gift of children (p. 5).

From the above definition of marriage, it can be seen that the theological meaning of marriage is traced back to God's plan in the original creation of human beings as male and female. The implication of this definition is that even if the physical is broken, the spiritual is still intact, just as Christ cannot sever contact with His church even when the members fall into sin. They do not convey an African concept of marriage whereby a man can marry as many wives as he wishes. But social changes have adversely affected marriage relationships in families in Africa, as can be seen from McGrath and Gregoire (1977) in their book, "Africa: Our Way to Love and Marriage",

Africa today is a great rapidly changing continent. The changes enter into almost every part of our life and we cannot help but be influenced by them. Our customs and traditions are constantly being

challenged by these new ideas, new ways of living and new methods of doing things. And of course, marriage itself is an area where change is often first felt (p. 47)

Dali (2001) says marriage is one man and one woman coming together united and becoming one body and flesh. God's intention for them is to stay without divorce, until death do them apart. The meaning of marriage from all the above definitions is traced back to God's plan in the original creation of humans as male and female. Marriage, therefore, is founded by God Himself.

The problem with these definitions is the issue of permanent mutuality since many marriages are hitting the rock today. So many married couples today abandon their marital vows especially when the gift of children is absent as claimed by the above definitions.

It has been postulated that marriage is a common institution to all human societies. This is seriously advocated and supported by the major religions of today in Nigeria. These religions are African Traditional Religion, Christianity and Islam. Munroe (2003) states specifically that Islam, unlike other religions, is a strong advocate of marriage. This is in contrast with some Christian denominations like the Roman Catholic faith where celibacy is advocated. According to Munroe (2003), there is no celibacy in Islam. However, the religious injunction in respect of marriage has been clearly entrenched in the holy books of Christianity and Islam. For instance, Oniye (2004) states that these two major religions clearly advocated marriage when it states,

Two are better than one; because they have a good reward for their labour. For if they fall the one will lift up his fellow; but woe to him

that is alone when he falleth; for he hath not another to lift him up.

(Ecclesiastes 4: 9, 10).

Whereas Allah in the Qur'an states that he created helpmates for human beings to adore love and honour in order to obtain mercy from him.

And of His signs is this: He created for you helpmate from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo, here in indeed are portent for folk who reflect (Qur'an, chapter 30 vs 21).

Here functions of marriage in the society are spelt out. In his own opinion, Felkins (2005) believes that people marry to raise children so a stable mother and father relationship is very desirable. This reason is one of the reasons why Africans marry.

Most sociology books, such as Otite and Ogionwo (2001, p. 43) see marriage as "a social group and social system that has a social structure and that fulfils various functions". On the part of psychiatry, for example, Akpe (2007), marriage is seen as a complex system in which emotional and sexual needs are fulfilled. While the social psychologists, such as, Horowitz and Bordens (1995), see the term 'marriage' as involving an interpersonal heterosexual relationship in which the individuals participating in it, are permitted to have children without any loss of standing in the society of which they are a part. Influenced by the above definitions, Stephens (1971) on his part defines marriage as "a socially legitimate sexual union, begun with a public announcement, undertaken with some idea of permanence, and assumed with a more or less explicit marriage contract that spells out reciprocal obligations between spouses, and between spouses and the future children". From these definitions, marriage is a system ordained for the procreation

of children and for the promotion of the welfare of its participants. Nwoye (1991), shares a contrary opinion when he argues that:

Marriage in itself, is a sacred and permanent contract which is assumed to be enacted when two people (usually a man and a woman) decide of their own accord and in the presence of at least two witnesses to exchange the formal consent to live a life of vocation of love and caring for each other, for the purpose of promoting their mutual growth and welfare as persons, in their journey together through life (p. 29).

He goes further to say that it is through this permanent union of two people that the society, including the church itself, expects to guarantee the procreation and education of children. Marriage here is seen as a permanent relationship between a man and a woman which is expected to promote interpersonal relationship, and the bond of love that exists between them. It must be conducted in the presence of some witnesses, especially in the church. Nwoye's position attaches more seriousness to the legality of the marriage relationship and its societal status. It also encourages parental care of the children who are the products of the relationship.

Nwoye's position is in contrast with many marriages today and perhaps that is one of the reasons why divorce is on the increase. Many marriages, it seems, are contracted on trial and error basis; others are contracted based on parental volition and-not necessarily on the two individuals involved.

In the current contemporary people's view (that is modern societies of the world), marriage is seen rather as a social interaction for security and intimacy but

not a life-long union and relationship. According to Stott (1984) marriage is a contract between two "independent individuals who enjoy complete and unfettered role reversibility". In this definition, marriage is no longer seen as an institution but as a system of companionship. The meaning of marriage in the western society as defined by White (1979, p.14) is "a total friendship between a man and a woman in which natural sexual privileges are voluntarily and exclusively exchanged". This definition does not involve any ultimate commitment to marriage because it emphasises sexual affection and privileges alone.

On the other hand, Mencken (2005) postulates that:

The really astounding thing about marriage is not that it often goes to smash, but that it so often endures. All the chances run against it, and yet people manage to survive it, and even like it. The capacity of human mind for illusion is one of the causes here. Under duress it can very easily convert black into white. It can even convert children into blessings (p. 10).

This is why marriage is considered essential in African society. In Nigeria, it is generally believed that the success of a family largely depends on the relationship between the husband and the wife. Consequently, the development of any society is influenced by the way marital issues are handled.

Marriage is seen from most definitions as a source of precaution and a means of satisfying sexual desires. It protects the morals of the people, and discourages adultery and fornication. It also makes couples live responsibly and promotes unity and harmony in the society.

However, despite the usefulness of marriage, statistical data indicates that marriages are being threatened by rampant cases of divorce. For instance, Ugwu (2006) reports that in Nigeria, twenty percent of the marriages conducted yearly ends up in divorce. Similarly, in the United States of America about 100,000 people over the age of (55) fifty-five years divorce each year (US Bureau of Census, 2001). The official divorce rate does not include unofficial separation and desertion.

Landis and Landis (1977) view marriage as a social institution under which a man and a woman establish their decisions to live as husband and wife either by a legal commitment or a social contract, and this marriage contract can be done through a religious, traditional or court ceremony. Henslin (1980) views marriage as a social institution under which a man and a woman establish their union to live together in agreement as husband and wife by legal commitments, religious and traditional wedlock. Marriage has also been described as the legalizing of a special relationship to which the society gives its approval between a man and a woman (Egwuonwu, 1975). From the above definitions, marriage places each of the partners under legal and social obligations to the other and to the society.

According to Denga (1990), marriage is a partnership contract without an escape clause. This means that marriage, ideally, should be a life-long agreement between the couple. Marriage should be a permanent contract.

In an attempt to describe the term 'marriage', Nwobi (1997), sees marriage as a union between at least one man and one woman that is ,

- (1) culturally approved;
- (2) in which there is endorsement of sexual intercourse and sexual commitment between spouses exclusive of other males and females;

- (3) in which there is the expectation that children will be born;
- (4) and which embodies prescribed modes of behaviour.

This description puts into consideration the approval and involvement of the families of the spouses, the bride wealth payment and a religious rite in contracting marriage.

Udeh (2009) defines marriage as the union of man and woman and aimed at producing children who are accepted as legitimate offspring of the parents. To Akpe (2007, marriage is seen as a social institution in which a man and a woman establish an agreement to live together as husband and wife by legal commitments or an organised constitution of a given society. Again, marriage is defined as the legal and moral provision for the generation among mankind which is a key that signifies a union of two hearts of the human species, a barrier to vices, a protection of a woman, a strength to man and a centre for affection. De Burger (1977) defines marriage as a socially sanctioned relationship between men and women, potentially enduring beyond the birth of the offspring. In all, it is the social recognition of mating that gives children produced by the spouses a social identity.

The implication here is that marriage is an order of creation and the sacrament of human society. A husband and wife both share and perpetuate their happiness in raising a family within the sphere of their own love. Thus, marriage is more than an end in itself; it is a means to an end. It is the highest fulfillment of human friendship.

It can be deduced from the definitions of marriage that it is a contract relationship that is expected to last for life until death do the spouses part. Unfortunately, people go in and out of marriage at will these days (Omeje, 2000).

However, although most people profess the marital vow with love and every intention to honour, many issues develop over time which can lead to a divorce. Experience and statistics show that almost 50% of all marriages end in divorce despite the vow to stay together particularly for the benefit of the children (Nwobi, 1997). Although, not all marital conflicts end in legal divorce many do so in both social and emotional divorce.

Generally speaking, the first five years of marriage may be a rough period of adjustment for both partners. Both the husband and wife are supposed to resist the temptations that may cause them to divorce. According to survey and experience, more divorces seem to be initiated by husbands than wives (Nadir, 2003). Divorce is a global problem. It affects countries all over the world including African countries. Thus, the family, which is considered to be the most basic human institutions, is in crisis bringing about tensions and uncertainties in the society as a whole.

Marriage is an important event in the life of an individual, especially in Nigerian culture. The importance is underscored by the fact that unless a people marry, they are not regarded as responsible or worthy of honour. A world without marriage is a world virtually without sexual responsibility or self control. Nwobi (1997) continues in her assertion that such is a world of sexual irresponsibility, where free love and prostitution compete. At the end, the children are the inevitable losers.

As a life-long agreement between couples, marriage in most cultures legalizes mating between the married couples. Mating is allowed for procreation and rearing of off-springs. Nwobi (1997) argues that it is the social recognition of

mating accorded to marriage that gives the children of married couples a legal status as successors and inheritors in most civilized and primitive societies. This concept and philosophy behind marriage no longer applies in the present day society. This is because of the rampant cases of divorce, which has adverse effects on the children, emotionally, intellectually and socially.

Burgess and Locke (1953) in Nwobi (1997), perceives marriage to be a union with social sanction and recognition of obligation to the community assumed by those entering the relationship. Marriage here is seen as a social contract with attached code of conduct and some forms of responsibility to the community. In the same vein, Olayinka (1987) defines marriage as a union sanctioned by the society of a man and a woman as husband and wife with social obligations being recognized and accepted by both partners.

This researcher recognizes that marriage has a cultural approval, and that the couple must recognize and accept their responsibilities in the union.

Marriage, according to Elaigwu (2005):

...is a union between the husband and the wife, witnessed by parents and other important members of the family as the marriage vow is exchanged. Dowry is also involved, and the Christians would prefer the consummation of the marriage ceremony in the church (p. 3).

From the above definition, marriage involves the couples and their extended family members, and has a religious undertone. To buttress his point, Elaigwu further stresses that:

the foundation is important because the weight and strength of any gigantic structure or building lies within the foundation. Many families are in disarray today because the marriage foundation is weak (p.4).

A good foundation in marriage actually leads to a successful, happy marriage and a happy family which provides a good nurturing environment for children. A stable marriage is thus a stable family, society, nation and the entire world.

Mallum (2005) points out the reciprocal obligations in marriage on the part of the couples. By marriage, according to him, the couples have legal, emotional, financial and other kinds of responsibilities towards a large kinship group, since marriage unites two families in permanent union. Thus, the couples not only have changed their own status but have confirmed a new status on other people as well. He explains further that commitment to a permanent union is very important for a successful marriage and that people should not go into such a relationship with reservations. His assertion about marriage is a welcome one. This is because he talks about the legality of marriage, the benefits derived and its permanence.

Mbiti (1976) observes that according to African views, marriage is the one experience which renders a person complete, perfect, and truly a man or a woman. Marriage, here makes a person really somebody in the society. Without marriage a person is only a human being, a minus. Marriage in Africa, promotes maturity in a man and it shows how responsible he is.

Marriage, as seen from all the definitions, results from an agreement between a man and a woman coming together as husband and wife. It is an institution built on understanding, nourished by self-sacrifice and crowned by care.

It is the first and only institute existing without a living graduand. It is a life long relationship that is expected to terminate only with death of either of the partners, and carried out and nurtured as the culture prescribes. Marriage is a common institution to all human societies supported by the major religions of today. Marriage is also the role relationship between husband and wife, which defines the manner establishing and dissolving family unit and the rights and obligations within it (Nwobi, 1997).

The institution of marriage represents all the behaviours, norms, role expectations and values that are associated with the legal union of a man and woman. Furthermore, in the typical African society kin responsibilities usually extend beyond the nuclear family because married individuals are expected to care not only for themselves but for their aging parents. Similarly, the marriage institution also confers on the married the traditional responsibility of caring for sisters, brothers, uncles, aunts, and cousins (Borgatta & Montgomery, 2003).

The family has been described as a by-product of the marriage institution. It is different from marriage. The family is believed to prevent most of the early frustrations in life. The family is a social set-up in the sense that it can hardly come into existence unless the couple decides to bring it into being. This is why Olayinka & Omoegun (2002) perceive the family as the bedrock of any society. The home is a very important unit of society. When there is a breakdown in this important unit of society, the existence and stability of a nation are threatened (Esere, 2008). Emphasizing the importance of the home, she explains further by saying that the members of the home, the community and the nation suffer as a result of the lack of regard for the principles that relate to the home. The home, therefore, is the supporting base of the society.

There is no family that does not experience discord, tension and conflict; sometimes violently. It is the way and manner with which any of the above mentioned disorders or temptations are handled that count. Most of these have ended up in divorce. According to Onuh (2008), for any single divorce, the society pays the price. He is right because it is said that the children of such homes take to social vices such as stealing, lying, lack of faith and trust, bullying and licentiousness, flirting, armed robbery, hooliganism, thuggery and so on.

Families shaken by divorce often feel unsettled, angry, confused, and unhappy (Onuh, 2008). This is explained further by Yahaya (2008), when he asserts that household routines get disrupted, roles and relationships change. From literature, Esere (2002) believes that incomes of the family tend to go down as a result of divorce. Even the older children, especially daughters, often take on extra responsibilities at home, including care of younger siblings. In a supportive view, Collins, (1988) opines that the adults sometimes experience new levels of sexual impulsiveness as a result of divorce.

It has been found that the households of divorced mothers and fathers are substantially more disorganized than those of intact families, with the children more likely to display behavioural and academic problems (Amato & Keith, 1991). This assertion is true about Nigerian children and youths from divorced homes. Even though most divorced people eventually feel a new sense of stability and sometimes contentment, the scars of divorce remain.

Children from divorced and remarried families when compared to intact, low-conflict and stable families, according to Collins (1995),...

...show more problems with school work, poor social relations, tendencies toward depression and anxiety. They also act out

behaviour such as aggression, resistance to authority, non-compliance, delinquency, and substance abuse. Children of divorced are less adept at playing with schoolmates, are more inclined to feel lonely and rejected, have a more negative outlook on life, and lack identification with role models (p. 220).

What the research did not take into consideration is that it is impossible to generalize the effects because the reaction will vary according to many factors, such as: the nature of the marital break-up and the post-divorce relationship of the parents. However, most children from divorced homes are denied the chance to grow up in an atmosphere of security and love which is the child's unquestionable right.

2.1.1 Building a Solid Relationship

The type of relationship a couple has is linked to the concept they have of themselves. Crosby (1991) proposes three basic types of relationship, the dependent, interdependent and independent.

The dependent relationship. This implies poor self-esteem in one, or sometimes both partners which may lead to significant dysfunctions. According to him, the joint identity of the couple in this type of relationship is over-pronounced. The partners, as he opines, have a relationship in which the absence of one renders the other almost useless. The "I" of one is fused into that of the other. Crosby (1991) represents this relationship with a capital "A".

The interdependent relationship. Crosby (1991) asserts that in this type, both partners possess a healthy level of self-esteem which gives rise to a rewarding relationship. He stresses further that the joint identity here is balanced. The partners influence and support each other and enjoy a satisfactory life together

whilst each one maintains his/her own "I". Although the absence of one affects the other, they can survive alone. This is represented by a capital 'M'.

The independent relationship. In the independent relationship the partners, with or without self-esteem, maintain a superficial relationship where their achievements and failures are individual and not shared by the couple. As a result, their life together does not fulfil its aim. Crosby (1991) continues further by saying that there is no joint identity here. Each partner is self-supporting and does not need the other. The absence of one has no effect on the other. This is symbolized by a capital 'H'.

To achieve an interdependent relationship as suggested by Van Pelt (2000) and Melgosa and Melgosa (2006), it is necessary to nurture each other's self-esteem as follows:

- words of approval and support,
- praise of what one is and does,
- romantic love,
- demonstrations of approval and respect, and
- mutually satisfying sexual relations.

According to them, this behaviour implicitly transmits the message "You are important, I accept you, you have positive qualities, I am attracted to you, so on." All of this enriches the partner's self-esteem as they strongly believe.

2.1.1.1 Negative Risk Factors that Create Barriers to Oneness in Marriage

According to Anderson (2000), there are four negative risk factors that create barriers to oneness in marriage and increase a couple's chances for marital failure. These are contained in the Prevention and Relationship Enhancement Program (PREP) developed at the University of Denver. Oneness is God's design for

marriage. This statement is confirmed by the book of Genesis 2:24 when it says, "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" (NIV). This is very important in Christian marriage, because a couple is joined together, they are no longer two but one.

Anderson (2000) perceives that these negative patterns can destroy a relationship. Therefore, couples who want to save their marriage need to focus on changing these negative behaviour patterns. They include escalation which occurs when partners respond back and forth negatively to each other, continually raising up the ante so the conversation gets more and more hostile. First Peter 3:9 (NIV) says, "Do not repay evil with evil or insult with insult". This is exactly what happens with escalation. Each negative comment increases the level of anger and frustration, and soon a small disagreement blows up into a major fight (Anderson, 2000).

Research shows that couples who have a good marriage are less prone to escalation Esere (2002). This is because if the argument starts to escalate, they are able to stop the negative process before it erupts into a full-blown fight. On the other hand, some couples find that arguments escalate such that damaging things are said that may even threaten the life blood of the marriage.

Anderson (2000) identifies two different ways that escalation can develop. The first is a major shouting fight that can erupt over a conflict as small as putting the cap back on the toothpaste. As the battle heats up, the partners get more and more angry, saying mean things about each other. Frequently there are threats to end the relationship. Over time, those angry words damage oneness, and angry threats to leave begin to seem like prophecy. Once negative comments are made,

they are hard to take back and can drive a "knife" into the partner's heart. To this end, the book of Proverbs 12:18 says, "Reckless words pierce like a sword".

Reckless words can do great damage to a marriage because when an argument escalates, every past event and vulnerable point become fair game. Concerns, failings, and old mistakes are now used by the attacking partner. Oneness and intimacy can be shattered quickly by a few reckless words. Therefore, couples who escalate arguments must control their emotions and their tongues. Couples who want a strong marriage must learn to counteract the tendency to escalate as a couple. Udeh (2009) advises that the key to a strong and stable marriage is learning to control one's emotions and tongue.

The second of the four negative risk factors to oneness is invalidation. Anderson (2000) conceives invalidation as a pattern in which one partner subtly or directly puts down the thoughts, feelings, or character of the other. Invalidation sometimes can be caustic, in which, one or both partners attack the other person verbally, or sarcastically, or even more subtly. Research has shown that invalidation is one of the best predictors of future problems and divorce (Anderson, 2000). Couples must thus work at validating and accepting the feelings of their spouse as well as disciplining oneself to encourage one's spouse without invalidating his/her feelings.

The third risk factor is negative interpretations. Negative interpretations occur when one partner consistently believes that the motives of the other are more negative than is really the case. Such behaviour can be a destructive pattern in a relationship and can quickly erode intimacy and oneness in a marriage. The

key to battling negative interpretations is to reconsider what one thinks about one's partner's motives. Therefore, couples should be very mindful of mind reading.

The last risk factors are withdrawal and avoidance. These are two different manifestations of the problem wherein a partner is unwilling to get in or stay in a discussion that is too threatening. Withdrawal can be as obvious as getting up and leaving the room or as subtle as 'turning off' or 'shutting down' during an argument. Avoidance on the other hand, reflects the same reluctance to get into certain discussions, with more emphasis on an attempt not to let the conversation happen in the first place. In a typical marriage, one partner is the pursuer and the other is the withdrawer. Udeh (2009) then advises that couples who want to have a good marriage must learn to stay engaged.

The above four risk factors can build barriers in a marriage, leading ultimately to loneliness and isolation. Therefore, couples who want a good marriage need to eliminate these risk factors in order to avoid divorce.

2.1.1.2 False Assumptions About Marriage

Many people do have various impressions about marriage and based on that, they form a stereotype about marriage. This stereotypism of marriage could be either positive or negative based on one's life experiences.

Some people, especially the youths of today see marriage as a bed of roses. Therefore, they feel that their needs must be met by their individual spouse. In that vein, the individual has a positive attitude towards marriage and works hard to keep their marriage at any point in time amicable. Others may view marriage as full of problems. The day one gets married is the day one's problem begins. With such a negative view about marriage, the individuals will always cause some problems in

that marriage. Such a person does not strive for perfection; he is less ambitious and therefore he is a low achiever. Generally, in real life situations, some people are born great, while others are born to achieve greatness. Therefore, an individual's effort in life places him or her where he or she will succeed or not.

In the present day Nigeria, it is not only the husband but also the wife that maintains the home. In some homes today, women are the bread-winners but that does not mean that the man ceases being the head of the family. However, when a man is not an economic source to the family, his control of power becomes less. In the western society, both the husband and wife share the housekeeping and other chores, but in the traditional African context, it is unusual for men and women to do so.

Marriage is a fifty-fifty affair. The rural women are more submissive to their husbands than most urban women who feel that they are liberated either due to their education or the position they occupy in the office or in the society. An individual's personality traits rather than status play an important role in his or her attitude to life situations.

Some individuals who cannot cope with these problems arising from marriage may decide to keep things to themselves and have children who will take care of them in their old age. Both men and women work hard enough to take care of their family.

2.1.1.3 Destructive Elements in Marriage

Nwobi (1997) itemizes the destructive elements in marriage. One of these is peer group influence. According to her, this has been known to either strengthen or destroy marriage bonds. Most individuals do go out with friends who are equally

reasonable men. Reasonable friends as it is said can influence one another in a healthy way. This strengthens their marital adjustment. However, there exist occasions when spouses do influence some of their friends negatively, to the extent that it affects their marital happiness. She backs up her claim by saying that some men keep late nights, drink a lot and generally behave irresponsibly. On the other hand, some married women also have been discovered to be keeping bad friends that influence them negatively. The above assertion has been supported separately by Aliyu (1992) and Akawu (1999).

In Nigeria, mothers in-law sometimes constitute a source of problem to their daughters in-law. Nwobi (1997) observes that on some occasions, the mother in-law could disrupt the marriage by her frequent and inordinate interference in the marriage of the young couple. Botha (1991) shares the same opinion when he writes that in some investigations recently married couples indicated that their major problem was parents in-law, while in about fifty percent of the cases where problems had occurred the mother in-law was explicitly mentioned. Aliyu (1992) comments on the pressure coming from parents in-law:

Another problem is that women are being driven by high demands from the family of the groom. She feels insecure because despite her efforts she is being challenged. Therefore, from her efforts to defend her rights trouble erupts. Sometimes, however, it is the opposite: the husband is always pressured by the wife's relations. When he attempts to resist, violence develops in the house (p. 18).

Parents, sisters and brothers in-law in Nigeria have always been found to interfere with the marriages of their children and loved ones. This interference sometimes leads to divorce in the society.

Nwobi (1997) perceives that when two individuals with opposed religious beliefs contract a marriage, there could be problems such as a disagreement by the two families of the intending couple. She continues her analysis by saying that even if the couple marries, the problem could continue because the two families never supported the marriage. Sharing the same opinion, Akawu (1999) stipulates that greater independence from parents in a nuclear family has contributed towards the increase in marital breakdown in the societies. He goes further to say that conflict may arise as a result of different cultural backgrounds, especially in the case of inter-tribal and inter-faith marriages.

There is also sexual incompatibility between the spouses, which could be a source of problem. She observes that illness could lead to prolonged physical separation. This assertion is true of many couples today, in the sense that if there is a prolonged ailment, a spouse may decide to abandon the partner.

In the case of communication breakdown, Nwobi (1997) advises that problems in marriage should be solved together amicably since it can lead to marital breakdown. That couples should not nurture ill feeling towards one another in marriage. She stresses further that anger and nagging should be reduced to its barest minimum. Couples should take corrections from one another in planning their home and their general life style. Therefore, to establish a harmonious home, there should be no communication breakdown amongst married couples. More

importantly, compliments on dressing, delicious meals and others should be introduced into the marriage and strictly adhered to.

According to Nwobi (1997), destructive elements in marriage include role enactment, step mother/father syndrome, childlessness. Others are over possessiveness by the woman and also by her being promiscuous. All these assertions are shared by Akawu (1999) and Elaigwu (2006) who say that marital infidelity destroys marriages and families and often leads to divorce.

Marriage is a journey that spans throughout people's lifetime and its routes are revisited with unconditional love. This love stands the test of time, come rain, come sunshine. To achieve a successful marriage, therefore, the couples are expected to spend time with each other and labour to succeed. Even if marriages are made in heaven, the couples have the responsibilities for its maintenance here on earth. Thus, marriage is not just a romantic experience but also a serious commitment of the couples who have to work out a meaningful, long lasting relationship together.

Marriage brings two different people together, which if they work as a team, can bring out the best in each other. There are, however, principles and pathways to achieve this. The ability to handle differences is a key factor for oneness in marriage. It is practically impossible for husband and wife to work as a team if they cannot handle their differences. When a couple say they are not compatible what they are actually saying is that they do not know how to handle their differences. The compatibility problem in marriage is basically a difference problem between husband and wife (Melgosa & Melgosa, 2006).

In agreement with the above statement, Eboji (2007) explains and gives four basic reasons as to why marriages fail, not just because couples are

incompatible. The first is a lack of understanding of the nature of marriage. According to Eboji (2007), most couples do not realize that marriage is two dimensional in nature – spiritual and physical. One of the implications here is that husbands and wives must make their marriage successful in these two realms if they are to enjoy the beauty of marriage.

The second is ignorance of the fact that they need to work out their marriages. It implies therefore that couples have the responsibility of making their marriages work. This point has earlier been observed by Anderson (2000).

The third is the absence of a sustained determination to have a good marriage. Couples need to understand that marriage is not different from other ventures in life. For any venture to succeed one needs sustained determination.

It is a fact that marital challenges could be frustrating but there is no enterprise that does not have its challenges. Couples must know how to handle the different challenges they will find in marriage if they want to enjoy their marriages. According to Eboji (2007), a major challenge that worries most couples is the inability to handle differences. He asserts that most people enter into marriage without the faintest idea of how to respond to the differences in taste, personality and habits of their spouses even though they know of such differences. It is this lack of knowledge of how to respond to the differences that is responsible for most of the hurts and pains couples go through in marriage. It is a major challenge to marriage and one of the reasons for the increased rate of marriage failure today. If couples can handle their differences, the divorce rate will drop.

2.1.2 Concept of the Family

Human beings live in a society that is complex and offers the individual a wide range of possible lifestyles and social involvement in numerous institutional settings. One of these institutional settings is the family. A family is a social group of people consisting of a parent or parents and their children; or a husband, wife and their children. A family may also consist of parents, children, and sometimes grandparents, uncles, aunts and house-helpers. The composition of the family may differ from one society to another and from one socio-economic group to another and from one era to another (Sayres, 1992). This is why Olayinka & Omoegun (2002) perceive the family to be the bedrock of any society. Family is the consequence of marriage and as a matter of fact, it is different from marriage.

The social aspect of the family can be viewed from the definition of Murdock (1949) who defines the family as "a group characterised by common residence, economic co-operation and reproduction". Lamanna and Reidman (1997 p.15), in stating the biological aspect of family, define the family as "consisting of people related by blood, marriage or adoption". The family is a group of people tied together by physical factors such as common ancestry, residence in the same household or by legal bonds such as marriage and adoption.

Otite and Ogionwo (2001) perceive a family to consist of the social and biological group. This conception is stated better by Burgess and Locke (1953) in Nwobi (1997), when they define the family as:

A group of persons united by ties of marriage, blood or adoption, constituting a single household; interacting and communicating with each in their respective social roles (husband and wife, mother and

father, son and daughter, brother and sister). Creating and maintaining a common culture (p. 22).

However, it is important to state that the above conceptions, exclude single parent household and childless unions which could also be regarded as families, especially in flexible societies like the United States.

According to Olayinka & Omoegun (2002), the purpose of a family as a social institution is quite indispensable based on the specific functions. An obvious function of the family is to provide for the continuation of the human species. Better put, the family is an institution charged with the function of ensuring continuity of the State through reproduction. Socialization as a process ensures the transmission of culture and prepares the child to participate in the adult world. The family may also function to provide not only close affection but also emotional ties for the individual. This function serves as the mechanism of monitoring to ensure that family trained adults do not depart from acceptable family norms. In most African States, this function is effectively enhanced through the extended family system. The family could help in no small measure in determining their status placement and beliefs in the society.

The family is a bio-social group, a network of persons intimately held together by a bond of social and kinship or blood relationship (Nwobi, 1997). There are two types of families, primary or nuclear and extended families. The nuclear family consists of the father, mother and children. In general, the nuclear family unit retains close ties with other family units in a kin network and mutual aid and social interactions are frequent (Sayres, 1992). Homosexual and lesbian relationships, cohabitation, and single parents are other arrangements to which the

term family has been applied. Owuamanam (2005) states that the extended family is the much wider kinship network of which the primary family is only a very small part. An extended family includes grandparents and grandchildren, aunts and uncles, nieces, nephews, cousins, and so forth. In the Nigerian context, the family is made up of the married couple, their offsprings and immediate brothers and sisters of both partners and any other dependants.

Most adults almost universally invest a great deal of time and emotional energy in the family. Sometimes the family provides meaningful and intimate relationships and significant opportunities for personal growth, upliftment, fulfillment and development. One of the oldest institutions that have received recognition in all cultures is the family. This is because one of its function is the provision of close affection and emotional ties for its members. It serves as an avenue for interaction by all members. Occasionally families provide some of the greatest emotional upsets and potentials for hate and violence. On the far negative side, Niolon (2005) notes that most homicides are committed by family members.

The family is viewed as a bulwark from which every person should attempt to cope with the world. The family should thus, provide an environment where serenity, goodness, love, concern for others reign.

The family as defined by Hanson (1998), is:

A group of people who are closely related by marriage and by birth.

The typical family is made up of a husband and wife, and their children. Usually, they live together. A wider sense of the family goes on to include grandparents, uncles, aunts and cousins. It may

even extend to more distant relations and to dead ancestors (p. 55).

Here, the family is the foundation of any society, if properly harnessed and brought up. It can be a community of its own, made up of residences and economic cooperation with the same intricate and peculiar traditions and customs. They have similar sources of pleasure, experience the same source of conflicts, grievances, agreements and disagreements and so on. In a supportive view, Ogbonna (2000) states that the family is a group of people with the same ancestry link, blood ties and are related by marriage, adoption or close kinship.

The family is an important organization in the society where people grow up, train physically, socially, educationally, vocationally, and so on, for the later life of the individuals who will become independent or self-reliant. The family and the marriage institution display a considerable economic, social, political, cultural and educational variability.

According to Stinnett (1992) strong families are characterized by appreciation, commitment, good communication patterns, a high degree of religious orientation, and ability to deal with crises in a positive manner. Only such families can provide the enabling atmosphere for coping with the vagaries of marital crisis, separation and divorce.

Lamanna and Riedman (1997) looked at the totality of the development of the family as a unit in the society. They considered it from the family life circle perspective stating the various stages as:

- (1) the addition or subtraction of family members (through birth, death and leaving home),

- (2) the various stages the children go through,
- (3) changes in the family's connection with other social institutions.

They went ahead to give the functionalist's view that sees the family as a social institution that performs certain essential functions for society. To the structured functionalists, the family exists to raise children, provide economic support and also give emotional security (Lamanna & Riedmann, 1997).

The family, as a social unit, occupies a central place in the society. According to Okpeh (2003 p.43) "the family is the basic social entity in the moral evolution of the society". In this wise, it is the first social environment known to the child. The child lives in this structure and socializes in the family ways of life, appreciating the values of this social unit, its morality and ways of doing things. The family therefore, becomes the cradle of our socialization for, according to Obe (1997), the primary socialization the child receives at this level is inherent in him and forms the original basis of his relationship with other groups or any other community he finds himself later in life. According to Otite and Ogionwo (2001), the family is in many respects a vital unit in social organisation and unit in social control as well as an important institution in the process of socialization. To Niolon (2005) "it is difficult to imagine how human society could function without it" (p. 325).

Hughes; Kroehler & Zenden (2001) regard the family as "a social group whose members are related by ancestry, marriage or adoption and live together, cooperate economically and care for the young". To them, a family is a close knit group of people who care about and respect one another. A cursory look at marriage definitions seems to suggest the existence of marriage, parenthood and

cohabitation. While Ayodele and Adegbite (2003) have identified these factors as crucial in the definition of the family, the preponderance of children born out of wedlock and single parenthood in recent times seems to be the exception, rather than the rule.

The African concept of the family is the body of persons who live in one house with a head. The family includes the parents, children, servants, or the group consisting of parents and their children, whether living together or not. In a wider sense, all those who are nearly connected by blood or affinity or those descended or claiming descent from a common ancestor, a house, kindred or lineage.

Odey (2004) sees the family as the primary contact point of any child. It is that institution that provides the basis on which every child's future is built. For this reason, people concerned about life and development have always had to make reference to the family as the basic unit of society. What obtains in the society is thus a reflection of what obtains in individual families. Thus many school failures, delinquencies and anti-social behaviour have been traced quite naturally to the family (Odey, 2004).

Sociologists and psychologists, such as Otite and Ogionwo (2001), Ayodele and Adegbite (2003), Madas (2004) have identified three types of family namely:

- (1) Nuclear family is made up of husband, wife and children.
- (2) Extended family which consists of two or more nuclear families i.e. a man and his wife and children as well as his father and mother and their children.
- (3) Monogamous reflecting the family and the kind of marriage contracted.

Also the New Encyclopaedia Britannica Vol. 19 (2003) has identified five types of family to include:

- (1) Nuclear family
- (2) One-parent family
- (3) Compound family
- (4) Extended, and
- (5) Kin Networks.

It is a truism as stated elsewhere that most sociologists such as Otite and Ogionwo (2001) and Ayodele and Adegbite (2003) tend to recognize marriage, parenthood and cohabitation as desirable in an ideal family. Other sociologists are of the opinion that some other forms of family do exist. According to Ayodele and Adegbite (2003) these other variations can be schematically illustrated below:

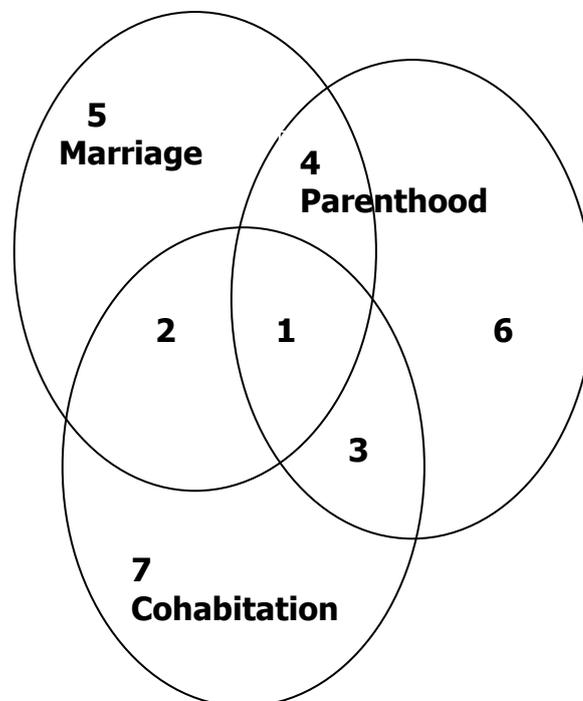


Figure 1: Forms of Family

Source: Adopted from Ayodele and Adegbite (2003 p. 51).

A look at the above figure will reveal that there are three circles representing marriage, parenthood and cohabitation. When these circles are intersected, we have seven sectors labeled 1-7. According to Ayodele and Adegbite (2003), Sector (1) is the only sector which has something in common with the three circles. This represents a family in which the husband and wife are married and have children living together. This is the family described by Murdock (1949) in Nwobi (1997) and Hughes, Kroehler & Zenden (2001) as an extended one. This seems to be the ideal family. Sector (2), this represents a husband and wife who are married and living together but have no children for whatever reason(s).

Sector 3, like in above, is covered by two circles only, namely: parenthood and cohabitation. It means the couples are not married but as a result of cohabitation, they have had a child. Sector 4, that is, marriage and parenthood. In other words, the couples are married, have children and are not staying together for several reasons e.g demand of occupation and so on.

Sector 5, this section is covered by marriage circles only. What this means is that the couples are married officially but are not living together for some reasons.

Sector 6, this also is covered by one circle of parenthood without marriage and cohabitation. This is a typically exemplified where a child is born out of wedlock. What joins the parents together is the child.

Sector 7, in this section, the man and the woman only cohabit. They are not married officially and have no children. This is common among Nigerian students of higher institutions of learning.

It can be seen from the illustration that even though sociologists have agreed on what constitute the family and its structure, the fact remains that the

family is one of the oldest institutions which has a crucial role in the socialization of the child (Otite and Ogiwo 2001). It therefore, follows that the type of family one is born into will determine to a large extent the learning experiences he will acquire and the type of person he will become in future.

Duvall (1977 p.24), is perhaps the first to propose family life cycles, people go through cycles. She suggests eight stages, and they are:

- (1) Married couples (without children);
- (2) Child bearing families (when the oldest child is between birth and 30 months);
- (3) Families with preschool children (when the oldest is between 2 and 6 years);
- (4) Families with school children (when the oldest child is between 6 and 13 years);
- (5) Families with teenagers (when the oldest child is between 13 and 20);
- (6) Families as launching centers (between the time when the first child goes until the last leaves);
- (7) Middle-aged parents (from empty nest to retirement); and
- (8) The ageing family (until both spouses die).

Worthington (1993) suggests that the family life cycle can be divided into seven stages:

Stage (1) Marriage and life without children. A couple establishes a household, builds a satisfying marriage and adjusts to each other sexually.

Stage (2) The birth of the first children. A couple becomes a family and adjusts to life with children.

Stage (3) The first child enters school and the family becomes involved with the community. A couple balances roles as spouses, parents, church members and career builders.

Stage (4) Children become adolescents. A couple feel stress and find marital satisfaction and fulfillment threatened.

Stage (5) Children leave home for college, jobs, or marriage. A couple learns to turn its children loose.

Stage (6) -All children live outside the home. A couple may be grandparents and experience the death of older family members. A couple becomes the family elders.

Stage (7) Retirement. A couple deals with declining health or vigour, the death of a spouse, and changing roles with their adult children.

At each of these stages, the family has responsibilities and unique stresses. Families with adolescents, for example, have to adjust to individual differences in schedules, attitudes and ideas about appropriate dress, behaviour, morals, or chores.

The traits of a healthy family as adapted from Curran (1983, p.53) are as follows:

- (1) Communicate and listen
- (2) Affirm and support one another
- (3) Teach respect for others
- (4) Develop a sense of trust
- (5) Have a sense of play and humour
- (6) Share responsibility

- (7) Have a sense of right and wrong
- (8) Have a strong sense of family in which rituals and traditions abound
- (9) Have a balance of interaction among members.
- (10) Have a shared religious core
- (11) Respect the privacy of one another
- (12) Value service to others
- (13) Foster family table time and conversation.
- (14) Share leisure time
- (15) Admit and seek help with problems.

The family, being the first institution to which the child is exposed, is automatically the first to teach and train him. According to Fajonyomi (2002), education and training of adolescents for social interaction and development begins at home. Other institutions like the school, churches, mosques and government only supplement and compliment the roles of the home. The family stands for a parent-child relationship in which people live together with a commitment in an intimate and interpersonal relationship. The typical family is made up of a father, mother, and the children. Families today take several other forms, such as single-parent, remarried/step-parent, dual career, communal, co-habitation, homosexual and traditional.

In many ways, the family is the basic building block of the society. If the family is in trouble, the society is also in trouble. Furthermore, the family is the source of emotional and financial support for children. It is where they learn the first and most important lessons of life. If the family is in trouble, what happens? What do the children learn? Where is their security? What kind of adults will they

grow up to be? What then can be done to reduce these high rates of divorce in the society? Divorce is a large-scale failure in human relations, hence the need for the present study.

2.1.3 Concept of Divorce

It is generally accepted that all family systems have some kind of escape mechanisms built into them to permit individuals to survive the unanticipated pressures of the system. One of them is divorce. The concept of divorce has been defined by many scholars in their own perspectives.

Hurley (2005) perceives the concept of divorce as "a dissolution of the bond of matrimony based upon the theory of a valid marriage for some causes arising after marriage". Divorce here represents the last link in the chain of family relationships which have been shattered upon the rocks of unkept promises, broken faith, bitter tensions and painful disillusionment.

What people think of as the event of divorce is actually not one event but three distinct processes. Each of them continues over a period of time, usually several months.

- (a) The Legal Divorce
- (b) The Social Divorce
- (c) The Emotional Divorce

The legal divorce is the part where lawyers and judges get involved. This is where one and one's spouse argue, fight, posture, and negotiate to work out one's parenting plan, how one is going to divide up one's property and debts, and who is going to pay what support to whom. The legal divorce typically begins before the S-Date (i.e. separation date) and ends anywhere from a few months later to a

couple of years later. This legal divorce is the one most people think of first when they think of their image of divorce. It is also where most people involve spend too much money in divorce. In reality, though, the legal divorce is the easiest to get. Bohannan (1970) agrees with this type of divorce.

The social divorce is at least technically, not one's job. It is the adjustment friends and family (including children) must make to the fact that one and one's spouse are no longer a couple. Typically, the social divorce does not really get underway until after the S-Date, and it may drag on for years because of friends, family and acquaintances who can mediate between the victims of divorce.

The third and toughest of the three divorces is the emotional divorce. This is the process in which each of the couple has to come to grips with separation and begins to view oneself as a person separated from the spouse. This is where divorce gets messy and painful. This is all about the grieving both couple have to undergo. The tricky part of the emotional divorce is that unlike the legal divorce and the social divorce, one and one's spouse deals with one's emotional divorce on radically, different schedules. Most divorces involve a "leaver" (that is, the person who wants to quit) and a "left" (that is, the person who wants the marriage to stay intact). Typically, the Leaver's Emotional Divorce has been under way for months, or years. If one is the leaver, one has already grieved over the marriage, and one knows it needs to end. The emotional divorce is more or less completed by the separation Date. This means that one has probably given up one's marriage by the time the couple separates. Incidentally, this is why people believe that most trial separations eventually result in divorce. Divorce, of any type, starts gradually till the final separation.

If one is the leaver, one is typically impatient with delays, and one wants decisions from one's spouse right away, and one tends to get out with one's spouse for what seems like unnecessary foot-dragging.

The Left's (that is the person who wants the marriage to stay intact) Emotional Divorce, on the other hand, typically does not begin in earnest until, well after the S-Date because, even at separation, the "left" often assumes that there will be a reconciliation and that the marriage will continue more or less as before. Then once the "left" begins his/her emotional divorce, the impatience of the "leaver" tends to compress it.

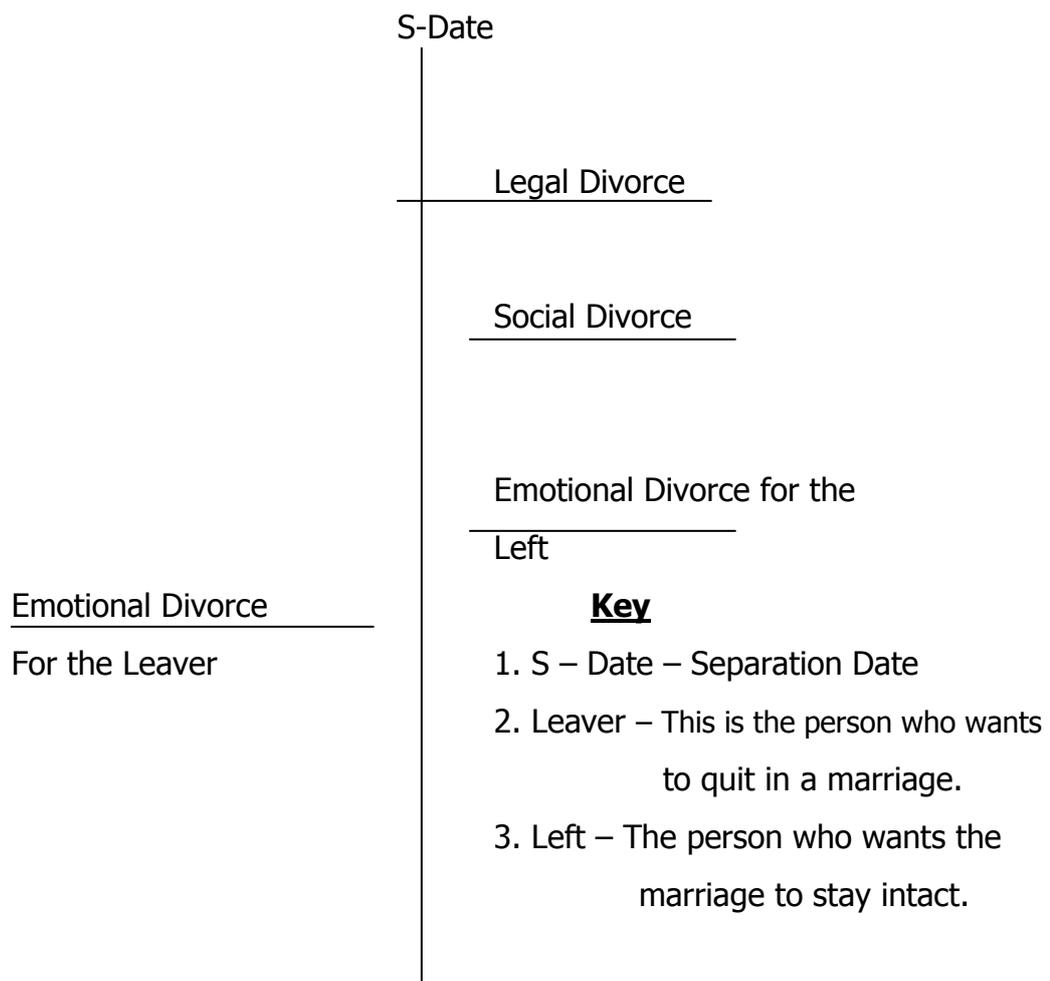


Figure 2: Types of Divorce

Source: Baumeister & Wotman (1992 p. 30)

This figure represents the three divorces as occurring in time in relation to the S-Date. For example, the Leaver's Emotional Divorce typically begins and ends before the S-Date, while both the social Divorce and the Left's Emotional Divorce begin and end after the S-Date.

Getting divorced is no simple matter. It requires different areas being dealt with at different times. This transforms the process into something slow, drawn out and painful. In fact divorces where children are involved may never end, as one may get divorced from a spouse but not from one's children. Different reactions of the involved parties in a divorce often relate directly to the causes that led to the divorce. These causes of divorce can also be types of divorce as observed by Smoke (1995). Bohannan (1970) compared divorce to a prolonged train journey with six stops at six different stations. At each stop important and difficult matters have to be resolved. It is as if divorce were, in fact, six divorces.

Emotional divorce as he explains is that before a divorce is made public and official, the couple will pass through a period of strong emotional change. It is a distressing stage in which one or both have decided on taking legal steps. The love that once existed has turned into hate, resentment and hostility. Some people feel so much psychic pain that they turn to alcohol or other substances in an attempt to put the matter out of their mind. He stresses further that there are those who fall into deep depression, others come down with some illness, due to their low level of defenses. He categorically states that loneliness is a fairly widespread feeling, since outwardly the marriage appears to work but actually both spouses feel tremendously alone. Bohannan is right because this type of divorce is such a painful event because one cannot bear the idea of missing someone dearly loved.

The second divorce is legal divorce. The day comes when the divorce papers have to be presented. He observes that every country has its own legislation in this respect. However, all of them demand a long list of documents, declarations and proceedings. It is also discovered that it is a very unpleasant experience which only serves to emphasize the frustration. At this stage, the couples are no longer living together, but they have to come into contact to exchange papers, to sign documents and so on. It is becoming the practice of Nigerian couples to divorce each other in the legal way. This is more noticeable among the elites.

There is also the economic divorce. This involves the sharing out of goods, like cars, houses, furniture and so on. Emphatically states that in moments of strong emotional strain, it becomes more complicated. Sometimes disputes arise over trivial matters, but they are charged with emotion. Difficulty is experienced here because the couple, especially the woman has to adapt to a new financial situation. Even the children suffer a lot in this type of divorce. Things belonging to the couple are only shared out in Nigeria when it is court or registry marriage.

Another type of divorce is coparental divorce. Among all the issues involved in divorce, perhaps it is the most emotionally charged and the most difficult to overcome. This concerns itself with such matters as, the main caregiver of the child and his maintenance costs all round. Here, at times many fathers stop paying the stipulated maintenance. Some of the parents manipulate their children so that they can stop loving the other parent. There is a lot of stress involved in this type of divorce. It irritates, worries and frustrates the mother in particular. As a result, it makes the divorce never-ending. This is because of the children involved.

A divorce not only takes place in the inner family circle (i.e. parents and children) but also occurs in the community of people linked to the family. These are friends, relatives, colleagues, leisure companions and others. Bohannan (1970) refers to this type of divorce as community divorce. Explaining further, he says that the married couple had relationships with all these people mentioned above during their time together. With divorce comes the challenge of how to maintain these relationships. Many of the couple's good friends may withdraw completely to avoid conflict. This is because it will be difficult to remain good friends to both parties. Thus, Udeh (2009) believes that it leaves the divorcees with the task of making new friends. Naturally, each spouse's family members will always stand by him/her. This makes the family members campaign against the other, blaming the latter for the divorce. At times the extended family members keep malice with each other because of the divorce.

The sixth type of divorce, is psychological divorce. Psychological divorce is referred to as the task of reaching psychological autonomy and independence, away from the influence of a former spouse. He explains further that living with the same person for an extended period of time undoubtedly implies that one acquires a certain mental and behavioural dependency. Absence will require time to adapt. The support that was once received from a spouse has to be attained from other people or groups of people. Accordingly, there is danger in obtaining support from the opposite sex. It might lead to one ending up in a rebound marriage. Bohannan's assertion is true because immediately after divorce, there is always that feeling of desertion, loneliness, emptiness, unhappiness, frustration and depression. This may continue for years if not properly handled.

Smoke (1995) itemizes and analyses eight basic causes and types of divorce that seem to appear most frequently:

- (i) The "victim" divorce. He defines this type of divorce as a setting where one mate leaves the home for another person. For example, a secretary or a close friend or a relation. This is also known as desertion. Here, it means that one person wants the divorce while the other person does not. The mate that is left behind may suffer the feelings of rejection, guilt, worthlessness, and despair that can soon turn into anger and revenge. This is the type of divorce that Bohannan (1970) refers to as psychological divorce because of the aftermath effects of divorce on the spouses. Hostility towards the former spouse is usually the highest in the victim divorce.
- (ii) The "problem" divorce is another type. Eboji (2007) stipulates that this type of divorce usually stems from the problem(s) a mate had prior to their marriage. He observes that the most common problems today involve all forms of addictions, dysfunctions from family background, mid-life crisis, personality changes, homosexuality, and career and vocational changes. Spousal feelings in this kind of divorce run from sympathy for the former spouse to anger and regret that one may have given up so many years hoping for an answer to the problem. The spouse with the "problem" can feel angry and hostile at being left. This can make him/her strive so hard to bring back the former spouse.
- (iii) The "Little Boy, Little Girl" divorce is another type which is prompted by the fact that one mate or the other decides that they do not want the responsibility of being husband or wife, or mother or father. Explaining

further Smoke (1995) stresses that the couples then decide that they want to spend their time with the "boys" or the "girls" and play with the kind of toys they played with before marriage. Personal immaturity and the unwillingness to assume responsibility bring on the divorce. Feelings here as observed by Smoke (1995) are centered in rejection. This kind of divorce from its name is only applicable to the western societies where a married couple can decide not to have children. The Africans marry because of children. This shows that children are the fruits of marriage in Africa.

- (iv) Omeje (2000) tags the fourth type of divorce, the "I was conned" divorce. By this, he means that one mate or the other did not get what they thought they were getting in the marriage. The inability of one person to be honest with the other often leads to disillusionment and divorce later. This kind of divorce usually leads to a defensiveness toward the former spouse and a general distrust of the opposite sex. This is what one may term false or high expectation in marriage which is highly noticeable among the youths of today even in Nigeria. According to Ifelunni and Asogwa (2004) the youths of today see marriage as a bed of roses.
- (v) Another important type is the "shotgun" divorce as he nick-names it. According to him, it is usually initiated by the fact that the bride to-be is pregnant and family, friends, and community feel the honourable way to resolve the problem is by marriage. This is called shotgun marriage or wedding. He believes that shotgun marriages involve living under the gun for both parties. Shotgun weddings bring about shotgun divorces. Marriage by coercion does not always work too well. Many researchers such as Nwobi

(1997); Akawu (1999); Omeje (2000); Melgosa and Melgosa (2006) all share the same view. This is also known in Nigeria as the "short-cut" marriage which most girls of today practice. Youths of today are therefore advised to be properly married before pregnancy. Feelings for the former spouse in this divorce setting run from pity to rejection.

- (vi) Smoke (1995) calls the sixth type of divorce the "mid-life crisis" or "menopause" divorce. He observes that in both sexes, dramatic changes in personality and behaviour usually occur in human beings in middle life age. These can cause one mate or the other to leave the marriage. Attitudes toward the former spouse after this kind of divorce are centered on lack of understanding and a general confusion as to what really happened. This can happen after many years of marriage. As a result, a deep hurt and bitterness is coupled with an abandoned feeling. Divorce among these old people or older couples is not as common as that of the youths today as gathered from the review of relevant literature.
- (vii) The "No Fault" divorce as seen by Anderson (2000) is when two people (a couple) just decide that they have had it with each other. They want to go their separate ways. No one is held at fault here. With the changing divorce laws in many countries there is no cause or reason needed. Feelings in this kind of divorce are usually very neutral. The people involved feel it just did not work out and it was not anyone's fault. This is more noticeable in the western societies according to literature than in Africa. This is because in Nigeria, every divorce has a cause.

(viii) Lastly, the "Rat Race" divorce comes up during the years of stress and strain that can build up in that kind of environment which are usually overwhelming. Here, closeness and intimacy are lost to the increasing pressure of making all the payments. Both couple earns a living. The children too fight for their own survival. At the end, everyone runs out of emotional gas and the family sputters into divorce country. Divorce here is like child's play, but there is no type of divorce that does not generate emptiness, loneliness, misery, frustration, guilt, rejection, depression and others as seen from the review of relevant literature. Divorce is divorce, no matter the kind or shape it takes.

The second but the most intense life stress, after death, is divorce or loss of a love relationship. Most of the divorcees beyond 16 or 18 have felt the intense pain and anguish of being rejected by a lover. Many writers have dealt with marital problems and the long, distressful process of divorce Weiss (1975) describes seven stages of divorce:

Stage 1: Disillusionment – After the bliss of falling in love (with the ideal person for one), a new idea sneaks into one's mind: one's lover has some faults. One may begin "psychologising", e.g. "he is very self-centered", "she is nagging like my mother". If these feelings grow in either person, without being resolved, the relationship is in trouble.

Stage 2: Erosion – The disappointments and fault-finding reduce the love and attraction. They may not know what is wrong or what to say. If the relationship is becoming a little strained, this is the best time to have a good, straight talk or to seek marriage counselling.

Stage 3: Detachment – Each disappointment hurts. “Love dies a thousand deaths”. Lovers pull away to avoid hurts and sadness. If the isolation continues, it becomes more and more difficult to return to the relationship. Sometimes, only one person is in the detachment stage; that is enough to kill the relationship. In this stage, the couple share and talk little. This implies “I don’t care” attitude, even though there is deep hurt and each spouse begins to think of other possible partners.

Stage 4: Physical Separation – Separation is a sure sign that the relationship has failed. Before, one might say, “we aren’t getting along; we are fighting a lot”, but now the relationship is gone – lost. There are many reactions to separation: often it is a painful, crushing void. Sometimes if one desired a divorce for a long time, it is a relief and usually there are loneliness, fear, and feelings of failure.

Stage 5: Mourning and letting go – We mourn the loss of a partner, even one who has caused us pain. It is the loss of a dream, if nothing else. We rid ourselves of the “ghosts” of our past love, give up hope of reconciliation, and realise the ex-lover is gone forever. Usually there is a mixture of intense emotions: sadness, anger, guilt, fear and hope.

Stage 6: A new life – The focus shifts from the past to the future. Sometimes there is even an obsession with a new interest or life style. Some divorcees are eager to find love again, others hate the opposite sex or are scared of new emotional involvement.

Stage 7: Healthy adjustment – With luck, one emerges from a broken relationship wiser, tougher, stronger, and mellower. One finds some good friends and makes reasonable plans for the future. One is no longer so worried of sleepless

nights and, although life is hard, one is ready to move on to something better. Weiss (1975) goes further to say that each person is different. Some skip stages; some get stuck in a stage; some slide through the stages quickly and silently. Seldom do a divorced couple start and go through the same stages at the same time.

Divorce is the one aspect of marital disorganisation which could among other things, frustrate the destiny of the children of the divorced couple. Children of a divorced couple could constitute a nuisance to the society if not properly brought up in a stable family environment. Divorce is therefore, a grave offence against natural law. It claims to break the contract of which the spouses freely consented to live with each other forever. It introduces disorder into a family and the society and even brings grave harm to the spouse and the children that are traumatized by the separation of their parents.

Divorce according to Nwoye (1991 p.453) "is the only ceremony that marks the official end of a marriage, just like a wedding ceremony marks the official beginning of the same marriage". He goes further to state that some take place in the court presided over by a judge. He is right but this is not true of all divorce cases.

Divorce is a dissolution in a "whole" or in a "part" of the ties of marriage (Weiss 1976). The major significance of divorce is of course, the fact that it grants to its beneficiaries the authority to remarry, and changes not only the tax status of the beneficiaries, but also the way the property will be distributed were the couple to die without a will. When marriage is dissolved, both partners are free from the

obligations and bond of marriage. They could remarry elsewhere or live any type of life they may choose to live.

Nwobi (1997) and Omeje (2000) are of the opinion that divorce is the process of setting both partners free from the bond of marriage which gives them opportunity of new life. Divorce, from this point of view, is seen as a kind of device for dealing with the pressure and problems inevitably experienced in marriages. It is the final tragic outcome of an unstable marriage.

Hornby (1995) defines divorce as a legal ending of marriage so that husband and wife are free to re-marry. From this point of view of Hornby, it is the process of putting an end to marriage by law by separating couples that were together before. Divorce then gives the couples their independence as far as marriage obligations are concerned. Ambert (2005) posits divorce to mean one of the safety valves for the inevitable tensions of married life thereby ending the relationship or connection which existed between two partners.

In any marriage, irrespective of the degree of love and affection existing in the family, sometimes conflict, misunderstanding and disagreement abound. These issues alone do not indicate instability in the home unless they escalate to a level that can no longer be accommodated by the couple or a level in which divorce is the only solution. Divorce can then, be seen as a separation of the ties of marriage or a process of putting an end to the ties of marriage.

It is difficult to provide accurate statistics on the actual rate of divorce in Nigeria due to the fact that not all cases of divorce are reported and recorded but literature and media reports indicate a high rate of divorce. Esere (1997) notes that about forty percent of the marriages contracted every year in Nigeria end up in

divorce or separation. Similarly, Hurley (2005) states that divorce rates have increased markedly in United States, Britain, South Korea, Canada, Brazil, Nigeria and South Africa. Hurley (2005) reports that in United States of America, the rate of divorce in the 2001 survey was forty-one percent for women in the same age group. Also, about sixty percent of all marriages that eventually ended up in a divorce occurred within the first twenty years of marriage. The 2003 survey in the United States also showed that there were about eight new marriages per 1000 people and 4 divorces per 1000 people. This indicates a fifty percent divorce rate.

2.2 CAUSES OF DIVORCE

Divorce is a growing problem. Only in countries where it is legally restricted is it under control. The real causes of divorce remain hidden or confided only to the closest family or friends.

2.2.1 Legal Context

The legal context as observed by them, is observed that countries with laws which facilitate divorce display higher indices than those which place many legal obstacles before people who wish to get divorced. Anderson (2000); Medved (1989) also share the same opinion. It is a fact because customary courts in Nigeria usually handle marital problems which makes it easier for couples to divorce each other.

2.2.2 Feminist Movement

The feminist movement is a factor. Medved (1989); Anderson (2000); Dali (2001); Melgosa and Melgosa (2006) collectively perceive that women have correctly grown to understand that being a wife is not a synonym for slavery, and many women with dysfunctional marriages have taken the necessary steps to get a

divorce. The trends toward individualism that began two centuries ago have resulted in an emphasis on rights rather than duties. When individualism is coupled with an ideology of gratification, particularly sexual and psychological. Where people are encouraged to be "happy" and "fulfilled", it follows that the spouses' mentality about their marriage is affected. Marriage is no longer seen as an institution centred on mutual responsibilities but is now based on the pursuit of happiness, fulfillment, and companionship. More is demanded of marriage in terms of personal gratification. As Booth (1999) puts it, "if the reason for marriage is mutual support, it is difficult for people to justify staying in a relationship where this is no longer present". This is the cause of the single parenthood in the present generation.

2.2.3 Economic Development

Divorce is a global problem. It affects countries all over the world including African countries. The family which is considered to be the most basic human institutions is in crisis, and as a result, there are tensions and uncertainties in the society as a whole. Some of the crises are caused by the present age of technology and cultural changes in which family relationships are on the decline and therefore, making room for divorce to gradually creep in (Dali, 2001 p. 57).

In support of the changes, Piper and Gruden in their book: *Recovering Biblical Manhood and Womanhood* (1991) in Dali (2001) state that:

Feminism directly promoted eased divorce restriction. Indirectly, the kind of practical, often financial independence fostered in the "new women" has consistently been linked to a heightened risk of divorce. They further said that the amazing fact is that after having

encouraged easy divorce laws (partly to provide vehicle of escape from "male oppressions" and unfortunately degenerating the institution of marriage. Feminists continually stress the need for women to develop the skills and outlook necessary to be able to provide for their families on their own (p. 36).

According to Dali (2001), they continue by saying "it is interesting that the unisex mentality is based on the godless world view of relativistic humanism, which includes the radical feminist movement. Those who call for an end to all distinctions based on sex "are those who simultaneously endorse the right to abortion, homosexuality and divorce" (p. 58). It is worthy to note that such new awareness has not only brought change in the secular aspect of Nigerian society but in religious institutions too. Women are struggling for a better life-style, more independence, more recognition of their wholeness as persons and their human right to become all they are capable of being.

According to Melgosa and Melgosa (2006), economic development is one of the reasons for increase in divorce rate in the modern society. Thus, they explain that the most opulent regions of the world show the highest rate of divorce. Divorce requires economic means or possibilities for surviving after the break-up, especially for women, who in many countries are denied such financial self-sufficiency. Anderson (2000) shares the same view when he stipulates that:

Economic opportunities also seem to be a significant factor in divorce. The rise in divorce closely parallels the increase in the number of women working. Women with paychecks were less likely to stay in a marriage that wasn't fulfilling to them. Armed with a

measure of economic power, many women had less incentive to stay in a marriage and work out their differences with their husbands (p. 80).

This view was also backed up with a study of mature women done at Ohio State University. It found that the higher a woman's income in relation to the total income of her family, the more likely she was to seek a divorce (Jones, 1980). This is true of the modern working class mothers/ladies even in Nigeria.

2.2.4 Lifestyle of a Society

Lifestyle of a society can contribute to divorce. The stressful environment prevalent today fosters impatience, hostility and intolerance. If such traits are brought into a couple's life together, this is made even more difficult. It is then that divorce is considered an option. In this case the divorce culture of a given society creates a conducive atmosphere for it. Independently of their level of development, there are countries which possess a divorce culture. In such places divorce has a long tradition and has been common for many years and among all social classes (Melgosa and Melgosa, 2006). As such, the steps to be undertaken are well defined and integrated into normal everyday life. Divorce here is not new to the people since it has become a way of their life.

2.2.5 Social Approval

Melgosa and Melgosa (2006) further observe that divorce rate has increased recently because it has been given social approval. It is increasingly more frequent to come across couples in which the partners have been previously married, with children who live with siblings of different parents, and parents-in-law with two sons and four daughters in-law. They explain further by saying that this incidence

of divorce means that there is less social stigma attached to it, thus making the road of divorce more bearable. Divorce is welcomed in the society. There is no serious stigmatization attach to divorce now, even though it constitutes a social problem.

2.2.6 Absence of a Religious Influence

The absence of a religious influence, is also considered by Melgosa and Melgosa (2006) as an important factor that undermines divorce. Marriage is a divine invention, sacred in nature and integrated into human existence from its very beginnings. When people expel religious meaning from their lives, they also do so from their marriages. They (Melgosa and Melgosa, 2006) stress further by stating that marriage thus becomes a contract between two individuals (that's without divine authority). Explaining further, they observe that the contract may be rescinded when both parties deem it appropriate, a very different concept to a religious marriage which is only dissolved under extreme and highly specific circumstances.

In a supportive view, Cherlin (2004) states that:

Divorce rates were already slowly inching up in the 19th century as the result of secularization trends, the liberalization of norms concerning individual choice, and the lessening of religious influence. The religious aspect is now largely missing in the institution of marriage: this is often referred to as the desacralization of marriage. Marriage has become an individual choice rather than a covenant before God and this change has contributed to the acceptance of its temporal nature (pp. 848-861).

Marriage is no longer taken as a life-long covenant of love involving total fidelity and unbreakable oneness ordained by God. It has become a personal choice, this is why the religious influence is not respected as before. At the end, this divine union of permanence and unconditional love has turned to a temporal one.

2.2.7 Socio-Cultural Trends

These socio-cultural trends later came to influence the liberalization of divorce laws. In turn, easier divorce laws, such as those promulgated in 1968 and 1985, are usually followed by an increase in divorce. Then, such laws signal the normalization of divorce (Amato, 1999). Hence, divorce lost its stigma and became socially accepted. These cultural and legal factors have made it easier for people to be less attached to marriage as an institution and consequently to turn to divorce. Along with the trends above, Canadians and Americans have developed a lower threshold of tolerance when their marriage does not meet with their expectations for personal fulfillment (Amato, 1999). All things considered, while more is expected of marriage, couples are also less tolerant about its challenges and less willing to shoulder the sacrifices it may require. At the positive level, however, this also means that women now leave abusive relationships that would have kept them captive 40 years ago.

Commenting on divorce, Anderson (2000); Ambert (2001); Amato and Previti (2004); Adams and Trost (2005) assert that families are experiencing many problems today, but the role of divorce in this picture has been frequently overlooked because its destructive effects have been subtle, though insidious. When the divorce rate increased in the 1960s, few people would have predicted its

dire consequences three decades later. Yet divorce has changed both the structure and the impact of the family.

Anderson (2000) continues in his own analysis that this not just the conclusion of Christians, but also the conclusion of non-Christian researchers working in the field. For example, clinical psychologist Medved (1989) sets out to write a book to help couples facing transitions due to divorce. She begins her book with this startling statement:

I have to start with a confession: This isn't the book I set out to write. I planned to write something consistent with my previous professional experience helping people with decision making ... For example, I started this project believing that people who suffer over an extended period in unhappy marriages ought to get out ... I thought that striking down taboos about divorce was another part of the ongoing enlightenment of the women's, civil-rights, and human potential movements of the last twenty-five years ... To my utter befuddlement, the extensive research I conducted for this book brought me to one inescapable and irrefutable conclusion. I had been wrong (pp. 1-2).

Medved sees marriage as being full of enigmas whose successes and failure is determined by a woman herself. Aside from taboos and other social vices that often characterized unhappy marriages. She also identified other major factors responsible for the increase in divorce rate. Everyone in the society is not happy with the high rate of divorce.

Until the 1960s, divorce had been a relatively rare phenomenon. Certainly there have always been some couples who have considered divorce an option. But fundamental changes in the society in the last few decades have changed divorce from being rare to routine. Even in Nigeria, due to increased capitalism, the Nigerian civil war and other agents of normative liberalization.

According to National Center for Health Statistics (1985), during the 1970s, the divorce rate doubled (and the number of divorces tripled from four hundred thousand (400,000) in 1962 to 1.2 million in 1981). The increase in the divorce rate came not from older couples but from the baby boom generation (Anderson 2000). Expressing their own view, N.A.F.M.C.S. (1993) established that one in three new marriages ends in divorce in the UK, that is the highest divorce rate anywhere in Europe. Burghes (1994) attests to this when he says the divorce rate increased by two percent between nineteen eighty nine and nineteen ninety. Bloom, Asher and White (1978) confirm this increase in divorce rate in the United States of America. One sociologist at Stanford University, Jones (1980) calculates that while men and women in their twenties comprised only about 20 percent of the population, they contributed 60 percent of the growth in the divorce rate in the 1960s and early 1970s.

It was believed that the older couples were able to keep and maintain their marriages. While the younger couples found themselves divorcing at any slightest provocation and opportunity avail to them. Although the national divorce figure for Nigeria are not available, there is ample evidence from the customary court, and social welfare office especially in Otukpo that marriages are being dissolved rapidly (Obe, 1997). The resultant effects of this increase in divorce rate in the society are

the sociological and psychological problems of crime rate, social unrest, delinquency, truancy in schools and poor academic achievements.

2.2.8 Attitude and Opportunity of Baby Boom Generation

Anderson (2000) believes that this increase was due to at least two major factors: attitude and opportunity. He identifies the baby boom generation's attitude toward such issues as fidelity, chastity, and commitment were strikingly different from their parents. Ideally, their parents would stay in a marriage in order to make it work. He explains further that baby boomers, however, were less committed to the ideal of marriage and quite willing to end what they felt was a bad marriage and move on with their lives. While their parents might keep a marriage going "for the sake of the kids", the baby boom generation as a whole was much less concerned about such issues. Anderson's claim above was right because the same thing is applicable to Nigerian society. The older couples bore all that they went through in marriage for the sake of their children. But when compared with the younger generation, one discovers that such genuine commitment is no longer there, hence the increase in divorce rate, even in Nigeria.

Many couples when going through problems consider divorce as an escape route. But divorce is not an easy road. In fact, a divorce process may be one of the most traumatic experiences of one's life. Many psychologists, such as Bohannon (1970) attest to it. It is therefore necessary for every married man and woman to try every available means to avoid divorce and achieve satisfaction.

The hope of a couple include peace, harmony, happiness and security as their desired aspects of marital union. Divorce is considered as the last resort to dissolve the union of marriage. Thus, it occurs when the marriage relationship

ultimately becomes intolerable and all attempts to restore harmony fails. Marriage collapses because of several reasons ranging from personal, family to environmental.

2.2.9 Marital Infertility/Childlessness

The greatest single factor that causes a quick divorce among a couple is childlessness. According to Kore (2002), a husband will divorce his wife or marry additional wives in order to have children. A childless wife, due to inability to conceive, abortion, or miscarriage is looked down upon with shame and abuse. She may be accused of "eating her children in the womb". No matter how good a wife may be, a husband will not be satisfied with her if she cannot bear children. Also a wife can be divorced in some cultures if she fails to give birth to at least one male child. It appears that having children is of higher importance than even the marriage union itself.

2.2.10 Inadequate Sexual Satisfaction/Deprivation

Also, inadequate sexual satisfaction causes divorce, especially among polygamous families where a husband cannot adequately satisfy all of his wives sexually. As a result, some wives engage in extra-marital sexual relations which may ultimately lead to a divorce. A husband also can divorce his wife for inadequate services. Inadequate sexual satisfaction and extra-marital sex is a result of selfishness on either couple.

2.2.11 Sexual Incompatibility

Lack of ability to have normal sexual intercourse due to impotence is another factor that can cause divorce. This is common to both sexes but rare in females. In females, it is usually due to some abnormality in development. It does

happen when she is born either without a vagina opening, which makes it impossible for her to indulge in sexual intercourse or she may have imperforated hymen, which denies penetration into the vaginal cavity by the male organ. On the other hand, the male is said to be impotent if the physical condition of the man makes it impossible for him to penetrate the vagina and ejaculate semen into the vaginal walls.

2.2.12 Unfaithfulness in Marriage

Unfaithfulness in marriage, otherwise known as infidelity, can be another cause of divorce in a society like the study area, that is rampantly practised. In Malachi 2:16, God warns against unfaithfulness in marriage. Unfaithfulness can be described in various ways. For example, one thinks of a man who falls in love with a woman, even though he is married. He moves in with her, sleeps with her, and then divorces his wife. A similar case is also seen where a woman prefers to confide in a man she knows at work, rather than in her husband. She had a deep relationship with this man although, she did not have sexual relationship with him. Many researchers such as Collins (1988), Nwobi (1997), Akawu (1999), Anderson (2000) share the same view. When they agreed that infidelity has been called the most common disruptive force in families, the most devastating, and the most universally accepted justification for divorce. It has been estimated that infidelity takes place in at least 70 percent of all marriages (Collins, 1988). Although most unfaithfulness is brief and sometimes a one-time-only, spur-of-the-moment occurrence.

Smith (1987) writes on the effects of unfaithfulness on marriage stability as "unfaithfulness brings a grim harvest of doubt, mistrust and hurts. Relationships

are damaged and the seeds of bitterness are sown". This point is evident in many families today and unfaithfulness remains a serious challenge to many marriages, a challenge in commitment which needs urgent attention. The slightest suspicion of unfaithfulness by either of the partners breeds jealousy. Proverbs 6:34-35 states that jealousy is the rage of a man, therefore, he will not "spore in the day of vengeance". He will not regard any ransom, neither will he rest contented. While divorce is permitted biblically under such circumstances, forgiveness and reconciliation are to be preferred. Even though it is difficult because the innocent partner often feels betrayed, rejected and hurt.

2.2.13 Imitation of Divorced Parents

The imitation of divorced parents by their offspring is what Muller and Pope (1977) term "transmission hypothesis". They state that it lays an emphasis on the possibility of family disorganisation in another generation. This hypothesis predicts that marital dissolution is a case. But it is pertinent to remark that the transmission hypothesis can be relevant and applicable in the advanced societies where marriage serves the interest of the spouses, unlike in the developing societies where kin-group interests come first. In the latter societies, it is the social structure which determines the rights and obligations of marriage so that the influence of divorced parents on their offspring becomes almost non-existent.

2.2.14 Wrong Motive in Decision-Making

Another important cause of divorce is wrong motive in decision making. It is said that the most difficult and important decision that one makes is the choice of a marriage partner, because it is very easy to fall into the temptation of making a decision based on a wrong motive. The decision making may be influenced by what

Kore in Culture and Christian Home, describes as "instant attraction to a beautiful body; dress, voice, education, family background, economic status or religious affinity". To be important is unfortunately too tempting in the Nigerian society, and this attitude is accompanied by a specific attitude towards life. The danger is that the choice of a marriage partner on the basis of that person's wealth, profession or social status is not acting out of any kind of love except self-love, turning the marriage into a social transaction with little evidence of inner involvement and commitment.

To enter a marriage as a means to an end is to marry for an ulterior motive which is less than the ideal and therefore, something against which the Church should teach and preach (Adeboye, 2009). He goes further to say that experience in Nigeria has also shown that the motive which some people have in going into marriage is what can be best described as 'following fashion'. This happens when a person finds it intolerable to see all his/her friends getting married while he/she remains unmarried. And that their overwhelming desire to be married affects their judgement.

Dependence is another wrong motive for marriage. According to Danie du Toit's article (1991, p. 46) in the book "Orientation" such a marriage is entered into for the sake of emotional support which is demanded of the partner in order to enable one to cope with the pressures of life. Kumuyi (2004), supporting the above statement, says that the problem here is that the mutual support which both ought to enjoy is frustrated when one partner depends entirely on the other. These consequence is that neither of them will be willing to assume personal responsibility for his/her actions. Therefore, intentionally or unintentionally, when a

wrong motivated decision to marry is made, the couple may be madly in love for sometime but may become heartily sick of each other after two or three years of married life, and the relationship is consequently broken up gradually.

2.2.15 Lost of Love Among a Couple/Inadequate Love

Oko (1982) in the "Sunday Statesman" identifies the causes of divorce in Nigeria as not knowing the family background of the would-be partners. Others include infidelity, sexual instability and sexual incompatibility, childlessness, partiality by the polygamists, value differences, male chauvinism and where the wife assumes the authority of being the head of the family.

Contributing to the causes of divorce in Nigeria, Keleze (1982) in the "Daily Star" notes that:

divorce can be a factor of inability of married couples to understand themselves and appreciate their respective positions and roles in the home, high bride price especially where it makes it difficult for the man to meet up with the financial obligations of the family after the marriage, childlessness, alcoholism by either of the partners, when affection is lacking in materials relationship, loss of faith on either of the spouses due to gossip and partial treatment of the extended families of either on the mans side or on the woman's side (p. 15).

Lost of love among a couple can lead to divorce. Some people are carried away by love at first sight whereas the real agape (love) is not there. At the end of the day, that fake love is replaced with bitterness, quarrel and fighting, the marriage is on the verge of collapsing. Most of the married couples today find it difficult to build their love on God. The love of a husband for his wife is selfish love. True love does

not die. It grows on daily basis. The real agape (love) is summed up in the book of I Corinthians 13. When this love turns sour, it will be enough for the couple to say "Let us call it quits or pack it up", which can later result in divorce.

2.2.16 When Wives are More Advanced in Education than the Husbands

Duvall (1977) in Collins (1995) observes that when wives are more advanced in education than the husbands, this factor could become a cause of divorce. Education in itself, whether high or low in a marriage, can be detrimental to success or failure in marriage. For instance, if a partner is more educated than the other, it tends to bring about inferiority complex especially on the part of the man. It is observed generally that higher education could cause pomposity on the part of the wife. Bearing this in mind, most Nigerian men do not want their wives to be more educated than them. This is because it will continuously bring troubles and quarrels in the home, and this may eventually lead to divorce.

2.2.17 Unfulfilled Expectations in Marriage

Unfulfilled expectations in marriage is also found to be another important reason for divorce. Universally, every couple enters the marriage life with certain expectations. Tragically, as Mpolo and Sweemer (1987) in "The case for Counselling in Context, Family in Transition", writes "when the expectations are not fully met the relationship is prone to stresses and friction arising out of demands partially met, ignored or denied".

Also as the writer Jack Dominian in "An Introduction to Marital problems" says "indeed, part of the overall marital difficulty is the problem that spouses may have different expectations, with men in general seeking the instrumental variety and women yearning for a more compassionate form".

According to Dominian (1989), in the past, the husband has been considered as the "external ambassador" but in the west during the post-industrial era, the husband was no longer the only provider and authoritative figure, and therefore, the distinction between the roles of husband and wife is being challenged and changed. This is true of the society today, because among the educated families in the Nigerian society, the practice is a mixture of both the instrumental and companionable. The problem here is trying to put into practice the new understanding of the marriage relationship within a culture that is male oriented.

Quoting Dominian's answer to a question after a lecture given in 1975, Scorer (1978) in his book, "Life in our Hands, A Study of Human Values" says, that people have grown much greater than ever in life's expectation as a result more is expected from a partner and when these hopes are not met, it brings disappointment.

A study of Human values says that people have grown much greater than ever in life's expectation as a result more is expected from a partner and when these hopes are not met, it brings disappointment.

On the basis of this, each marriage has to be treated according to the expectations of the couple rather than others trying to impose one system that may cause problems. But it should be noted that the traditional African expectation may give way in future due to education and modern developments.

Some scholars, like Little (1973) note that the divorce rate in town varies from one occupation to another. In a study carried out in Ibadan, it was discovered that rich traders were enticing wives away from their husbands so that a high

divorce rate is reported among traders than in any other occupation. The seeming reason is that on discovery that new husbands are economically not better off, women who have divorced their previous husbands initiate divorce action in turn against their new husbands. That is because traders are innovative and individualistic. They (traders) are more prone to experimentation with women. Besides that, being economically independent as well as physically mobile, they are less subject to lineage pressures which might be brought to bear on their marital relationship.

The study also shows that the divorce rate is higher among polygamists than monogamists, especially among the Moslems compared with other religious groups. He attributed this high divorce rate among the Moslems to their liberal attitudes to divorce as well as to marital and family trouble. Furthermore, it was found out that husband's desertion is common among the Ibadan urban dwellers and that a deserted woman can 'take' up with another 'husband' and may become the cause of yet another broken home.

Otite and Ogionwo (2001) have identified some factors of divorce as: male impotence, sexual deprivation or cruelty by one of the spouses, childlessness, poverty and hard labour in the family, adultery and infidelity, growing incompatibility between one of them and the in-laws, women's emancipation and income earning which could enable such women to refund the bride price even without the assistance or knowledge of their parents, and in most African societies refusal of a widow to be subjected to widow inheritance is interpreted as amounting to a plea for a divorce (p. 65).

2.2.18 Parents In-laws and Friends Interference

Importantly too is parents' in-laws and marriage. Parents and in-laws in Nigeria tend to attempt to control or interfere with the life of the marriage of their children, especially from the side of the husband. In his article in the book 'orientation', Botha (1991, p. 123) writes that "in some investigations recently carried out, couples indicated their major problem as parent-in-law, while in about fifty percent of the cases where problems had occurred the mother-in-law was explicitly mentioned". In his thesis on "Marriage Problem", Yakubu (1992, p. 18) comments on the pressure coming from parents-in-laws.

Another problem is that women are being driven by high demands from the family of the groom. She feels insecure because despite her efforts she is being challenged. Therefore, from her efforts to defend her rights trouble erupts. Sometimes, however, it is the opposite: the husband is always pressured by the wife's relations.

When he attempts to resist, violence develops in the house (p. 18).

If there is no good relationship between the in-laws and the wife, the wife becomes unsafe. The husband's parents can easily cause divorce, since in African view of marriage, the wife is seen as not only married to her husband, but also to the whole family of the husband.

It has been discovered that many friends contribute to a good number of divorce cases in the society. Aliyu (1992) rightly says, "Relationship to friends had led to many separations and to court cases". Collins (1988) also writes that

"Friends, including opposite sex friends, who make time demands on the couple, can sometimes involve one or both spouses into infidelity".

The new awareness has not only brought changes in the secular aspect of the Nigerian society, but also in religious institutions too (Akawu, 1999). Families today need self-adjustment of the marriage partners. Okeke (2001) quotes Denga (1982) and suggests that "compromise is more important for marital satisfaction and harmony than congruence of value system". To compromise is to adjust to the family conflicts to attain maturity.

2.2.19 The Unforgiving Sin Concept in Marriage

Another solid cause of divorce is the "unforgiving sin concept" as termed by Akawu (1999). He defines this concept as the refusal to accept a genuine apology for what a partner has done. He goes further in his explanation that it is the continued refusal to forgive a partner who accepts full responsibility for a self-centred or an inappropriate action that results to conflicts and sometimes divorce. According to him, such lack of forgiveness seriously affects the marriage relationship. That among others, hinders growth in a family and makes a mockery of genuine communication. As Augsburger (1981) opines, "it makes one to see the other as the invader, attacker, exploiter and the self as the innocent victim free from blame and responsibility". It is obvious to anyone who has observed couples that no matter how good the relationship may be, problems can still arise. Augsburger (1981 p. 10) in caring enough to forgive, true forgiveness, observes that no relationship exists long without tensions, no community continues long without conflicts, no human interaction occurs without the possibilities of pain, injury, suffering and alienation. The hurts are always there. The misunderstandings

inevitably happen". According to Akawu (1999), forgiveness has two dimensions namely, to forgive and to receive forgiveness. Forgiveness in married life is an 'anchor' especially at a time when confusion and heart-aches of life can shake the relationship badly.

2.2.20 Unwillingness to Compromise in Marriage

Unwillingness to compromise in marriage is yet another factor in marriage break-up. It is quite obvious that marriage brings people from different backgrounds together. This psychological, social, and family upbringing takes different forms. For example, the husband may like to get up early and go to bed early and the wife operates a few hours behind him; or the wife prefers music and art for entertainment while the husband watches television and is a strong supporter of a football club. It can be that the husband comes from a healthy family and the wife from a neurotic family, or vice versa. According to Akawu (1999), these preceding examples show how incompatibility and potential disorder can arise in such a family. The problem with uncompromising behaviour is the fact that the couple may hide behind masks and never know each other as well as they should. In the "Three To Get Ready, Premarital Counselling Manual". Eyrich (1987) describes such behaviour as a "mini-subculture adopted from family traits".

According to Powers (1987), to a large extent, their rigidity and unchangeability on one hand or flexibility and adaptability on the other will determine how successful their marriage will be. Powers (1987) suggests a solution to possible incompatibility in marriage. He says, "the solution is communication and compromise; a frank and open comparison of their likes, dislikes and willingness for each partner to go apart with the preference of the other and to like it". Akawu

(1999) on his own part, sees marriage as a training school for learning how to get on with everyone even an incompatible partner. And that it gives the couple the opportunity to grow up to change themselves and to adapt.

Norton and Glick (1976) note that:

The recently declining fertility rate may have contributed to the rise in the divorce rate. Women with small families are more likely to be in the labour force and, therefore, financially independent of their husbands. And as family size has declined, the proportion of children in the family who are of pre-school age has declined. This additional development has tended to free the time of the potential divorcee for work outside the home (p. 115).

They go further to state that among other factors which may have influenced the recent rise in divorce rate are on the increase in pre-marital conceptions and the so-called "Incentives" towards family disruption found in the present welfare system.

2.2.21 Pre-marital Conception

As Davis (1972) points out, pre-marital conception is conducive to divorce, and an increase in family formation in such circumstances tends to increase the divorce rate. Norton and Glick (1976) also stated that: Other possible contributions to the rising level of divorce include the prevalence of intergenerational divorce, the effects of intergenerational mobility up and down the socio-economic ladders, and the problems faced by veterans returning from the war in Vietnam (p. 116).

2.2.22 Forceful Persuasion

'Forceful Persuasion' – here parents who still have a strong say in decision making sometimes force their daughters to marry the men of their choice by getting pregnant, when they oppose the choice made by their daughters. According to Akawu (1999) such action only solves one problem at the expense of another.

Danie du Toit (1991) article states:

One has to think about the fact that marriage implies a commandment and a calling and that nothing within marriage can automatically be accepted at face value. Marriage motives have to be weighed up in terms of the comprehensiveness, the exclusivity and the permanence of the marriage relationship (p. 46).

2.2.23 Inter Faith Marriage

Inter faith marriage is another rampant cause of divorce nowadays. It is a marriage between partners of different religions. For example, a Christian and a Muslim. Islam as it is said allows a Muslim man to marry a Christian woman, but a Muslim woman is prohibited from marrying a Christian man. If she marries a non-Muslim, her marriage is invalid according to the teaching of Islam.

Although Christian parents and church leaders are opposed to Christian girls marrying Muslim men, it is evident in Nigeria that the most common mixed faith marriage is between a Muslim man and a Christian woman. In their book, 'African Christian Marriage: Kitembo, Magesa and Shorter (1977 p. 141) rightly state that 'Inter-faith marriages can pose serious problems for the people involved, their families as well as their religious communities". Inter-faith marriage therefore, has to be entered with great care.

2.2.24 Family Negligence

Negligence, drunkenness and lack of self-control, make people to neglect their family and not put the family as number one priority. They spend a lot of time in meetings. Some because of their work, spend a lot of time in offices. Most of the politicians spend a lot of time in political meetings leaving their family to suffer. Some will even spend more than two months without spending one hour in their homes. Sometimes, when they are at home, they are tired already. They cannot have time to talk with either the wife or the children. They neglect them and speak harsh words to them. Some of them always travel. No time to look at the affairs of the homes. Nwobi (1997); Akawu (1999); Anderson (2000); Melgosa and Melgosa (2006), all share the same view.

From the review of literature, and in the order of creation, man and woman were created to be complementary to each other. Therefore, the fulfillment of their need was to be found in marriage. But as Powers (1987) states, a successful marriage does not happen automatically by itself. It is the result of the contribution that is being made to it by each of the partners. This view is also shared by Collins (1988); and Smoke (1995). If a marriage is living and growing, it needs to be fed and nurtured continuously or else the joy and delight of the marriage will turn sour. If this is allowed to deteriorate further, the relationship can wither and lead to divorce.

The role of each member of the family should be defined in such a way that relationships are not destroyed in the name of equality. What is needed today is self-adjustment of the marriage partners.

Supporting the above statement, Iwe (1987) states:

Men and women are fundamentally equal in personality and dignity. And human dignity rests not on sex but on personality and personality has no sex. It is therefore right for women to be regarded as personalities in the family and society and accorded the rights and respect, freedom and responsibility that go with personality and dignity without any unjustifiable distinction (p. 28).

The above facts have brought real change from the age of sexual inequality which placed women under severe socio-political disabilities and discrimination in the past.

In counselling, one of the ways which clients are assisted is through identification of causal factors. Studies, such as Adeyemi (1991); Amato & Alan (1997); Esere (1997); and Troxel & Matthews (2004) in Yahaya (2008) identify several causes of divorce. These include.

- Inadequate preparation – spouses are expected to be physically, emotionally and financially prepared for marriage.
- Forced marriage due to parental pressure, peer influence or religious obligations.
- Inadequate love – absence of sincere love leads to divorce.
- Family strains, which are manifested in terms of friends or colleagues or in-laws' interference in the affairs of spouses.
- Irreconcilable differences in faiths, religious beliefs.
- Inability of any of the spouses to fulfil his/her obligations due to financial constraints.

- Health concerns such as impotence, infertility, cancer, and HIV/AIDS.
- Ineffective communication between husband and wife.
- Sexual deprivation, cruelty, battering, bullying, violent reactions, infidelity, alcoholism and gambling (Yahaya, 2008, pp. 224-225).
- Economic depression and unemployment cause divorce. Some men now prefer partnership to marriage because marriage demands more commitment and responsibilities (Igbokwe, 2007).

2.3 CONSEQUENCES OF DIVORCE

For hundreds of years in Europe, marriage and divorce were religious matters, not civil matters. This means, as it does today in the Catholic Church, that there was almost no way to get a divorce. Only 130 years ago, divorce became a civil matter to be handled by the courts in England and the United States. Very few divorces were granted initially by the courts; a spouse had to be proven to be "at fault", i.e. guilty of adultery or extreme cruelty. Gradually, more grounds for divorce were added, but someone still had to be at fault.

In the 1920s, there was one divorce granted for every 7 marriages; recently, there has been one divorce granted for every two marriages: starting in 1970 in California, several states have adopted "no fault" divorce laws permitting anyone to get a divorce who wants one (if they pay the court and lawyer's fees). It is only in the last 25 years have there been remarkable changes in the law as well as in peoples' attitudes toward divorce (Anderson, 2000). When two people are under the influence of the most violent, most insane, most delusive and most transient of passions, they are required to swear that they will remain in that excited, abnormal and exhausting condition continuously until death do them apart. This is true

because when one is getting into a relationship, one will never think that it will one day turn sour.

Divorce is such an emotionally laden decision, there is the need for help; seeing the situation realistically. There is the need to resolve problems, deciding what other alternatives exist, considering the consequences to others and making reasonable plans for our future. As a result of this, anyone going through "marital hell" or a divorce needs a friend to talk to.

Most marriage counsellors said that they are freer than they were for centuries to dissolve an unhappy marriage. There are other factors associated with the increasing divorce rate. Many of these social-economic factors would be considered good. For instance, equal education and job opportunities for women, higher incomes, fewer children, fewer religious restrictions, and general social acceptance for divorcees and of women living alone. Yet, as one can see, there are terrible consequences frequently associated with divorce. Over 75% of Americans accept divorce as a solution when a couple cannot get along even if they have children. But there is a concern by some people that divorce may have become too easy (few people who have personally gone through a divorce consider it easy), (Fagan & Robert, 2000).

Fisher (1993), an anthropologist, found out that divorce worldwide occurs most commonly from the fourth year of marriage or among couples between the ages 25 and 29. She speculates that 4 years have been needed in human history to attract a mate, establish a home, produce a child and raise it until it was weaned. Humans may have survived a few million years by changing partners with each

new child or every 4 or 5 years. She suggests that it could be our genetic inheritance.

Most researchers believe that divorce is most common among couples who have been married for only two or three years. Forty percent of men and fifty percent of women getting a divorce are less than 30 years old. Between 10% and 15% of people aged 35 to 55 years are currently divorced. About 20% of marriages last less than 5 years, 33% last less than 10 years, and 40% last less than 15 years. For three decades the most common estimate has been that one out of every two marriages will end in divorce.

The (United States of America, USA) divorce rate is highest by far in the world aggregate. It was thought by some people that it would rise in the 1980s but that was misinformation (Adeyemi, 1991). Recent estimates (Adeyemi, 1991) are that 65% to 70% of all new marriages shall fail. There are many complex factors involved in divorce. Examples: about 60% of teenage marriages last less than 5 years. Being pregnant before marriage increases the chances of divorce. Children of divorced parents are more divorce-prone. In general, "emotional problems" are the most common cause of divorce; men cite "sexual problems" three times more often than women and women cite an "affair" twice as often as men.

2.3.1 Effects of Divorce on the Couple

When the love the couple has hoped and expected would last forever fails, their world falls apart. Unless one has already found another lover, divorce is a very painful experience. The hardest period of divorce is when the spouse is being rejected by the partner (Adesogun, 2001). Few people assert that very few divorces end up having a wonderful, creative growth experience with lots of sexual

activities. This seems to be a common fantasy. They (couple) lose their most important relationship (or had lost it years before). It can crush them with depression. It can flood them with anger. It can overwhelm them with scary changes and decisions.

The divorced couples have new responsibilities, economic hardships, questions about "what do I want to do?" The "leaver" or rejector sometimes experiences less stress than the "leavee" but that is not always true. Baumeister & Wotman (1992) assert that many rejectors are profoundly guilty, in turmoil, and feel helpless or embarrassed. The "leavee" is not guilty but is hurt and shamed by failure and abandonment. The marital conflicts may have lasted for months or years before the divorce and then emotional distress often lasts for months afterwards. In fact, people expect to feel better soon after the divorce, in some cases the worst time is about one year after the divorce. During the first year after separation, 73% of the women and 60% of the men think the divorce might have been a mistake (Idowu, 2004). Yet, half of the men and two-thirds of the women said that in all, they were "more content with life" five years after a divorce than they were before the episode.

It is said that time heals all wounds, but the pain of divorce lasts for long. Ten years later, 40-50% of women and 30-40% of men remained very angry at the former spouse and felt rejected and exploited (Wallerstein, 1996). Females over 40 years have an especially hard time. They have less chance of remarrying (28%), inadequate income (50%) and loneliness or clinical depression (50%). Researchers also observe that after 10 years, only 10% of divorcees live better for both partners, in 27% of the cases both have a poorer quality of life. And, 63% of the

time one partner is better off but the other is unchanged or gets worse. Some researchers also find out that women more often than not report joy as they experience independence and new competencies (Rosberg & Rosberg, 2002).

Every society views divorce as a disgrace to the family as it brings shame to the parents concerned and so they repudiate it. There are social problems associated with divorce. The couple that goes through the divorce process will never forget the agonizing experience. Although some try to pretend that they are all right, it is not true. Divorce leaves scars that those who have been involved continue to be reminded of all the time. The pain through which the members of the family that go through divorce pass always remains. According to Switzer (1974), it brings about "feelings of rejection, depression and anxiety, guilt, hostility, loss of self-esteem, and perhaps meaninglessness of life." What Switzer (1974 p. 255) says is that it is especially for the innocent partner whose feelings are not understood. Dominian (1984) in his book MAKE OR BREAK, writes about the effect during the final stage when marriage turns sour.

... research has shown that during the period of the final stages of the marriage and the early months of the separation the health of the husband and the wife, particularly the latter, deteriorates. There is a rise in physical symptoms such as disturbed sleep, tiredness, loss of appetite and weight, increase in illness and even suicide. In addition there is an increase in smoking, drinking and car accidents (p. 18).

Dominian (1984) proves a point here because as it is said, love is the biggest investment in marriage and when it fails, trust, hopes and expectations are

inevitably shattered, leaving each partner psychologically hurt. Psychologists have likened loss of a partner through separation or divorce to a grief one experiences. If divorce is the last resort in marital break-up the consequences are indeed enormous. According to Parkinson (1987) in the developed countries:

Admission rates to psychiatric hospitals and suicide rates are much higher for the divorced and separated than for the married or never married, and divorced women report a greatly increased incidence of depressive illness and stress-related physical symptoms, especially around the time of their separation (p. 7).

Although what Parkinson says is more common to the situation in the West, it is also true in Nigeria. However, the effect is exaggerated by the social stigma of being seen to be a single parent. She may get support from his/her parents, extended family or the church, but that cannot replace the personal succour and the psychological security of the marriage which she loses as a result of divorce. In supporting the severity of divorce on the wife as she emerges from the wreckage of her dreams, Egonu (2001) says that divorce is a collapse of one's marriage world. First, there is the feeling of the unreality of it all. The wife's dreams of the future shattered. She is now left alone. Things she looked forward to are all gone. Not only her individual world collapsed, but also her social world. She has a new status, that of a "divorced woman". Her economic world has also collapsed. This is especially true of the non-working wife. She will find it difficult to cope with life.

Apathy is another effect of marriage break-up. Probing the feeling of a woman whose efforts to save her marriage had failed. Schreiber (1975) says the

woman responded thus: "I think the main feeling I had was apathy. I had grown to the point of apathy. I did not wish him any harm. There was no hate. I felt good, but not happy, that our destructive relationship was finally coming to an end ..." (p. 163). Schreiber fails to tell the feelings of the husband but the response gives the picture of a painful experience which has led to a feeling of apathy. This can sometimes develop into a murderous hatred. In line with the above author, Ajayi (2005) contends, "The female needs the male not merely for the sake of generation as in the case of animals, but also for the sake of government" and this is 'because the male is understood as a headmaster who directs the affairs of the family". What this implies is that a divorced woman is not well directed, focused and protected as compared to a divorced man.

According to Brown (1977), divorce consequences could either be positive or negative. On the negative side, he says that data on the prevalence of physical and mental health problems among divorced population suggest an association between divorce and poor health (including mental health). Thus, divorce becomes a turning point towards distress. On the positive side, he points out that divorce could be a source of growth and well being by providing a woman with an opportunity to realize her potentials for growth that might have been thwarted in the marriage to expand her personal competence and esteem.

McManus (2001), argues that the family is in decline and that is detrimental to the society. Thus, he argues that the decline of the family brings with it a host of other social problems such as drug abuse, delinquency, lack of discipline and so on. However, he sees this development as a natural stage in the evolutionary history of mankind.

A divorced woman loses her rights over the husband, his property and sentimental attachment of the mother to her children is cut off. That is to say that all her efforts and contributions in building up the home are unrewarded. Dike (1986) opines that both the man and the woman experience psychological trauma and misery, even if short lived, no matter how much each of them may have familiarised the convenience the broken marriage will provide. The degree of the psychological trauma differs from one case to the other. She further states that:

The society disparages and stigmatises the divorced woman and sees her as intolerant and recalcitrant person who cannot maintain a successful marriage. A woman in such situation faces economic difficulties especially since she cannot by traditional norms make any claim of alimony even if she is forced out by the man (pp. 1-2).

In a real sense, the man or the woman may want the divorce but the emotional distress that normally follows it is not what each wants. At this point, they will desire a reunion so as to avoid the emotional problems following divorce. Couples are ignorant of the consequences of divorce at the initial time of separation, but they became aware of it later.

From his survey on divorced mothers, Goode (1956) in Nwobi (1997) asserts that about two-thirds of the divorcees said that some level of trauma had been associated with the disruption of their marriage for the most part occurring either at the time of the final decision or at the time of the actual separation. Weiss (1975) commenting on Goode's survey states that:

There have been no survey studies comparable to Goode's in which men as well as women were interviewed. But on the basis of group discussions with separated men and women it appears that marital separation is likely to be distressing for men as well as for women (p. 23).

Actually, in some situations, one finds out that the person who initiates the separation may think that he or she is not going to experience any emotional disturbance but it is not always the case. It is on this ground that Weiss (1976) states that:

Being the spouse who initiated the separation does not seem to be especially important in deciding whether the separation will be accompanied by distress. Goode's data suggest that it helps a bit to be the one who first suggested the divorce but it does not help a great deal. Both these respondents who defined themselves as having been the leavers appeared to be distressed by the end of the marriage (pp. 135-145).

A recent study of recovery from bereavement by Cohen (2002) provides further evidence that marital disruption almost, uniformly, gives rise to distress, irrespective of the quality of marriage. According to Weiss (1976) the near universality in this sample of distress on loss of the spouse suggests that within the American society, virtually all marriages, happy or unhappy, makes an important contribution to the well being of the partners. He further states that:

The study found no simple association between the intensity of grief and the happiness attributed to the marriage. Grief appeared to be somewhat less intense than typical in instances where there had been estrangement between the spouses but also instances where the marriage had been extremely close (pp. 140-145).

Commenting on a programme of eight educationally-oriented meetings for the separated individuals called seminar for the separated". Weiss (1975) points out that the participants, although self selected did not differ from Goode's (1975) survey's respondents in the kind of distress they reported and their more detailed descriptions may provide a basis for better understanding of the nature of that distress. Several participants said that even though their marriage had been unhappy, contemplating its end had made them anxious and even terrified.

In some cases one will find out that the ideas of separation are being regretted, and this is on the ground that divorce is like the battered-child syndrome. You never find a battered child that does not want to be back to his/her parents because they are the only parents he/she has. Supporting the above statement, Weiss (1976) states that:

Most among the separated continue to feel drawn to the spouse even when a new relationship is established which appears in many respects satisfactory. There may be exceptions to this generalization especially among who left their marriage for relationships that had already become emotionally important to them (pp. 136-145).

Moreover he states that the disruption of attachment is a major source of emotional disturbance following separation, but it is far from the only such source. Marital separation is extensively disruptive, even not only ending the continued accessibility of the spouse but also producing fundamental changes in an individual's social role and in his/her relationship with children, kin and friends. Reactions to the loss of the spouse as attachment figure becomes intermeshed with reactions to these other disruptions. The loss of attachment may, however, be seen as the primary causes of the "separation distress" syndrome described by Okeke (2001) in which she listed in her term to include the organisation of attention around the image of the lost figure, guilt for having produced the loss and the presence of an "alarm reaction", great restlessness and feelings of fear. Difficulties in sleeping and to a lesser extent, loss of appetite and also expression of heightened vigilance.

All these works about the divorced and the children have been done by various researchers but little is known about effects of cognitive-restructuring and role-playing techniques on divorcees' self-concept.

In their view Hendrick & Hendrick (2000) state that since loss of attachment produces the intense discomfort of separation distress, it might be expected to give rise to anger. Weiss (1976) states that:

Separation distress, as a syndrome of symptoms one of which is continue pinning for the spouse, seems to fade as time passes without contact with the spouse. However, those who do not form a new attachment providing relationship are likely to discover when separation distress fades that its place is taken by loneliness and

loneliness too produces feelings of restlessness, vigilance, anxiety and even panic (pp. 138-145).

According to Weiss (1976) lonely individuals sometimes also feel a barrenness of internal community which they may describe by saying that they feel 'hollow' or 'empty'. Loneliness of this sort can be characterised as "separation distress without an object".

On the other hand, Weiss (1976) points out that some couples find out that a period of separation permits them to be loving to each other, but after an interval of good feeling they again become hostile. In this way their positive and negative feelings seem to alternate. Ambivalence makes separated individuals uncomfortable with any resolution of their separated state. It is because of this that Himes (1980) writes:

The decision of divorce may also have mixed implications' not only gratification that freedom appears within grasp but also sorrow that the spouse will be irretrievably lost. Lawyers who specialize in divorce work sometimes express their frustration with clients who do not seem to know their own minds (p. 43).

These persist after the end of most marital relationship whether the marriage has been happy or unhappy. Some feel anxious, fearful or terrified both when contemplating a separation from the spouse and when experiencing the spouse's absence. Others feel drawn to the spouse after separation, even though they may have decided against a continued relationship with the spouse (p. 44).

Oko (1982) describes divorce as an "illwind" that blows neither the man, the woman nor the children any good because it generates frustration and misery. Moreover, divorced people express a general feeling of being overwhelmed by sorrows, not having enough time to do or how to do it. The interpersonal social sphere is the second major area of disruption of divorced people. Goode (1956) in Nwobi (1997) notes that although old friends are initially supportive or helpful, they rapidly place themselves at a distance, often as a result of conflicting loyalties to the two former spouses. He further reports that a reduction in the number of people – especially men who are willing to be involved with divorced women with children.

According to Bohannon (1970), Weiss (1976) and Brown (1977), divorced individuals themselves change both in attitude and feelings regarding interpersonal involvement. Both the fear of involvement in another long-term relationship and a sense of vulnerability influence the level of social activity for many divorced individuals.

During the first year, following a divorce; both men and women report low self-esteem, confusion concerning social and sexual roles and feelings of anger, anxiety, ambivalence and depression. Men report a lack of both structure and coherent personal identity and feelings of rootlessness, guilt and loss (Hetherington, Cox, and Cox 1976; Mendesel, 1976). Women report feeling unattractive, helpless and personally and socially incompetent (Hetherington, Cox, and Cox, 1978). These emotional reactions should not be viewed as isolated experiences independent of the other problems of post-divorce life. Rather than effective responses influence and are influenced by problems in other areas and

affects subsequent difficulties in interpersonal family and practical spheres. Although the existence of problems in these areas have been identified, their contribution to distress is not clear and it requires empirical examination.

In a study Hetherington, Cox and Cox (1978), documented the severe stress and disorganisation that are experienced by families in the first year of divorce. Both mothers and fathers were found to feel incompetent, lonely, alienated, and depressed. Mothers tended to report that they felt trapped because of the children. Fathers felt shut out of their children's lives.

2.3.2 Effects of Divorce on the Children

Parental separation and divorce are increasingly felt in the lives of many children. Although divorce may be the best solution in the lives of a destructive family relationship and may offer the child an escape from one set of stresses and the opportunity for personal growth, almost all children experience the initial period of parental separation and divorce as painful. They undergo considerable emotional distress and problems in adjustment (Hetherington, Cox and Cox, 1978).

Parental divorce would result in problems. For example, the youngster is afraid of experiencing a compassion from mates because of unconscious fear of being hurt or abandoned as his/her parents had been; the youngster can also become cynical of the meaning of love (Nwobi, 1997). In contrast, some youngsters may become totally consumed in a love relationship as a means of escape or in an attempt to find a security lacking in their broken home.

Divorce is among the most stressful of all life events, and regardless of whether a child is growing up in a father/mother's custody arrangement, he/she has experienced the trauma of divorced parents. As Hetherington, Cox and Cox

(1976) commented, "We did not encounter a victimless divorce". There is little doubt that divorce is upsetting to virtually all children and may lead to regression, depression, feelings of anxiety and helplessness, as well as lower self-esteem: factors that inhibit the children from optimal social and cognitive development.

Dali (2001) asserts that divorce is one of the most painful of all human experiences. Some researchers describe it as worse than death. Before divorce, not only the couple but also the whole family, may be involved in the conflict leading to a separation and divorce period with court proceedings and negotiations regarding the children as the conflict increases. Although emotional feelings vary from shock, denial, anger, guilt and grief to fear, a sense of abandonment and deep loneliness, some men and women will not recover from the bad experiences until after 20 to 30 years. Children will never recover from it as it affects them throughout their lifetime. Many children are therefore, involved in divorce.

According to a 1995 central statistical service released in South Africa in 1996, 148 couples were married and 31,592 couples were divorced. A total of 40,156 children were involved. In 1980, 1,174,000 children were involved currently over 2 million children were involved".

Supporting the above statement, Kuppaswamy (1973) notes that:

Divorce, among other factors, is the cause of deviant behaviour such as juvenile delinquency, alcoholism, prostitution and drug addiction. This is because when the family is unsatisfactory, the children often develop personality difficulties and behaviour deviations due to poor socialization and failure to adequately internalize the norms of the culture (p. 128).

Dominian (1984) reports two samples of research conducted by Hetherington on 144 well-educated middle-class parents and their children. Half of the parents were divorced and the other half non-legally divorced. The report shows that "... the immediate aftermath of the legal divorce showed high emotional distress and serious behavioural problems among the children". He goes further to say that marriage break-up has a long lasting effect on children. For example, Akawu (1999) is very specific, when he states that:

Both British and American studies show a remarkable agreement of widespread short-term behavioural disturbance, and long-term social, economic and psychological disadvantage, with the worst effect of all being that these divorced children have a higher chance of ending up divorced themselves, thus instituting a vicious circle, in Akawu (p. 172).

In discussing the emotional impact of marital separation, Weiss (1976) asserts that:

The disruption of marriage regularly produces emotional distress, almost irrespective of the quantity of the marriage or of desire for its dissolution. The distress is similar to that described as occurring in children who have lost attachment figures and suggests that although other components of life fade in troubled marriages, yet attachment persists. Separated individuals, however, not only want to rejoin their spouses but also to express anger with them. They may manage the resulting ambivalence by partial suppression, by

compartmentalization of by alternating expression of positive or negative feelings (pp. 143-145).

The symptoms of separation distress in adults are very similar to those exhibited by young children who have lost attachment's figures. One list of reactions among children to loss of a parent includes rage and protest over desertion ... anxiety and a strong sense of narcissistic injury (Booth, 1999).

The bitter truth is that many children, no matter the age, have an intense traumatic response to their parents conflicts and long-term divorce effects. Some not only fear the quarrelling and fighting but also worry about possible abandonment. It usually gives them a great concern when they even feel, they are responsible to the arguments between their parents and the divorce. The long-term effects of divorce on children include psychological problems such as shock, denial, physical problems; anger, panic, depression, guilt, self criticism, low self esteem and misbehaviour as outlined by many researchers and scholars as Amato (2004); and Akawu (1999).

Ajayi (2005) opines that social crisis such as common stealing, pick pocketing, raping, murder, villainy and other forms of criminality of today are being ascribed to the children of broken homes.

On divorce, separation and any forms of disrupted situation, the child who is the product of the marriage finds himself in a dilemma (Nwobi, 1997). This is because unstable home exposes the child to lack of love, insecurity, negligence, hostility, material deprivation, lack of praise and recognition, among other vices. This new world of reality affects the child psychologically and new social

relationships in the school, whether with the teacher or with the other students. Moreso, it tends to create social and academic maladjustment in school.

Many psychologists, such as Adams and Trost (2005); Amato and Previti (2004); and Cherlin (2004), believe that due to lack of care, love and rejection shown to children from divorced home, they are usually aggressive and lack self-confidence to face reality of life. These children are further adversely affected academically, because of their family background (Booth, 1999). These researchers' views appear to hold water since the academic need achievement in an individual can be influenced by quite a number of personal, school, family and environmental characteristics.

Commenting on the effect of divorce on education of children, Elaigwu (2006) opines that:

The reluctance of former spouses or other supportive groups to aid divorced mothers and their children, often forces these families to experience severe economic hardship, ranging from drop on consumption, poor accommodation and more stress which often leads to social problems such as delinquency, poor education, among other social vices (p. 45).

Kore (1981) had expressed similar opinion when he asserts that:

Divorce is the most stressful of all life event regardless of whether a child is growing up in a father's or mother's custody arrangement. This child is subjected to the trauma of divorced parents. And it leads to regression, depression, feelings of anxiety and helplessness

as well as lowered self-esteem factors that inhibit the child from optimal social and logistive development (pp. 28-29).

As seen from above, the impact of divorce on children's academic achievements has so many factors, ranging from material deprivation at the absence of love and affection which children derive from their parents, to stigmazation by the society. All these are important factors for social and intellectual development of the children.

Many children are rigidly controlled, especially when there is a divorce in most African homes. These children are expected to obey without questioning and this does not give room to originality and creativity. Such children find it difficult to do the simplest tasks on their own (Elaigwu, 2006). Children, when given freedom within limits can be creative and explore their environment.

On the basis of studies on divorce and its effects on the different members of the family, it is evident that even though divorce may have a few positive effects, its negative effects on the husband, wife and the children are very devastating. The effect of divorce on men, especially those who have not initiated the divorce, can be as great. According to Akawu (1999) men's distress can be longer-lasting because men commonly find it hard to acknowledge and articulate their feelings and they are less likely than women to seek help with emotional difficulties. On the other hand, divorce can allow for significant and positive changes in everyone's lives. Efforts to achieve the impossible can end, old hurts can heal, and adults and children can lead more conflict-free lives.

2.4 PREVENTION OF DIVORCE

The findings of a study on effects of domestic violence in 1999 at the University of Harvard maintain that all the members of a family suffering from a high level of conflict, for example, where there is persistent abuse or alcoholism, benefit from divorce. However, those marriages with a low level of conflict gain more by staying together, and the harm to the children is less than that caused by divorce (Mclanahan and Sandefur, 1994). Expressing their view further, that although couples, amidst certain disagreements, see divorce as a viable solution, they should endeavour to find a solution to their problems and thus prevent a divorce. Mclanahan and Sandefur are right because the effect of divorce on the children is something one could imagine.

Mclanahan and Sandefur (1994) therefore outline a group of strategies aimed at preventing divorce:

Resolution of Conflicts: To overcome the array of conflicts which necessarily arise out of living together, it is necessary to be well prepared in conflict resolution skills. Some of these skills according to Melgosa and Melgosa (2006) include:

1. Concentrating on a specific problem.
2. Talking about the problem honestly.
3. Centering around the problem and not the people.
4. Talking of solutions.
5. Accepting one's own responsibility and part of the blame honourably.
6. Seeking win-win solutions.

For successful conflict resolution, each couple has to acquire some of the above mentioned skills, in order to prevent marital problems and eventually divorce.

They uphold couples to share authority and duties. An authoritarian attitude on the part of one or both of the spouses may trigger a crisis. In a relationship founded on love, according to them, the greater part of one's happiness is found in making a loved one happy. It is therefore necessary to share the different duties incumbent in living as a couple or a family and reaching agreements which please both partners concerning the distribution of these responsibilities. This assertion does not hold much water in Africa because the men feel that they are the heads of the family. Therefore, their authority stands anytime. The Africans also believe that the man should not partake in the house chores.

When couples are exposed to causes and effects of divorce on themselves, children, extended family members and the society at large, they will be able to identify some of these causes and work towards minimizing them. Also, when these divorcees are exposed to social skills, communication skills, interpersonal relationship skills, role-playing and cognitive restructuring skills, their social and psychological behaviours will be modified. These skills will further facilitate their interaction with their family members and neighbours. Then there will be harmonious family living.

Couples are also warned here not to think of marriage as a fairy tale. Spouses should never expect a perfect relationship which fully satisfies them in all aspects (Collins, 1988). If they think like this, their disappointment and dissatisfaction will be such that they will want to separate. Both couples have therefore been advised to think that a happy marriage is only achieved with a good measure of endeavour and sacrifice on both parts. That even with good will on both parts, the relationship will go through some frustrating moments. For

marriage to work, it has to be nurtured by both couples. Don't have expectations which are too high. Expectations must be realistic.

Mclanahan and Sanderfur (1994) instruct couples to keep their sex life alive in order to prevent divorce. Sexual dissatisfaction, as already mentioned, may be one reason for seeking other options which may destroy a marriage. This aspect as seen by them should not be neglected at anytime during a relationship. The importance of sex in marriage is further stressed by VanPelt (2002) when she says that sex may be the only way the man ever learned to get close. To a man, sex is another language to communicate love to his wife. Therefore, sex does something for the male besides satisfying his urgent sexual needs. Sex is a confirmation of a woman's desire and love for him, as well as a reaffirmation of his self-worth and masculinity. Sexual relationship represents the deepest level of intimacy and self-giving that the two can share.

One other way of preventing divorce as observed by them is loving and romantic feelings. A relationship full of romantic touches and loving words and gestures, to them is fundamental for keeping the flame of love aglow. This is of special significance to women. It is therefore of utmost importance not to fall into a routine of not expressing love for each other (Mclanahan and Sanderful, 1994). In marriage, compliments and appreciation play vital roles, while one is complimented, the other appreciates when love is expressed and demonstrated in practical ways. Couples should know that children cherish the time their parents spend with them.

In marriage, there must be understanding, a spirit that allows a weighing of present circumstances against what is right. For a husband and his wife,

understanding allows for a compromise on positions, a spirit of give and take. Spouses must also strive at all times to learn and practice forgiveness. Every marriage must acknowledge the imperfections in the other partner. This will give room for disappointments and failures from the other partner. It is important to know that forgiveness is an act of love and in love, one does not put another down. Sweet pet names gladdens the heart and make the bearers to feel loved and good. Pet names work wonders in life of the beloved and changes the negative aspects of ones life. Pet names could be historic because they could emerge from situations and events of ones life. Couples are encouraged to practice the above suggestions to help build their marriages.

According to Collins (1995), divorce can be prevented by the following factors. The couple should be committed to each other. Commitment here is the willingness and determination to stick/stay together to make the relationship work. They must be loyal to each other. They also must build trust in each other by being honest and demonstrate consistent integrity. In a real sense, when people are committed they are expected to stay together, work to resolve any differences that may occur. They must also make-up their minds to survive the stress that comes to every marriage and suppress the pressure that might tempt them to separate.

In supporting the above statement, Lahaye (2002), expresses "Love". Love as defined by the New Webster's Dictionary (2004) is a feeling of strong personal attachment induced by sympathetic understanding or by ties of kinship; ardent affection". The Bible commands a husband to love his wife like himself. This is a sacrificial love as Christ loved and gave Himself to the church. Lahaye (2002) further says that the love that God requires of a husband for his wife and a wife for

her husband is admittedly a supernatural love. For a healthy marriage, love should be the language, which is kind, shows approval and can be rekindled when it is weak. Spouses should develop love continuously in their life time. Both Collins (1995) and Lahaye (2002) stress being together and faithfulness as very essential. This is the agape love emphasized by Kumuyi (2004) and Adeboye (2009).

Constant verbal exchange is another strategy. Most family counsellors such as Nwobi (1997); Anderson (2000); VanPelt (2002); Melgosa and Melgosa (2006) refer to this as communication in marriage. A lack of verbal exchange and effective communication is a very subtle, pernicious problem in married life. Regular conversation, from the most inconsequential to the most intimate, is imperative. This activity strengthens trust, friendship and loving bonds. Communication does to a marriage what breathing does to the body, it expels unwanted material and brings in fresh air.

Another step to prevent divorce according to Collins is communication. He suggests that couples should communicate, even when they do not feel like it. He says that communication involves taking the time to listen, even when it is not convenient. Communication is concerned with understanding and expressing one's feelings, perceptions, and, frustrations honestly without making accusations. One's goal is to have a win-win solution to every problem, not a battle where each spouse tries to defeat and rise in victory over the other.

Lahaye (2002) agrees to the above step, but goes further to teach couples, how to communicate like, praying for the wisdom of God. Each must plan a time that is good for the other partner, speak the truth in love – in kind words, say exactly what is in one's heart. They must not lose their temper but allow for

reaction time, and commit any problem to God. He also gives two golden expressions to married couples – “I am sorry, and I love you”. If this could be practiced, it will go a long way in minimising marital problems. This is because it is believed that soft words can ease the heart and move mountain.

Many scholars such as Collins (1995) uphold prayer and worship. It is said that families that pray together do stay together. This is an art of consistent involvement in a caring family. Prayer is another important key to a happy marriage. It is to the heavenly Father. It is the best means of communication between two people. Many a marriage has been completely transformed by initiating a practice of regular prayer. Lahaye (2002) heartily recommends conversational prayer. Summarizing the results of a Gallup survey, Myers (1993) concludes, “Those who pray together also more often than not say they respect their spouses, discuss their marriages together, and rate their spouses as skilled lovers. Likewise, those who worship regularly together are more often than not happily married than those who don’t”. Satan stays in a family that does not pray together and as a result quarrels abound in such a family.

Collins (1995) notes that if couples practise forgiveness, it will help the marriage to stand the test of time. According to him, a good marriage is described as a union of two “awfully good forgivers”. The Holy Bible instructs mankind to forgive one another, even though this is not always easy (Eph. 4:32). Other writers like Jack and Mayhall (1994) once observe that a marriage could end in divorce because the couple had:

- (1) an inability to forgive little things
- (2) a tendency to hold grudges

- (3) an undisciplined thought life
- (4) a refusal to say "I'm sorry"
- (5) an insensitivity to the spouse's feelings
- (6) a refusal to try seeing situations from the other's point of view
- (7) an inflexible spirit.

He further mentions another step – help one another and bear each other's burdens (Gal. 6:2). Collins (1995) points out here that marriage is a partnership, and good partners help each other. It is good for each of the couple to be ready to lend a helping hand when the other spouse needs it, even if that normally is not one's job.

Finally, Collins (1995) opines that a couple should take time away and also be able to fight the tendency to drift apart. To him, every human being needs time to get away from the pressures of life. Sometimes, a couple needs rest and rejuvenating time together, away from the kids. They may need short periods of time away from each other. Since the partners often drift apart without anybody noticing it, they should try to spend most of the time together and involve each other in individual activities.

Edmund (1992) asserts that if a couple establishes a covenant for growth through mentoring, it will avert divorce. According to him, when a husband and a wife commit themselves to mutual mentoring and cultivate trust, they do not only enhance their personal growth, but they also strengthen their marriage. He maintains that mentoring is not a technique; it is a relationship in which trust is fundamental. The goal of mentoring is not to change each other but to help each

other in growing. Edmund (1992) supports the idea of a couple praying together and making out time to be together.

Listing the keys to marital happiness, Lahaye (2002) gives maturity as the first key. He defines it as unselfishness from the emotional realm. To him, mature individuals will go into marriage not only for what they can get out of it, but also for what they can give to the marriage institution.

He continues by arguing that there is yet another powerful key, which is mutual submission. A couple needs to mutually submit to each other, but at the end of the day, the husband must be the leader of the home. This assertion is powerfully enshrined in the Bible:

You will submit to one another out of reverence for Christ. You wives will submit to your husbands as you do to the Lord. For a husband is the head of his wife as Christ is the head of his body, the Church; He gave his life to be her saviour. As the Church submits to Christ, so you wives must submit to your husbands in everything (Ephesians 5:21-24).

Several researchers have looked at healthy families and tried to discover what makes them strong. Such researchers as Okpeh (2003), and Odey (2004) were more scientific in their approach to qualities of a strong family. According to them, strong families are characterized by:

- (1) Commitment – Members of strong families are dedicated to promoting each other's welfare and happiness. They value the unity of the family and are committed to one another and to the family group.
- (2) Appreciation – They express a great deal of appreciation for each other.

- (3) Communication – They have good communication skills and spend a lot of time talking with each other.
- (4) Time Together – They spend considerable high-quality time with each other.
- (5) Spiritual commitment – These families have a high degree of religious commitment and strong faith. Most belong to organized churches and have a religion that is personal, practical, day-to-day experience rather than something theoretical.
- (6) Coping ability – They have the ability to deal with crises, bad situations, and stress in a positive way that helps them to grow.

Okeke (2001) also suggests several well-proven components of “healthy family functioning”. Her guidelines for building healthy families are:

- (1) Encourage family commitment
- (2) Show respect even when you disagree
- (3) Take family care-giving seriously
- (4) Provide family structure
- (5) Be flexible
- (6) Make good communication a priority
- (7) Build your resources
- (8) Know what you believe.

Divorce, according to Melgosa and Melgosa (2006) can be prevented by learning to resolve marital conflicts through dialogue, by sharing the various loads, keeping sexual relations alive and by adding a touch of romance. Even with serious mistakes, forgiveness may help to unite spouses even more than previously and successfully redirect the relationship.

Almost every woman needs a man just as almost every man needs a woman (Igbokwe, 2007). Marriage therefore is an essential part of human life which requires proper planning and careful preparation in order to prevent marital discord, marital instability and divorce. The following suggestions are considered relevant for the prevention of divorce:

- Do not rush into marriage, so as to be able to study and understand your partner.
- Avoid marrying a person mainly because of his/her physical attraction, job status or family background. Be sincere and objective in your choice.
- Ensure that you really love your partner and you are ready to accommodate his/her weaknesses for life.
- Marriage should be of mutual benefit to both the husband and the wife. Therefore, marry a person that can contribute to the growth and development of your family. Marry a partner who is hardworking, trustworthy, reliable, dependable and God-fearing.
- Married couples should ensure effective communication.
- Avoid the interference of third party in your marital affairs.
- Ensure that you and your partner are compatible in terms of religion, character, interest, and sexual desire.
- Admire your spouse and show appreciation to your spouse for his or her gesture. Do not find faults in your spouse's actions.
- Pray together and seek God's guidance in your marital endeavours.
- Nigerian government should put in place a welfare scheme to make life more comfortable to her citizens. For instance, tax relief could be given to

married couples in order to assist them to cope with the effect of economic depression in the country (in Yahaya, 2008).

Even though many families are faced with violence, parental neglect and failure they need not collapse. These families can still be built to withstand the trauma and tension being experienced through re-grouping, rebounding and even rebuilding the marriages.

Preventing divorce is largely in the hands of the couples. To prevent divorce starts with initiating sex education programmes in schools by the government, and at home. Such that the young ones become fully equipped and prepared for the task of emotional commitment and marriage. Akinade and Sulaiman (2008), on their path suggest the following ways for divorce prevention. Firstly, marital education which refers to services that are provided to help married couples or intending couples. This is meant to strengthen their communication and problem-solving skills in their relationships. Such models as adopted skills-based instructional approach, workshop approach and therapeutic approach, which addresses the specific marital problems facing individual couples. A good example of the skills-training programmes is the Preparation and Relationship Enhancement Program (PREP) (2001) developed by Howard J. Markman and Scott Stanley of the University of Denver. PREP is used with couples who are about to marry. It teaches skills such as active listening and self-regulation of emotions for conflict management, positive communication, commitment, forgiveness and expectations clarification.

Another suggestion is visiting the counsellor before marriage. According to Akinade and Sulaiman (2008), it is a better divorce curative method. This is

because the counsellor is equipped with a wealth of experience and skills to help prevent divorce before it becomes a possibility or consideration. The goal of a counsellor therefore is to provide couples with the tools needed to keep their relationships healthy and strong so that divorce never enters the picture. To this effect, Akinade and Sulaiman (2008) contend that a counsellor provides therapeutic involvement which helps couples to eliminate appalling habits that destroy relationships and inculcate good habits that build healthy ones. Akawu (1999) is also in support of the above suggestion when he says Intending couples should make themselves available for counselling before and after marriage.

Akinade and Sulaiman (2008) also believe strongly that communication and problem solving skills will help to prevent divorce. To promote healthy marital relationships, couples must learn how to communicate with each other. Intimacy skills should also be developed by couples from the outset. Recent research notes that complex and/or abusive marriage can invariably shorten life by a number of years, in such cases, divorce may be the only answer that can promote a healthy life and prevent unnecessary aging (Amato, 1993).

2.5 SELF CONCEPT OF THE DIVORCEES

The self may be thought of as a structure that contains the organized and stable contents of one's personal experiences. In this sense, the self is an object, something inside man that people may evaluate and contemplate. The self is "me" – the sum of what I am. But the self is more than just ideas and knowledge about oneself. Over 100 years ago, the American philosopher, James (1890) observes that the self is a doer. The self is an actor, guiding and regulating man's thought, feelings and actions. It actively gathers information, organizes that information,

and structures one's experiences. The self acts as a control device, helping one to understand and predict how one and others are likely to act.

The self, then, has various components. It is a cognitive structure, containing ideas about who and what people are. It has an evaluative and emotional component as people judge themselves and find themselves worthy or unworthy. Seeking ideas and actions into congruence, the self guides the behaviour as one makes one's ways through the perils and pleasures of social life. It also guides one as one attempts to assert control over one's social world by managing the impression people make on one (Horowitz and Bordens, 1995). By self, it is generally meant "the conscious reflection of one's own being or identity, as an object separating from other or from the environment".

Self-concept is the cognitive or thinking aspect of self (related to one's self-image) and generally refers to: the totality of a complex, organized, and dynamic system of learned beliefs, attitudes and opinions that each person holds to be true about his or her personal existence (Purkey, 1988) (ED 304630).

Gale Encyclopedia of Psychology (2001) sees self-concept as:

The way in which one perceives oneself. It can be divided into categories, such as personal self-concept (facts or one's own opinions about oneself); social self-concept (one's perceptions about how one is regarded by others); and self-deals (what or how one would like to be) (p. 956).

According to Horowitz and Bordens (1995), self-concept is all the ideas, thoughts, and information people have about themselves. To them, it is made up of the

private self, public self and collective self. From the above views, self-concept can be described as how divorcees see themselves, and how they feel about themselves.

Although, most people tend to have a somewhat consistent view of themselves. VanPelt (2002) suggests that one's self-concept changes from moment to moment as a function of the social environment. These changes in turn influence one's emotional state, behaviour and information processing. Therefore, the self is a complex process of gaining self-awareness. People develop a concept of who they are through their interactions with others.

Self-concept is a "composite of a person's thought, feelings, strings and hopes, fears and fantasies, his views of what he is, what he has been, what he might become and has attitude pertaining to his worth" (The New Encyclopedia Britannica, 2002). It therefore, means that an individual's outward behaviour is a reflection of his/her feelings, thinking, beliefs, and general assessment of himself/herself. Self-concept is mainly grouped as either high or low. Individuals with high self-concept are generally positive about themselves, have self confidence, and trust their abilities in achievement oriented issues. They may not like to be disgraced, mocked, shamed or embarrassed and would not like to daunt their ego, as such would like to avoid ugly situations such as divorce.

According to Ajoku (1998) in Ugwuegbulam (1998), self-concept is the reflection of an individual's behaviour. He goes further to state that it is the individual's comprehensive evaluation of oneself in terms of the totality of his/her abilities, attitudes, qualities, judgement and values. From the above analysis, self-concept is the self-picture of an individual's (divorcee's) nature of his/her

personality. It is those aspects of a divorcee, that he/she is aware of, and feels /have some control over.

Therefore, self-concept can be conceptualized as the divorcees' awareness of his/her own self and identity. Some of these divorcees have inherent high or positive self-concept thus influencing their attitudes and actions. Others are devoid of high self-concept. It has been discovered by social psychologists, such as Melgosa and Melgosa (2006) that what happens to anyone in life, whether success or failure has a great deal to do with that person's self concept. This has been further stressed by Anameze (1996) and Okeke (2001), when they observed that one's relationship to that view provides the boundaries and circumstances within which one develops his/her vision about possibilities.

Divorcees with low self-concept often assess themselves negatively, engage in negative self remarks about themselves, doubt their abilities to perform or achieve, express fear in task performance and often attribute their successes to external factors such as luck or fate (Ekoja and Ekoja, 2006). Such individuals have the inclination to depend on others and external factors for their success, as such, can easily engage in marital disharmony.

People come from different cultures and go through different experiences. These influence their thoughts, behaviour and perception of things. A person's history of reinforcement according to Rotter as cited in Sue (1980) can determine two psychological orientations in life, namely, internal control (IC) and external control (EC). IC oriented individuals tend to believe that reinforcements are contingent on their own activities while EC individuals accept that reinforcements depend not entirely on their own actions but more on chance and powerful things

including fate and spirit (Anameze, 1996). This is in relation to the divorcee's world view.

World view, according to Sue (1980), can be defined as the way a person perceives his/her relationship to nature, institutions, other people, things and events. World view is one's psychological orientation in life that can determine one's thoughts, behaviour, decisions and the way one perceives things (Anameze, 1996). Research findings made Sue (1980) to conclude that the cultural socialization and life experiences greatly influence people's world views. The way people see things, to a large extent is the function of their socialization that can influence their behaviour and determine their world views. Buttressing the above, Ekoja and Ekoja (2006) stress that self-concept is an organised and consistent way an individual thinks, feels and reacts to issues concerning himself or herself. It is the way a person sees himself/herself, thinks of and reacts to himself or herself arising from his/her personal experience in life. Thus, self-concept is the set of feelings and cognition about oneself. It is perceived as one's attitude towards himself/herself. Self-concept is very significant to psychologists and educationists because whatever a person feels or thinks about himself is very important and could be a strong determinant of his behaviour. The components of "self" how favourable an individual regards himself/herself.

Franken (1994) states that:

there is a great deal of research which shows that self-concept is, perhaps, the basis for all motivated behaviour. It is the self-concept that gives rise to possible selves, and it is possible selves that create the motivation for behaviour (p. 443).

This also supports the idea that one's paradigm or world view and one's relationship to that view provides the boundaries and circumstances within which one develops one's vision about possibilities. This is one of the major issues facing children and youths today (Huitt, 2004). Though divorcees are not children, they are also affected, since human beings have similar features.

According to VanPelt (2002), self-concept is the image an individual has of himself or herself which is a composite of the beliefs he or she has in himself or herself. It includes his or her physical, psychological, social and emotional characteristics, aspirations and achievements. Self-concept could be viewed as the extent to which an individual believes himself to be capable, significant, successful and worthy. Self-concept entails all the beliefs about the individual self and is essentially an individual's self-judgement of his own abilities, influence and popularity.

Franken (1994) posits that self-concept is related to self-esteem in that people who have good self-esteem have a clearly differentiated self-concept ... When people know themselves they can maximize outcomes because they know what they can and cannot do. It would seem, then, that one way to impact self-esteem is to obey the somewhat out-worn cliches of "know thyself". People develop and maintain their self-concepts through the process of taking action and then reflecting on what they have done and what others tell them about what they have done. People reflect on what they have done and can do in comparison to their expectations and the expectations of others and to the characteristics and accomplishments of others (James, 1890). This is to say that self-concept is not

innate, but is developed or constructed by an individual through interaction with the environment and a reflection on that interaction.

This dynamic aspect of self-concept is important because it indicates that it can be modified or changed. Again, Franken (1994) states that:

There is a growing body of research which indicates that it is possible to change the self-concept. Self-change is not something that people can will but rather it depends on the process of self-reflection. Through self-reflection, people often come to view themselves in a new, more powerful way, and it is through this new, more powerful way of viewing the self that people can develop possible selves (p. 443).

Social psychologists example, VanPelt (2000); Melgosa 2007) have pointed out that self-concept also plays an important role in social perception (that is the process by which people form impressions of others). Attribution, which is how people explain the causes of their own and other people's behaviour is particularly influenced by the self-concept.

Social learning theory is also concerned with the ways in which people view themselves, especially in terms of their perceived impact on the environment. In the first major theory of social learning, Rotter (1966) claims that the expected outcome of an action and the value people place on that outcome determines much of their behaviour. For example, people whose positive self-concept leads them to believe they will succeed in a task are likely to behave in ways that

ultimately lead to success, whereas those who expect failure are much more likely to bring it about through their own actions.

In the general theory of personality, Rotter developed subsequently with two colleagues, Rotter (1966) designated variables based on the ways that individuals habitually think about their experiences. One of the most important was I-E, which distinguished "internals", who think of themselves as controlling events, from "externals", who view events as largely outside their control. Internal-External Orientation has been found to affect a variety of behaviour and attitudes.

Weinhold and Hillferty (1983) observe that self-esteem or the evaluative feelings about oneself influence the way an individual expresses his or her self-concepts. When an individual's self-esteem is high he or she acts in ways that support and validate his or her self-concept. On the other hand, when the self-esteem is low, he or she acts confused and often withdrawn from actions that would support his or her self-concept. In the light of this contention, the close relationship between self-esteem and divorce is an afore-gone conclusion. That is to say that it is a reasonable assumption to state that a person with high self-esteem is more likely to disclose self more willingly than a person with low self-esteem.

It is commonly believed by professionals and lay persons that low self-esteem causes many problems, such as difficulty with school work, marital problems, abusive parenting, crime, drunkenness and drug abuse. For instance, Murray (1994) at University of Buffalo published articles showing that marriage partners with low self-esteem sabotage their marriage by thinking their partners love them less than they really do. The insecure partner expects to be neglected or

criticized but before a slight or imagined rejection actually happens, one partner attacks the other partner who in turn strikes back later with – “you are so irritable”, “so insecure”, “so needy”. There is certainly some evidence VanPelt (2002) (and logic) that high self-esteem contributes to happiness and low self-esteem and is related to suicide attempts, eating disorders and withdrawal. On the other hand, an interesting research finding report states that authoritarian men with high testosterone avoid intimacy, are more aggressive, less happy, and have a divorce rate twice as high as men with less testosterone.

Sue (1980), has identified two groups in examining people’s systems of apportioning blames. These he called High Internal Locus of Responsibility (IR) and High External Locus of Responsibility (ER). Continuing, he adds that IR individuals tend to attribute success or failure to a person’s competence or inadequacies, whereas ER people believe that environmental conditions, more than the individual’s attributes are responsible for success or failure of the individual. The above made Sue (1980) to isolate four kinds of world views as cited in Anameze (1996). They are:

IC-IR World View: People in this world view are believed to epitomize the American cultural patterns and values. Americans believe that individuals are the architect of their own fate and that they (individuals) are responsible for what happens to them. Individuals here accept not only that an individual is rights are more important than group goals, but also believe that action is the dominant means of problem solving and decision making.

EC-IR World View: The individuals in this world view believe that society determines their fate, but blame themselves for their social conditions.

EC-ER World View: People in this world view believe that their misfortune is imposed by an oppressive social system and they feel powerless to help themselves.

IC-ER World View: Individuals in this world view believe in their ability to achieve goals if given the opportunity. They believe that external factors are responsible for their success or failure.

The world view that apparently suits Nigeria with its distinctive cultural characteristics seems to be the IC-ER world view. Nigerians, in general believe in their abilities to achieve their life goals only in collaboration with external forces. Such forces include social groups, spirit, destiny and gods (Anameze, 1996).

Since the divorcees are Nigerians, they definitely belong to the IC-ER world view, thus directive approaches to counselling where the counsellor, as an external person directs the clients in the process of counselling will be used to treat the divorcees' low self-concept.

Self-concept is generally assumed to be a major determinant of behaviour. Individual's self-concept has been viewed as a dominant factor in both development and behaviour and a central factor in determining a child's actions. Akinade & Sulaiman (2008) observe that some aspects of the self-concept frequently guide thoughts and behaviour, whereas others come to mind only on specific occasions. The more important aspect of the self-concept is, the higher it stands in the hierarchy, the more likely it is to influence choices and their behaviours.

Locus of control, as defined by Gershaw (1989), is the perceived source of control over people's behaviour. This concept was developed by Rotter (1966) in

the 1960s. He originally named this concept locus of control of Reinforcement. Rotter (1966) actually bridged the gap between Behavioural and Cognitive Psychology. He believed that behaviour was greatly guided by the use of reinforcements. These punishments and rewards in turn shaped the way people interpreted the results of their own actions.

According to Rotter's (1966 p. 52) approach, locus of control can be divided into two separate sources of control: internal and external. People with internal locus of control believe that they control their own destiny. They tend to be convinced that their own skill, ability and efforts determine the bulk of their life experiences (Gershaw, 1989). In contrast, people with external locus of control believe that their lives are determined mainly by sources outside themselves – fate, chance, luck or powerful others. Gershaw (1989) adds that one's life is profoundly influenced by whether one perceives control over one's life as predominantly internal or external. Locus of control influences the way one views oneself and one's opportunities.

Generally, the development of locus of control stems from the family, culture, and past experiences leading to rewards. According to Gershaw, those people with strong internal locus of control believe that their successes are determined by their abilities and efforts. They change their success strategies as they discover their deficiencies. They raise their expectations if they succeed but worry when they think they have no control over their assignments. On the other hand, people with external control do not learn from previous experiences generally. Since they attribute both their successes and failures to luck or chance, they tend to lack persistence and not have very high levels of expectation. The

most internals have been shown to come from families that focus on effort, education, and responsibility, whereas most externals come from families of a low socio-economic status where there is a lack of life control.

Levenson's (1973) model asserts that there are three independent dimensions: internality, chance, and powerful others. According to Levenson's model, one can endorse each of these dimensions of locus of control independently and at the same time. For example, a person might simultaneously believe that both oneself and powerful others influence outcomes, but that chance does not (Levenson, 1973). Locus of control is grounded in expectancy-value theory which describes human behaviour as determined by the perceived likelihood of an event or an outcome occurring contingent upon the behaviour in question and the value placed on that event or outcome. More specifically, expectancy-value theory states that if (a) someone values a particular outcome and (b) that person believes that taking a particular action will produce that outcome, then (c) they are more likely to take that particular action (Weiner, 1974). His own "attribution theory assumes that people try to determine why people do what they do that is, attribute causes to behaviour". According to Crandall, Katvosky and Crandall (1965) "the same reinforcement in the same situation may be perceived by one individual as within his own control and by another as outside his influence" (p. 92).

Locus of control, which could be internally or externally oriented to an individual, seeks to understand individuals' explanation of their successes and failures or positive and negative events. The internally oriented ones believe and attribute their successes and failures or a positive and negative event to their personal efforts and abilities. Thus, ability to perform is under their control. The

externally oriented person generally, perceive their actions or behaviours and destinies are controlled by extrinsic factors, such as fate, luck, chance or powerful and significant others. They see difficult tasks as being beyond their control. In other words, their successes and failures are externally controlled. Dependency on external factor is a reflection of lack of confidence in oneself and determination to succeed.

Some divorcees believe in themselves, and are sure that if they put in effort by way of working hard enough, they can be successful in any type of task performance. Such internals according to Melgosa (2007) have been found to achieve much in life since they looked inwardly for their successes and failures. Conversely, some divorcees lack self confidence, always doubt their abilities to succeed through personal efforts and have poor self control. Such externals have high likelihood to depend on external aides before and during task accomplishment.

Evidence in the literature shows that locus of control orientation has some influence on an individual's behaviour and personality. For instance, Strickland (1977) contends that the variety and multifaceted nature of locus of control research has led to an appreciation of its importance in social behaviour and it's becoming a dominant individual difference. It is a variable in personality and social psychological research. From the foregoing, therefore, it appears that both self-concept and locus of control orientation affect behaviour and it can be hypothesised that the two variables could also influence performance/thinking abilities of divorcees.

Felker and Thomas (1971) argue that, a positive self-concept is significantly related to an internal locus of control. They further stress that self-concept is based on the self-evaluation that a positive self-perception may result in an internal locus of control orientation of the individual. Asonibare (1985) observes that the internal locus of reinforcement also supports this contention. In his opinion, internal locus of reinforcement is defined as the self-perception of one's behaviour which include primary belief in a casual relationship between that behaviour and the events that follow. On the other hand, external locus of reinforcement is the self-perception of a person's behaviour. This includes the primary belief that there is no casual relationship between behaviour and the events that follow.

Cormier and Cormier (1976) found out that when individuals make certain self-attributions they later adopt behaviour that is consistent with those attributions – even when the behaviour is not in their best self-interest. VanPelt (2002) supports Cormier and Cormier's (1976) assertion and believe such a process to be general one involving aspects of self-concept. This is when an individual holds a particular self-concept, they should be likely to engage in behaviour that confirms those concepts. This is consistent with the theory about the nature of self-fulfilling prophecy by Darley and Fazio (1980).

For self-concept and locus of control as related to success or failure, Berglas and Jones (1988) used the phrase, self-handicapping strategy to mean, "any action or choice of performance setting that enhances the opportunity to externalise (excuse) failure and to internalise (accept credit for) success". They stress further that divorcees at times (using the language of attribution theory) prepare a situational explanation for their possible failure and this could avoid negative

dispositional explanations. This is done to protect their self-esteem in case they fail in their daily endeavours. In order to sustain self-concept, Berglas and Jones (1988) argue that it can be done in many ways such as:

- (a) Going out of one's way to hurt one's own chances of performances.
- (b) Undermine another person's performance.
- (c) An association with the most successful.

Melgosa (2007) observes that post divorce adjustment can be predicted from locus of control as well as from other behavioural variables such as self-perception, family or societal variables. Omizo and Omizo (1988) looking at the relationship and importance of self-concept and locus of control orientation posits that it can assist divorcees in many areas in their new environment. It can be assumed that such areas should include the divorcee's externally inclined behaviour.

VanPelt (2000) hypothesises that self-attributional biases are not wasted by avoiding any change in the self-concept, self-serving bias might operate only when a potential explanation of a negative outcome threatens the self-concept.

Okatahi and Adeyanju (1989) used a simple theoretical logic to form a relationship between self-concept and locus of control. They candidly observed therefore, that "awareness of responsibility and consequences of behaviour on oneself and the knowledge of the possibility of the individual being his own architect should motivate behaviour more positively and increase achievement motivation". People of this category with positive value of themselves are likely better achievers. An internal control orientation is a factor in modifying various types of behaviours.

Gertuda (1988) investigated the possible implications of a negative self-concept on the intellectual, social and personality development of 167 (80 boys and 87 girls) school children. The study respondents were placed in two groups. One consists of those with negative self-concept and the other with positive self-concept. He found out that a negative self-concept has detrimental implications for the intellectual, social and personality development of the respondents. The findings have some applications to locus of control when viewed that locus of control orientation has a lot of personality development implications.

Divorcees' low self-concept, negative locus of control and withdrawn behaviour can lead to deeper depression and then to suicide if not modified (Ajayi, 2005). This is an area that group counselling becomes very important in altering both low self concept and negative *locus* of control of "no condition is really permanent" in the lives of divorcees.

2.5.1 Emotions

The term 'emotion' comes from the latin word "emovere" which means to stir up, agitate, excite, or move. Nwachukwu (1995) believes that emotion is used to designate motives, moods or frames of mind, agitations and feelings. From the description above, emotion is a general descriptive term applied to observed behaviour, the accompanying physiological changes, and subjective feelings which are associated with a state of high arousal. An emotional experience is understood to be a reaction that accompanies the satisfaction or frustration of a need.

Emotion is the mood of being conscious in which the feeling element is predominant. It is a particular type of feeling that a divorcee has to a particular stimulus, a feeling in which certain stimulus provokes somebody. This is why

Atkinson, Atkinson, Smith and Bem (1990) state that emotions can activate and direct behaviours and may also accompany motivated behaviour. This implies that emotions are triggered from the outside of a person. They are usually aroused by external events and the emotional reactions arising thereof are directed towards these events, and can be elicited by a wide variety of stimuli.

Emotional reactions as seen by Ojile (2009) are variations or changes in arousal levels which might interfere with or facilitate motivated behaviour. These are subjective feelings, the evaluation of those feelings, and associated changes in physiology and observable expression. Therefore, an emotional experience is understood to be a reaction that accompanies the satisfaction or frustration of a need. Emotions originate within a psychological situation. It is expressed in love, fear, and impulse to action — awareness of perception. Mamman (2005) is right to say that human beings are basically creatures of feelings or emotions. This is because human beings emotions control their behaviours. Emotion in the organism is a dynamic internal adjustment that operates for the satisfaction and welfare of the individual.

2.5.2 Types of Emotion

These include pleasant emotions or positively toned emotions such as love, joy, excitement, delight and elation. While the negatively toned emotions or unpleasant emotions are fear, anger depression, anxiety, guilt, distress, disgust, frustration, resentment and all other antisocial reactions. Divorcees' emotional feelings include:

- (a) **Frustration:** This refers to the delaying or thwarting of some on going course of actions or of goal gratification. One might say that a divorcee is frustrated if he/she wants or needs something that is unattainable or must

wait for it. In divorce, the victim must find new way of living and relating to others. Divorce and separation can be viewed as one of the major sources of frustration in life. This is because the old identity and way of life must be given up and replaced with another. The stress here is likely to be severe because much of the person's life has been closely tied to the spouse and he/she is no longer there. Huge changes in a life pattern of the victim is necessitated by the divorce

- (b) **Anger:** Anger is a term used to describe emotional states ranging from the milder forms of resentment to rage. This arises out of feelings of insecurity after divorce. It arises in situations in which the divorcee's activities or place are thwarted, or in which his/her possessions or prestige are interfered with. Anger may be hidden and held inside or expressed openly and freely. It can be of short duration, coming and going quickly, or it may persist for decades in the form of bitterness or hatred. Anger can be constructive or destructive. Divorcees' anger can be destructive especially when it persists in the form of aggression or revenge.
- (c) **Anxiety:** Collins (1988) refers to anxiety as the basis of all neuroses. It is an inner feeling of apprehension, uneasiness, concern, worry, and or dread that is accompanied by heightened physical arousal. In times of anxiety, the body appears to be on alert, ready to flee or fight. Divorcees' type of anxiety is the trait anxiety. Trait anxiety is a persistent, ever-present, ingrained emotional tension. It is seen in people who appear to worry all the time.
- (d) **Loneliness:** Loneliness is a painful inner emptiness that may last for a few minutes or persist for a lifetime. It is the painful awareness that one

lacks close and meaningful contact with others. It involves a feeling of inner emptiness, isolation, and intense longing. Most divorcees often feel left out, unwanted, rejected, or misunderstood. Frequently, there are feelings of sadness, discouragement, restlessness, and anxiety, accompanied by a longing to be wanted and needed by somebody.

- (e) **Depression:** This usually comes as a reaction to some real or imagined loss or trauma. It is accompanied with high levels of anxiety. It is of short duration, and often is self correcting. Depression can also arise spontaneously from within, involves intense despair sometimes accompanied by self- destructive tendencies and persists for a long period of time. It is a psychological disorder characterized by lowered self-esteem, feelings of inferiority, and sadness.
- (f) **Guilt:** Guilt is the uncomfortable feeling of regret, remorse, shame, and self-condemnation that often comes when one has done or thought something that should have been done. Often there is discouragement, anxiety, fear of punishment, low self-esteem, and a sense of isolation, all tied together as part of the guilt feeling. These emotions may be strong or weak. Usually they are unpleasant but they are not always bad. Guilt feelings however, can also be destructive, inhibitory influences that make life miserable.

2.5.3 Emotional Adjustment of Divorcees:

Adjustment refers to slight change(s) in order to make-up for a particular job or new condition. Adjustment can equally be seen as a situation in which an individual is able to cope with pleasant and unpleasant situations within his/her

environment, without having psychological behaviour disorders (Mallum, 2005). Emotional adjustment of divorcees therefore refers to a working arrangement which exists between the divorcees and their environments. Emotional adjustment is believed to encompass social and cognitive function related to the expression of emotion. It is however, how the divorcee manages his/her perception, assimilation, expression and regulation in the environment. Emotional adjustment is also referred to as personal adjustment or psychological adjustment. It is the maintenance of emotional equilibrium in the face of internal and external stressors. This is facilitated by cognitive processes of acceptance and adaptation. A given example would be maintaining emotional control and coping behaviour in the face of an identity crisis. Where emotional adjustment is compromised, mental disorder can result. Some emotional symptoms include: irritability, depression, mood changes, emotional distress, anxiety, apprehension and irrational fear.

Emotional adjustment may be defined as the individual's struggle to get along or survive in his/her social and physical environment (Oyinloye 2005). This is an adjustment made by divorcees to become more productive in their new environments. It consists of two kinds of processes:

- (1) Fitting one self into given circumstances, and
- (2) Changing the circumstances to fit one's needs.

Divorcees may need in to cope with major crisis at some time in life. Severe adjustment to crisis as seen by Oyinloye (2005) brings on psychological disturbances in most divorcees.

The concept of psycho-social adjustment connotes a state of psychological and social harmony in behaviours. The indices of a person's psychological adjustment includes his/her intra-personal coping experiences, such as the way

he/she perceives him/herself, his/her abilities and inabilities, interest, values, dignity, purpose and worth in life. Social adjustment refers to the state of coping or relating with others in one's environment. The external kind of demand arises from external, physical and social environments. Of these, the social demands are generally considered by psychologists such as Nwachukwu (1995) to be the most important for explaining one's external life, both the positively toned emotions such as love, joy and the negatively toned emotions such as fear, anxiety, anger, depression and guilt.

Emotional disturbances are revealed in many different forms. The only factors distinguishing "normal" from 'abnormal' emotions are the degree and frequency with which these feelings are expressed and the extent to which such feelings deviate from normal or paralysis individual functioning or normal inter-relationship. This is because of the many stressful state and emotional experience. Some of these experiences might interfere with the individual normal functioning. Therefore, the divorcees need to adjust. The concept of adjustment as defined by Chauhan (1978) is a process of reaction to the demands and pressures of personal, social and economic environment imposed upon the individual. In a supportive view, Egbule (2005) refers to adjustment as a process of the individual's efforts to satisfy his/her needs in society. The divorcee should learn to satisfy or attempt to satisfy his/her physical, social and personality needs.

Akinboye (2002) highlights that emotional competencies include good character, integrity, empathy, honesty, maturity, impulse control, emotional self-awareness, human dignity, flexibility, reality testing, trust and others. These competencies require skills in introducing feelings, paying attention to feelings,

giving significance to feelings, things about feelings and taking into account when deciding how to act in life, at work and in the community at large. At the end of the programme, divorcees will be knowledgeable enough in handling feelings so that they are appropriate, realizing what is behind a feeling; finding ways to handle fears and anxieties, anger and sadness.

2.5.4 Gender

Gender refers to a system of roles and relationship between women and men that are determined not biologically but by the social, political and economic context. In a supportive view, Lorber (1994) and Aluko (2005) describe gender as the way that societies are organized and not just attributes of individuals. Lorber (1994) concludes that a contemporary usage of the term is a set of social and cultural practices that influence the lives of women and men in every society. Maisamari (2006) also opines that gender covers all human activities involving organised knowledge of natural phenomena. Gender has been used interchangeably within sex although it is not synonymous. Theories of human nature assumed that women and men are different in nature and are therefore entitled to different rights. However, differences between women and men lie in culture and not in nature as seen in the review of relevant literature. Two genders exist in all societies; masculine and feminine.

Gender can equally be seen as the process by which individuals who are born into biological categories of male and female become the social categories of men and women through the acquisition of locally defined attributes of masculinity and femininity. Joseph (2006) notes that gender is used by sociologists to denote the roles played by women and men. It was to do with both difference between

men and women in terms of biological make up of the roles assigned to each sex. On his part, Olujobi (2001) defines gender as a division of humanity into two distinct categories based on their sex in terms of biological differences between men and women. Maisamari (2006) also agrees with this, when he refers to gender as the distinction between humans on the basis of the masculinity and femininity dichotomy. Sex is a biologically determined characteristics of men and women. While gender on the other hand is the characteristics of men and women, which a particular society has determined and assigned each sex.

Gender has to do with the complex social relationships between males and females in society as well as the power and economic differentials associated with them. The present study is concerned about the biological differences between men and women. Therefore, sex refers to the biological division between men and women as male and female. Even though gender is generally taken as a social construction of behaviour towards men women in different ways by Riley (1997), Schaefer (2001) and lorber (1994). Both male and female divorcees found in churches, courts, social welfare offices and community organizations were involved in this study.

2.5.5 Educational Attainment

Education which is the acquisition of relevant knowledge, skills and values for the benefit of an individual and the society in general is a source of empowerment. An individual's status or achievement in life is largely determined by the level of his/her educational attainment and skill acquisition (Aluko, 2005). Marriage/divorce which is an essential aspect of human life is also influenced by couple's educational attainment and vocational skills. For instance, the way an

individual behaves and his/her political, economic and social achievements are influenced by educational attainment. Also, the aspiration, the vision and perception of a well educated person could be different from that of an individual who is not well educated and unless adequate care is taken this could be a source of disagreement (Yahaya, 2008). Therefore a man or woman who desires marriage/divorce should assess his/her academic attainment and compare such with that of the prospective wife/husband or future ambition. The minimum educational attainment to be used in this study is Teacher's Grade II Certificate/West Africa Examination Certificate/General Certificate of Education/senior secondary certificate of education.

2.6 BEHAVIOUR, SELF-CONCEPT AND DIVORCE

There is probably no time in a person's life when he/she feels so worthless as when a marriage ends. Marriage is a very personal part of a person's existence and when it fails, the people involved feel like failures. In supporting the above statement, VanPelt (2002) explains that even if you are the one who initiated the divorce, or were not at fault, or did not desire the divorce, or were the innocent party, or tried your best to keep the marriage intact, you will not escape the emotional crisis that accompanies divorce (p. 28).

She explains further by saying that when one enters a love relationship, one receives much validation from the other person. When a marriage ends, there has already been massive destructive impact on each partner's self-concept. For some people, their self-concept has suffered so much that they cannot even take the necessary steps to end the marriage. This is often the case with battered women.

It is also agreed that the period of a divorce is likely to be when self-concept reaches an all-time low. In agreement, VanPelt (2002) says: To the same degree that falling in love is exciting, falling out of love is painful. The devastating hurt comes from the deep sense of rejection (p. 28).

Divorcees should know that one positive side effect of this experience is that it can also cause one to take a closer look at one-self than one ever did before. In a supportive view, Melgosa (2007) believes that it could be a powerful force in motivating one to make some much needed changes in one's life, and one's perception of self.

According to VanPelt (2002), the self-concept is the basis from which one acts and reacts. It determines how one chooses one's values, selects one's goals, and formulates one's belief system. In effect, people's response to life's events is shaped to a large extent by who and what they think about self. This is why VanPelt (2002) says that ninety percent of self-image revolves around what one thinks, others think of him/her. This means that the self-concept is formed from a combination of all past experiences and relationships, individual's successes and failures, and what they think others think about them.

While a number of philosophers and psychologists address the idea that behaviour is influenced by the way people see themselves, investigation into the importance of self-concept is most closely associated with writings and therapeutic practices. In all, low self-concept is characterized by low sense of self worth, feeling of inadequacy, self doubts, inability to cope with real and unanticipated stress and unrealistic and faulty thinking, among others.

Rogers (1961) in Uba (ed. 1989) states that the self and one's awareness of it should be at the heart of Rogers' client-centred therapy and the philosophy behind it. According to Rogers, one's self-concept influences how one regards both oneself and one's environment. The self-concept of a mentally healthy person is consistent with his/her thoughts, experiences, and behaviour. However, people may maintain a self-concept that is at odds with their true feelings to win the approval of others and "fit in", either socially or professionally. This involves repressing their true feelings and impulses which eventually causes them to become alienated from themselves, distorting their own experience of the world and limiting their potential for self-actualization or fulfillment. The gulf between a person's self-concept and his/her actual experiences (which Rogers calls incongruence) is a chronic source of anxiety and can even result in mental disorders. According to Rogers, a strong self-concept is flexible and allows a person to confront new experiences and ideas without feeling threatened (Gale, 2001).

In a similar way, Bandura (1985), stresses that the evidence that behaviour is significantly influenced by rewarding performance feedback indicates that enduring positive self-evaluations (positive self-concept) can be most effectively achieved by arranging optimal conditions for the individual to acquire the requisite competencies.

In an attempt to explain self-concept as an individual's self behaviour, Rogers (1970) stresses the impact of recipient's personality in interacting with other factors such as intelligence, self-esteem and need for social approval in order to determine whether a change in behaviour is taking place. It may therefore, be assumed that to have a positive self-concept there may be the need to have a

positive behaviour since self-concept can be equated with self-behaviour or self-perception (Rogers, 1970). The need to improve individuals' behaviour before a positive self-concept can be developed has been supported by the analogical view point of Gordon (1975).

Again, Burn (1979) refers to self-concept as the collection of behaviours and beliefs we hold about ourselves. Moreover, how people see themselves (self-image) and what value they put upon themselves, (self-esteem) clearly are crucial in determining the goals which individuals set for themselves, the behaviour they hold about the self which produces a different overall self-evaluation and the behaviour they make to others (Cohen, 1971).

Studies by Ellis (1985), and Hamchek (1995) have corroborated a significant relationship between irrational belief, low self-esteem and low life achievements. Also, the relationship of an individual's belief system to mental health has been explicated (Ellis, 1999). The belief system conceptualised as a higher-order organisation of various beliefs/behaviour is designated to enhance an individual's self-esteem.

Relating behaviour to self-concept, Ekoja & Ekoja (2006) state that virtually all instances in which attitude change, result from dissonance reduction involve behaviour that is inconsistent with a positive self-concept. They argue that individuals who engage in such behaviours can either change their attitudes to make them more consistent with their self-concept. Thus, behaviour change occurs as a result of 'self-affirmation' responding to a threat to self-esteem by enhancing some facets of the self-concept. A summary opinion of the relationship between behaviour, self-concept and divorce can be provided from the views of Thompson

(1987) based on his extensive review of literature and his clinical observation as an educator thus:

A positive behaviour will help a person to achieve more and to come closer to realising his/her potential, whereas a negative behaviour will thwart achievement drive and leave many potential abilities untapped. People self-images are influenced by their behaviour because they tend to evaluating themselves on what they achieve and how they feel about their achievement. It is easy to see how a negative behaviour leads towards little or no achievement and this lack of achievement directs self-image. When people realise how a negative self-image reinforces an already negative behaviour, they see a potential harmful cycle (pp. 135-136).

Thus far, it has been shown that an individual's behaviour determines the level of self-concept vis-à-vis his life achievements.

Strickland (1977) contends that the variety and multifaceted nature of locus of control (LOC) research has led an appreciation of its importance in social behaviour and to its becoming a dominant individual differences, variable in personality and social psychological research. Also, attitudes indicate behavioural tendencies, hence the formation of behaviour (though component) is often based on experiences and inferences.

Rotter (1971) confirms that locus of control orientation is influential in a learning situation and it is related to beliefs/behaviours about one's performance being a function of skill or chance. Burns (1979) and Cohen (2002) from their studies, report that individuals that are internal in locus of control orientation

perform better in life. It can therefore, be assumed from these reports that the individual control orientation determines his behaviour (Negative/Positive).

Asonibare (1985) considers the locus of control orientation of an individual as being very important based on the assumption that locus of control can influence several classes of behaviour and attitude towards life. Again, according to Strickland (1977), the locus of control as a construct is of particular importance that serves as a motivational variable in teaching-learning settings. Also it is a behavioural variable and affecting work behaviour and production.

The divorcees' internal locus of control is predicted from the way they value themselves and their poor attitudes towards the environment. In that case, there is a relationship between locus of control and divorce. It has been found out that those that have internal locus of control orientation are better achievers than the externals.

The relevance of behaviour to teaching and learning within the educational system has been acknowledged by psychologists, such as Ekoja & Ekoja (2006). For example, a learner's behaviour to a subject (himself or a teacher) by postulation can affect the learner's self-concept and performance in that subject or marriage. In support of this postulation, Branden (1993) argues that the inculcation of a wholesome behaviour is an important aspect in the situation of a divorcee. He stresses further that if a society is to be made better by means of the quality of education provided. It becomes imperative that the behaviour held by individuals within that system vis-à-vis the entire society itself ought to be consistent. It also has to be continually gauged and modified where and when necessary. Branden (1993) in VanPelt (2002) further states that it is when this is achieved that both the

individual and the society can develop. Therefore, for the divorcees to become more productive and functionable in the society, their self-concept and locus of control have to be consistent when modified.

In a study carried out by Berman and Turk (1981) on adaptation to divorce: Problems and coping strategies, various alternatives available for coping with the stresses of divorce were found. These were Expressing feelings, social and interpersonal activities, involvement in the home and family. These factors also include personal understanding, autonomy, and learning activities account for a significant proportion of the variance. These factors are similar to those earlier obtained by Morrish (1978) and are based on a larger and more diverse sample. For divorcees to adapt to their divorce status fully, they need to have a change in their low self-concept and esteem, hence this study.

2.6.1 Effects of Self-esteem on Divorcees' Behaviours

According to Melgosa (2007), an adequate self-esteem brings psychological well-being to the person, such as, personal worth, safety, self-respect and strength to face challenges. In the continuation of his assertion, he says that those with the right self-value achieve the highest attainment at work, in the family, with friends and in their communities. On the other hand, those with low self-esteem feel inadequate to face problems and are bound to fail. It is seen from the above assertion that when one feels like this about oneself, one will be able to establish healthy love relationships, earns a living, takes independent care of oneself, bounces back from pain and adversity, and pursues and achieves successful life goals.

In agreement with the above statement, Branden (1993) in VanPelt (2002) perceived self-esteem as the experience of being competent to cope with the basic challenges of life and of being worthy of happiness. Self-respect, according to Branden (1993) is confidence in people's right to be happy; confidence that achievement, success, friendship, respect, love and fulfillment are appropriate to them (pp. 56-58). Self-worth is the center of emotional and mental health. If one genuinely knows and respects oneself, one has laid a solid foundation that equips one to handle the daily challenges of life. It also means that when one possesses a poor self-image and shaky self-confidence, one cannot maintain control of one's life.

An impoverished self-esteem affects people adversely in different ways. According to Melgosa (2007), it may:

- 1) Cause depression.
- 2) Affect school and work achievement.
- 3) Deteriorate interpersonal relationships.
- 4) Lead to anorexia and bulimia.
- 5) Be related to the use of alcohol and drugs (p. 28).

Although low self-esteem affects many people, an exaggerated concept of oneself is a danger that can become pathological (Melgosa, 2007). If one has the tendency to over-estimate one's abilities, then it is better not to be arrogant.

Self-esteem is fragile. It can be intact one minute and gone the next. In a supportive view, VanPelt (2002) states that people may endure two or three setbacks, but when another one comes along, it brings on a crisis of confidence. This is why it is said that the worth people ascribe to themselves, especially in

romantic relationships, is so vulnerable that even tough people barely make it at times.

2.6.2 The Far-Reaching Consequences of Divorcees' Negative Self-Concept

The consequences of a poor self-concept are far-reaching. Not only does a poor self-concept warp the divorcee's feelings about him/herself, but it also reaches out and affects everyone with whom he/she interacts with (VanPelt, 2002).

Melgosa (2007) believes that a poor self-concept limits one's capacity to love and accept others. This is based on the fact that one cannot love someone else unless one first has a healthy self-like. To establish an emotionally healthy relationship, a person needs a positive self-image. How of nature states categorically that one can genuinely love and receive love from others in direct proportion to how one feels about oneself. Eboji (2007) states emphatically that if one cannot like oneself, then one cannot like others. And that if one does not feel secure and worthwhile at the very core of one's being, one cannot like or respect others. In other words, unless one likes oneself, one is neither capable of making intelligent decisions in life.

A poor self-concept diverts attention to false goals (VanPelt, 2002). She has a point here because a worthless individual may try to gain acceptance by pursuing goals that will bring him/her the approval of others, for instance, accumulation of material possessions instead of other important goals. Divorcees should also know that a poor self-concept influences the future of their children. Children can copy things easily. To this effect, VanPelt (2002) opines that it is difficult for a person with a poor self-concept to pass on to his children a healthy self-image.

A poor self-concept, according to VanPelt (2002) and Melgosa (2007), influences one's choice of dating partners. This assumption is based on the fact that the person who lacks self-respect often picks a partner who will devalue, criticize, or pull him/her down. Similarly, a poor self-concept affects one's sex life. The youths of today are fond of using sex as an ego booster or a security blanket in relationships. The usage of sex here is to prove their value and worth.

In explaining the effects of a poor self-concept, VanPelt (2002) believes that it may cause one to tolerate abuse. According to her, those with poor self-concept put up with abuse and other destructive behaviours because they think they do not deserve better. They actually believe they are worthless and look for and feel comfortable in love relationships where this idea is confirmed. She is right here, because of their low opinion of themselves and the tendency to repeat self-destructive behaviours, they will date anyone who shows an interest.

Collins (1988), VanPelt (2002) and Melgosa (2007) affirm their confirmation that a poor self-concept hinders spiritual growth. This is true because a person with low self-worth will always have trouble about his/her inability to trust and have faith in God. This inability to trust God can often be traced to a deep rejection of self. They also observe that a poor self-concept causes withdrawal from social situations into a shell of silence and loneliness; comparison, jealousy; criticism; and fear of intimacy. People who feel inferior are always comparing themselves to others and coming up short. It has already been established that one cannot love others until one first has a healthy self-like. Therefore, if one does not like oneself, he/she will become fearful when someone attempts to get to know him/her.

A weak self-image will bind and keep one from achieving what one really wants. It will force one to stick with the safety of the known and familiar rather than challenging one to achieve new and worthwhile goals (VanPelt, 2002). This means that if one's aspirations are low, one will not achieve much. But the higher one's self-esteem the higher one's aspirations will be for achieving success—emotionally, financially, intellectually, spiritually and romantically. The poorer one's self-image the greater the urge to prove something and to impress others. The better one's self-image the easier it is to be oneself without having to put on airs. The stronger the self-esteem the more open, honest, and clear one's communication patterns will be because one has thought through one's values, goals, and beliefs and has confidence in him/her. Low self-concept as established by VanPelt (2002) will cause defensive and inappropriate communication patterns to dominate due to goals not clear.

According to VanPelt (2002), the person with a poor self-image, however,, has difficulty solving problems constructively because this person is buried in myriad self-defeating patterns. She continues in her analysis by saying that desperation overwhelms such an individual as problems surface. The proponent of the above assertion is right. This is because, the individual who neither possesses the coping mechanism to resolve his/her problems nor the ability to put new skills to work, will sink deeper into self-defeating patterns. Melgosa (2007) in agreement with the above assertion stipulates that this type of behaviour affects all relationships. It is seen from above that the person with a poor self-image is often unhappy and will likely sink into terrible states of depression and indifference or lash out at his/her immediate family members with blame for the hurt and pain.

2.6.3 Improving Divorcees' Self-Concept

Recognizing a lack of self-esteem in oneself is one thing. Struggling to overcome its crippling effects is another. If one has been condemning oneself because of past failures, embarrassments, and rejections, it is time to free oneself. The sooner one decides to make friends with oneself; the sooner one will be ready to build a healthy relationship with someone else.

To this effect, VanPelt (2002) opines that since the self-concept is learned from past life experiences, it can be unlearned. The best thing is to replace negative feelings about oneself with positive ones. VanPelt may be right but the older one is and the longer one has lived with a negative evaluation, the more difficult it will be, since it is a process. VanPelt (2002) strongly believes that the greater the change desired, the more investment it requires. This is because it lies in how much effort one is willing to put into the improvement of one's low self-concept. Therefore, one needs a desire to change. Even though many psychologists, such as Melgosa (2007) say that people with low self-esteem often lack the desire to change their attitudes and behaviour patterns. They lack the ambition and drive to overcome previously ingrained tendencies. But when one gives his/her desire to God Almighty, He can accomplish the change in one. Divorcees must realize that when they desire to improve their self-concept, it will affect all their relationships and every aspect of their lives.

In order to encourage divorcees in improving their self-image, VanPelt (2002) gives some practical suggestions. Let go of the past – Here, she stresses more on forgiveness of oneself and others. This is because divorcees tend to respond and react to other people on the basis of unresolved issues and conflicts

from the past. If only the divorcees can forgive to the point they will no longer allow what formerly happened to torment them, they will be set free. The divorcees should also know that only when they redirect negative memories to positive ones that they are really free to move forward and love oneself as well as others.

According to VanPelt (2002), another strategy is inventory of one's strengths. That this can be done through hard containing achievements, appearance, personality, talents and skills, character and spiritual abilities. If only the divorcees can take time for a balanced self-appraisal, both negatively and positively, their strengths will be known. This list of positive traits should help the divorcees recognize that they have tremendous potential and many talents to work with.

Another one is rebuilding one's thought patterns as suggested by VanPelt (2002). She continues by saying that rebuilding thought patterns and imagining oneself to be successful really work. That once negative thoughts take hold, they can be hard to change. The divorcees should know that people actually look for proof for what they already think about themselves. So if they think others do not like them, they will actually look for things that seem to prove this. Negative thought patterns can be controlled by taking these steps as recommended by Melgosa. The first step is awareness of negative patterns. Then begin catching negative thoughts as they come into one's mind and replace them with positive self-talk.

According to her (VanPelt, 2002), repetition is the key to changing negative thinking patterns to positive ones. That one's affirmations need to be repeated

twenty to thirty times a day or more. If divorcees consistently work at rebuilding their thought patterns, they will feel better about themselves in twenty-one to forty-five days as recommended by behavioural psychologists. Divorcees should give themselves time to change. Therefore, they should be kind to themselves while waiting for old attitudes to disappear.

The divorcees can also develop admirable qualities. By developing admirable skills, abilities, or personality and character traits, one can boost one's self-esteem. Divorcees are advised to develop the attitude that they are opened to new experiences rather than remaining in some secure rut they have created for themselves. And concentrate on the strengths they listed earlier. Work to improve on them.

VanPelt (2002) also advises the divorcees never to compare themselves with others. According to her, the biggest single cause of a poor self-concept is comparing self to others. People tend to judge themselves and measure themselves not by their own standard but against someone else's standard. When this is done, people will always come out second best. The end result of such reasoning is that people believe they are not worthy of happiness or success, that it would be out of place for them to use their own abilities or talents because they are not as good as what others have. Divorcees should know that they are not inferior; they are simply whom they are, equal to others and unique individuals. So stop comparing yourself with others.

2.6.4 Breaking Negative Self-concept

Esere (2008) outlines some practical suggestions to break free of one's prison of poor self-concept and the consequent misery to one's harmonious living.

- (a) Do the mirror gazing exercises.
- (b) Act against one's fears.
- (c) Do not allow others to step on one's toes.
- (d) Be your own most loving friend.
- (e) Have faith in yourself.
- (f) Relive peak love experiences occasionally.
- (g) Here is an exercise: close your eyes and visualize a peak experience vividly in all its details.

If all these practical suggestions by Esere (2008) can be put into practice by divorcees in the study area, their low self-concept can be uplifted for good, and their emotional feelings adjusted for increase productivity.

2.7 DIVORCEES' ADJUSTMENT STRATEGIES

Every person encounters challenges and experiences of personal doubts that produce unpleasant feelings. The balance of pleasant and unpleasant feelings tilts in favour of pleasant feelings in a well-adjusted person. This provides security, relaxation and confidence which enables the person to confront new situations and life challenges successfully. Self insight, flexibility in response to a stressful situation and a more objective reading of the physical and social environment occur when coping is effective. Coping includes efforts to change reality so that it poses less of a threat or offers more of the resources a person needs. It involves the use of information, emotions and movement to alter some elements of the situation so that it becomes less of a threat.

Many problems arising during and after divorce recede with time, and the individual eventually reaches an equilibrium and a reintegration into society

(Kressel and Deutch 1977; Hetherington; Cox and Cox, 1976). It has been discovered that some people require counselling after divorce, but many others seem to cope without the formal intervention.

In the study carried out by Berman and Turk (1981) on "Adaptation to Divorce: Problems and Coping Strategies", it was discovered that the various alternatives available for coping with the stresses of divorce also combine into meaningful factors: expressing feelings, social and interpersonal activities, involvement in the home and family. Personal understanding, autonomy, and learning activities account for a significant proportion of the variance in the scale they used in the study.

According to Brown (1977) an independent pre-divorce social life reportedly facilitates post-divorce adjustment for men. Further, Weiss (1975) notes that adaptive value of the continued former spouse attachment as a factor that enhances adjustment. The researchers above have failed to report on that which facilitates post-divorce adjustment for women.

Research on coping with other forms of life stress has identified numerous active coping strategies that facilitate adjustment and reduce perceived distress. Melgosa and Melgosa (2006) identify several types of coping strategies used to deal with different life stresses, including self-reliance, emotional discharge, positive comparisons and selective ignoring. The above identified coping strategies can also help the divorcees in their post- divorce adjustment.

Hetherington, Cox and Cox (1978) suggest that "the most important factor in changing the self-concept two years after the divorce was establishment of a satisfying intimate heterosexual relationship". They also suggest that the flurry of

social activities noted for men at one year after divorce may be important in re-establishing a sense of identity and improvement of self-concept. This is also applicable to the female divorcees.

McCubbin, Dahi, Lester, Benson and Robertson (1976) developed a scale for coping strategies for use with prisoner-of-war wives. The coping strategies include various social and personal activities, family interactions and supports, avoidance and withdrawal techniques and other adaptation behaviour. For example, strategies included "talking to others who are divorced or widowed", "punishing myself", "taking medication" etcetera.

However, these coping factors have differential effects on post-divorce adjustment. Social and interpersonal involvement are directly related to lower mood disturbance and heightened life satisfaction, the development of autonomy and independence (Berman and Turk 1981). They further add that these coping strategies are related to problems only in the interpersonal and emotional spheres and have little effect on former spouse or family problems. Expressing feelings, or catharsis, is related to high mood disturbance and low life satisfaction but it is not related to any specific problem area. Neither learning activities nor personal understanding appears to be related to a post-divorce adjustment.

According to the foregoing authors, the positive correlation between the usefulness of cathartic activities and heightened emotional distress can be explained in at least two ways. First, those people who are highly distressed are more willing to view the expression of affection as helpful and are more willing to acknowledge negative feelings. In general, low distress individuals deny any expression of their negative feelings. An alternative is that an emotional expression

is most helpful to those people who are highly distressed, while social and personal activities are only effective once the emotional distress is reduced to a manageable level.

Omeje (2000) in his study of adjustment strategies of divorcees in some selected communities of Enugu State, asserts that divorcees make use of social adjustment, religious strategy, financial adjustment strategy, family support strategy, personal understanding strategy and sources of counselling in their coping with divorce.

2.7.1 Coping with Divorce

Cox & Cox (1979) and Miller (1994) describe several pitfalls for recently divorced people:

1. Retreat back into a lonely state of self-pity and depression. The pain is so great that serious thoughts of suicide may occur. If so, immediate professional help is necessary. For many, the worst time is several months after the divorce. It is important to stay socially active and seek out friends.
2. Rebound into another love situation too rapidly. An obsession with sex or with finding the perfect man/woman often interferes with making wise choices.
3. Escaping through excess, alcohol, drugs, sex, work, food and shopping.
4. Return to the former spouse. This is tempting but usually foolish and unrealistic because it frequently doesn't work out, it just prolongs the pain. It is usually better to get on with building a new life.
5. Resentment of the former spouse may rage for years.

Furthermore, any seething anger can harm the children and their relationship with the ex-spouse physical and emotional health, and the interpersonal relations – it can be so unpleasant that others will avoid one. Divorce is an uncertain, gut-wrenching, destructive, lonely experience (not for everyone).

According to Weiss (1975), when divorce is finally considered, the following can help the divorcees:

Level 1 (Behaviour): Find a friend or two to talk to; really pour out your feelings. Accept the support offered by friends and family. Immediately, put away all visible pictures, cards, clothes, anything that reminds you of the lost lover. You do not need constant reminders. If you are still “down” after 3 to 4 weeks of post-divorce grief, find more things to do: go to places and have some fun. All the reminders of the former partner can be thrown away or stored permanently. It is time to start a new life.

Level 2 (Emotions): Desensitization or a “depression chair” may lessen the pain of remembering the past.

Level 3 (Skills): Social skills, assertiveness, and decision-making skills may be helpful.

Level 4 (Cognition): Challenge the irrational thinking that leads to possessiveness and awfulizing. The reality that every lover must know, face, and accept is that love can turn to indifference or hatred in spite of all pledges. In life, being loved is a wonderful experience but it is not a “right” we can demand. We are not in control of love. Therefore, thought stopping can reduce painful thoughts and fantasies.

Level 5 (Unconscious factors): During the emotional turmoil of breaking up a relationship, sometimes hidden traits (in both people) are openly exposed, e.g. possessiveness, fear of responsibility or intimacy, self-centeredness, self-put downs and criticism of others. To understand is to forgive. Insights into your own weaknesses can become self-help projects. The next relationship benefits from this growth.

If the above assertions are considered and practiced by the divorcees, they will grow through their divorce without much pains.

Miller (1994) recommends five more coping strategies if divorce is being considered.

1. Most of us by ourselves cannot rationally handle the complex and emotional questions involved in divorce. Even friends are often supportive of whatever they think we want to hear. We need to be told things we do not want to hear. Most people considering or going through divorce should get counselling.
2. There are many helpful books on divorce. Get one at least. Though, your expectations seem to determine how much help you can get from the books.
3. If the divorce involves emotional conflicts over marital property or children, consider using mediation (Emery 1999) rather than lawyers in court.
4. Children should have equal representation in a divorce (in an ideal world). They must be reassured that they are not being divorced.
5. Use self-help methods to reduce one's emotionality and irrationality. Such as, trying to relax and reducing the sense of loss, stopping one's crazy-making and angry or self-critical thoughts, poring oneself into something –

work, school, building your communication skills and self-esteem, working on being independent. Then start planning, after learning from one's mistakes, on how to slowly, carefully find a new and better partner. Get on with life (p. 17).

To Collins (1995) divorced persons should try to be available to listen to a note of encouragement from friends. These newly divorced people may experience guilt, shame, and a deflated self-esteem. It is therefore, wise to move very close to God so that some of the questions they have about divorce can be discussed prayerfully and in Bible study. From this, the divorced person can reach some conclusions and move on with life.

Miller (1994), in his counselling families after divorce, identifies what a divorcee and her children need after divorce:

1. Social support – He asserts that recently divorced people, especially parents, need help in entering a social world as single persons, not with an emphasis on dating necessarily. But on fellowship to reduce loneliness, it is for committing immorality which is against God's commandments.
2. Spiritual affirmation – "Two to make a marriage but one to make a divorce" must be accepted by Church-based helpers who can share Bible teachings on living the Christian life as a divorced person.
3. Financial advice – Divorced people tend to be financially stressed and worried, often they move by the feeling of not knowing what to do than by actually doing the wrong thing.

More importantly, the divorce's children need reassurance that the divorce was not their fault. They need parental strength as well as information about the future. The church family must accept the divorced and her children (Miller, 1994).

In supporting the above views, Trent (1993) asserts that the divorced wife should spend time building up her children, not tearing down their father. She should also use the situation as an opportunity to teach responsibility. Furthermore, she should not miss the opportunity to tell the children about God's answering commitment to them and about how they can be men of commitment as well.

According to Fagan & Robert, (2000); Hetherington & John, (2002) when self-enhancement is done modestly and tactfully it will be accepted. They found out that it will result in good scores on measures of mental health and in good relations with others. Other self-help techniques as opined by them are as follows:

Level 1 (behaviour): Do a behavioural analysis to find out what initiates and reinforces the negative thoughts or self-defeating behaviour or self-put-down comments.

Level 2 (emotions): Since feelings of inadequacy become associated with specific situations, just as fears do, those associations can be broken with desensitization. That is one can become more tolerant of one's weaknesses or simply face one's weakness.

Level 3 (skills): The most straightforward way of overcoming feelings of inadequacy is to be adequate.

Level 4 (mental): Self-efficacy and confidence in changing behaviour can be utilized.

Level 5 (unconscious): It might help to understand the source of one's low self-appraisal.

The following self-help methods are recommended for reducing loneliness. Since loneliness is among the effects of divorce, these methods can be effective in coping with divorce (Melgosa, 2007).

According to Hendrick & Hendrick (2000), the people who handle loneliness best have been encouraged by their parents to be independent, active, and self-sufficient. If being alone is difficult for you, desensitization should help and you will need practice enjoying being alone. Find some interesting and worthwhile activity like a part-time job interacting with people. It has been reported that once people learn to enjoy themselves alone, they can reach out to others more easily; they certainly look less needy.

Marital enrichment and therapy groups can help troubled relationships. Reading, social skills training groups, and self-help groups for the lonely, the separated, and the bereaved are important. Training groups have special advantages: modelling, practise (role playing), immediate feedback, and support or advice from the group for one's efforts in real life.

2.7.2 Counselling Programme as a Corrective Tool for Divorcees

When there is a marital problem, a widely used technique is voluntary termination of the partnership, which is divorce. There are ways in which counselling can come in before and during marriage to help sustain a happy marital life, i.e. pre and post marital counselling. Therefore, marital counselling seeks to help a couple to change their behaviour and attitudes. It also attempts to give

guidance in decision making, and teach the skills necessary for people to solve their own problems.

Shertzer and Stone (1971) see guidance as a process that underlines and aids the individual's understanding of himself and his environment in order to make him more effective, productive and generally satisfied". As a process, guidance involves several stages of assistance such as the appraisal stage in which a variety of objective and subjective personal psychological and social data are collected. It is analysed and used for understanding and helping the individual to understand himself.

The Dictionary of Pastoral Care and Counselling, defines pre-marital counselling as "... the ministry offered by a pastor to a couple prior to officiating their marriage. It is more often than not a type of pastoral care, guidance and interpretation rather than counselling because the majority of couples who come to the pastor have no awareness of having a problem – the condition presupposed by the concept of counselling".

Experience in marriage relationship has shown that marriage brings challenges and pressures, something most intending couples are yet to have the experience. Therefore, the role of pre-marital counselling is to prepare people more realistically for their married life. In his contribution to the need for pre-marital counselling, Collins (1988) correctly writes:

Pre-marital counselling allows intending couples express, discuss, and realistically modify their expectations for marriage. Conflicting expectations can be seen and hopefully resolved. With counsellor's help the couple can learn that dreams for a good marriage only

become reality when there is mutual giving and consistent effort. Learning like this comes slowly, but it can help couples anticipate and sometimes avoid the disillusionment that clouds the anticipated brightness in many marriages (p. 394).

This point is true because even till date, some people enter marriage with unrealistic expectations that lead to disillusionment. This is because they fail to realise that a meaningful marriage grows slowly and nurtured only with love.

Pre-marital counselling helps prospective couple to examine the degree of commitment they make to each other. It makes them understand that commitment to each other means being willing to accept the other just as he/she is even if he/she never changes and recognise that neither partner is perfect.

Adams (1975) maintains that pre-marital counselling provides the opportunity for the pastor ..." to make at least, one small contribution towards arresting the marital decay of the home and toward guiding one future family toward those God-given channels that run between the reefs and shoals upon which so many marriages have been shattered".

Another benefit of pre-marital counselling is that it also provides the opportunity to attempt to deal with areas like the couple's readiness for marriage, uncovering and handling problems and discussion on other matters like the wedding ceremony and finance.

The very first session in pre-marital counselling exposes the would-be couple to see if they are ready for marriage by speaking plainly. Adams (1975) describes this first session as the "qualifying session". According to him, this session provides

the opportunity to express a concern, especially in dealing with any guilt, and to allow forgiveness and healing to take place between the two, or with parents. He goes further to suggest that depending upon the information revealed, and the immediate response to it, the marriage can be postponed, continued or disallowed totally. When these issues remain undiscussed and unresolved, divorce becomes imminent in near or distant future

Adams (1975) maintains that pre-marital counseling provides the opportunity for the pastor to make at least one small contribution toward arresting the marital decay of the home and toward guiding one future family toward those God-given channels that run between the reefs and shoals upon which so many marriages have been shattered (p.80)

Furthermore, pre-marital counselling provides an opportunity to know if either of the couple has been previously married. And also to know if the couple are of the same faith.

Pre-marital counselling has been of help to many intending couple who have been able to detect and work on potential marital problems that have come their way. Others too do take seriously the advice given during the pre-marital counselling and decide to break the engagement or delay the marriage to allow them time to settle their differences first. Above all, pre-marital counselling gives the opportunity to retrieve the situation and avoid potential shame and regret and bring renewal of lasting trust and happiness.

Post-marital counselling, according to Akawu (1999) is the continuing support offered to the couple after marriage. The main purpose of post-marital counselling is to stimulate growth in the relationship. To this end, Dominian (1984)

writes, "Pastorally, we have to move from seeing the wedding as the church's involvement to being the beginning. We need to support couples throughout their married cycle". If post-marital counselling is considered the high rate of divorce in the society will reduce. To help in the follow-up exercise, if 'Marriage Contact Index Card' (i.e. M.C.I.C.) as suggested by Akawu (1999) can be implemented by counsellors.

The couple is equally advised not to share its domestic secrets with any other persons. Exposing family problems to the society does not help at all. This is because rumour-mongers are always on the look-out for individual domestic trials. The counsellor here can help the couple especially the wife to develop more patience, show more love and confidence. The counsellor can also teach the couple the skills and importance of communication.

Psychodynamic theory in Nwoye (1990) states that, to discover what has gone wrong in a given sick marriage, the marriage counsellor needs to probe into the deep seated character traits of the couple involved. In doing this, the counsellor is required to focus his diagnosis on determining the extent to which one can say for sure or not that the present discord in the marriage is a friction of neurotic conflicts between the couple concerned.

Other scholars offer the following suggestions, as soon as there is continuing conflict in a marriage, both partners should openly acknowledge the situation to themselves. They should show a serious concern by resolving the conflict through self-help methods. If the couple discovers that the problem at hand is more than they can resolve, they should go to a marriage counsellor.

There should be community education through radio or television enlightenment programmes about the dangers of divorce on the couples, children and the society at large. Families too should be given detailed information about divorce like prior information about the psychological consequences of divorce on the children and even the couple themselves. Also there should be post divorce information.

According to Nwobi (1997), there is the need for a readily available and versatile goal-directed counselling. She goes further to say that goal-directed counselling is counselling which identifies discrete divorce-related problems and fashions a treatment programme. To her, it is intended to modify them.

Goal-directed counselling therefore, bridges the gap between education and therapy, depending upon the needs of a child. Such therapy focuses not only upon the general feelings that children have about divorce and parental separation but also upon the special feelings of a child leading to emotional disturbance such as guilt about angry feeling over a parent's new dating patterns. Visitation, crisis intervention techniques directed toward conflict resolutions by dealing with the actual dynamic of the situation are essential (Amato, 2004).

2.7.3 Adjustment and Reconciliation Variables in Post Divorce

Post divorce is fraught with many ugly phenomena which are exhibited by many variables such as age, academic pursuit, length of marriage of the divorcees, number of children and above all, the "leaver" and the "left" syndrome. These variables as perceived by Ifelunni and Asogwa (2004) have many implications for the conditions surrounding the victims of divorce. It is therefore, pertinent to

examine them one by one since they play significant roles in the psychological, social, financial and economic situations of the divorcees.

The age of the divorcees connote with the chronological age of the victims which influences the psychological maturity of the divorcees. Obe (1997) posits that at the age of menopause, female divorcees stay more comfortably than their male counterparts psychologically, socially and emotionally. While male divorcees tarry after other women for their physiological needs and social interactions at beer parlours, females are calm and stable. Critics maintain that male divorcees can procreate at even fifty or sixty years of age if they are potent. No woman can become fertile at the period of menopause and after it. Thus, men have to tarry after other fertile women for the purpose of sexual satisfaction and natural procreation.

The length of marriage, in most cases ushers in reconciliation when the former spouses reflect on their past activities, experiences and life together. The proponent believes that divorce is a bitter pill for people who have lived together as husband and wife to swallow. Each of the divorcees can reflect on their past experiences and initiate a positive and perfect reconciliation. Yakubu Gowon, in 1982, once asserted that time was a great physician, that healed unhealed wounds. With time, divorcees can have a reconciliation.

The number of children, particularly, male children can be considered and reconsidered psychologically, socially and financially by the divorcees. Nwobi (1997) posits that all rational people consider the conditions surrounding their offspring. Most divorcees are normal and rational members of the society, and the conditions of their children can usher in reconciliation or resentment. In a situation

that some grown up male children follow their fathers and the female children follow their mothers, the divorcees' possibility of psychological and emotional states will continue to perpetuate in a dilemma. The author maintains that such a situation does not augur well in the conditions of the children as well as their divorced parents. In all these conditions, Obe (1997) asserts, group counselling and transactional analytic therapy can remedy them if properly applied.

The academic attainment of every person can be wisely or foolishly utilized all depending on the institutions, mode of training and the nature of their individual differences. Denga (1990) argues that education is to build up a family, not to tear it apart. However, the interest, aptitude and psychological stage of everyone can influence them adversely or positively. The divorcees can adjust themselves positively or adversely depending on their nature of education acquired and individual differences.

The pattern of marriage by these divorcees is another variable for reconciliation. Pattern of marriage here refers to a situation where spouses live together or separately. The ideal situation exhibits the husband and wife living together under the same roof. Divorcees who had once lived together with their spouses have great chances of reconciliation. Ogunsanmi (2001) opines that living together of couples enhances companionship, affectionate intimacy, agreement on basic values of life and accommodation of each other. It is therefore agreed that the companionship and affectionate intimacy the spouses had once experienced will remind them of the good old days which can eventually introduce forgiveness and reconciliation.

Another marital adjustment and reconciliation variable is religion. Owuamanam, (2000) observes that religion may be suspected to influence marital satisfaction among couples with religious differences. He explains further by saying that it may define individual values, beliefs, moral standards, communication with God and man. It affects the individual's way of life and communication pattern. Differences in religion may affect interpersonal relations between a couple (Akinboye, 1982). The religious belief is likely to encourage good personal relationship between spouses, stress-free marital relationship and consequently high marital adjustment and reconciliation. Since religious beliefs can influence marital adjustment and satisfaction, the religious background of spouses is very important. Every individual has a right to believe in the existence of a supernatural ruling power, which can control self and the universe. Based on the above, it is recommended that spouses should live with each other to experience high marital adjustment, and the understanding relationship will help in later conflict or reconciliation.

Employment is another variable in the reconciliation business. Poor marital adjustment occurs because one of the spouses is saddled with the responsibilities of the home. Also, the nature of a spouse's work and the number of hours spent at work are likely to cause problems in marital adjustment. But today, the prevailing practice is a dual earner household. This is a situation where both spouses are in the labour force. To this effect, Guzman (2000) asserts that as wives enter the labour force, both men and women have had to redefine their roles within their marriages. Therefore, the type, nature, pattern and hours of employment of the spouses influence their marital adjustment and reconciliation.

The type of family setting of spouses encourages high or low marital adjustment. Studies, such as Landis & Landis (1977) reveals that in-laws to some extent affect the marital adjustment of couples. For example, female in-laws generally, tend to affect the adjustment of subjects more than the male in-laws. It is therefore expected that spouses develop positive attitudes towards each other and other family members. Wives are expected to accommodate their husbands in all situations. This behaviour encourages high marital adjustment and reconciliation.

The "leaver" may usher in departure more quickly than the "left". The circumstances surrounding the state of divorce can dictate it. At times, for security purposes, Bornstein (1986) contends that if the "left" becomes insane, the leaver leaves him/her quickly. Ill-health, anger that cannot be controlled, drunkenness or a third party's strong and resistant influence can culminate either the "leaver" into the "left" or "left" becomes the "leaver". Adjustment in marriage dissolution is really important. The divorcees in the study area are more often than not are good examples of the ones depicted above in this segment. However, appropriate counselling therapies, especially cognitive disputing group counselling and Transactional Analysis of "if you are O.K., I am O.K., if you are not O.K., I am not O.K." are rightly applied to the situation. On the whole, adjustment is advocated through counselling therapeutic approaches, congenitly utilized in the worrisome situations of the divorcees.

2.7.4 Growing Through Divorce

In a society that has a pill or a prescription for almost everything (any human ill), very little is available to help the person struggling through the

hurricane of divorce. Divorce is still one of the most painful and emotionally draining experiences that a human being can have. It is a hurt that goes deep and is accompanied by the doubt that it will ever heal. Divorce results in the death of a marriage but does not have the finality of physical death. The vestiges of a former way of life remain to remind and overshadow a present existence. Today, many hurting men and women find themselves aching and alone when divorce shatters their dreams and tears apart their families (Smoke, 1995). Smoke is right because divorce frustrates its victims a lot, both physically, socially, financially and spiritually.

Smoke (1995) postulates ten things to do when one feels a divorce is inevitable, and they are as follow:

- When the reality of divorce hits you, stop long enough to commit your entire situation to God through prayer, and ask Him to provide you with help, guidance, and emotional support.
- Call your best friends and ask them for their prayers and emotional support.
- Stay in touch with your feelings and share them with people you can trust.
- Don't spiritualize your situation. You may have to live out a bad decision that someone else has made.
- Don't panic! Remember, no matter what happens, God is still in charge.
- Contact an attorney to find out about your legal grounds.
- Make a list of all your fears. Then make a list of all your resources.
- Pull as many members of your family around you as you can. Ask them for their love and support.
- Seek out a divorce support group in your community. These are often held in churches and community colleges.

- Remember, healing takes time. There is no quick fix for a divorce.

There are also some stages of adjustment that the divorcees need to make immediately in order to survive a divorce. These according to Smoke (1995), Melgosa and Melgosa (2006) are: The first emotional state that many people go through in a divorce is shock. Shock is a reaction to the impact that this is really happening to me – not some statistic out there in society, but me. Growth in a divorce as seen by Smoke (1995) begins with the admission that this is really happening to me. The first step in dealing with any situation is admitting that the situation exists.

As the shock stage of a divorce begins to wear away, a process of adjustment begins to take place. This is stage two. Smoke (1995) defines adjustment as a means you begin to deal with the reality that this has really happened to you. Shock is accepting the facts of divorce; while adjustment is doing something about it. Analyzing this stage, VanPelt (2000); Stoop and Stoop (2002) express that there is a period of time in most divorces that is similar to that experienced at the loss of a mate through death. It is a time of grief, mourning, or sorrow over a relationship that is lost. Just as people accept shock in different ways, people also accept mourning in different ways. They can go inward or outward.

The last and third stage is growth. Good growth happens when conditions are right, both in lawns and in lives. Good growth begins when a person says, "I want to grow and learn from my experiences" (Smoke, 1995). Growing through a divorce therefore means you say, "I will learn all I can learn from this experience, and I will be a stronger and better person because of this learning experience". Growing is learning all a person can about a given situation or thing. Divorce can

be either a negative, self-defeating experience in a person's life or a positive, growth-producing experience. It depends on what that person is willing to learn from it and how he/she puts what he/she has learned into practice. In view of this, Smoke (1995) suggests nine growing through divorce steps for the divorcees. They are:

- a. Realise that time is a healer and you must walk through that process one day at a time. Remember no one can walk through it for you. But you will grow only as you walk through the process.
- b. Come to grips with yourself. You cannot deny your existence no matter how frustrated, lonely, guilty, angry, or desperate you may feel.
- c. Set aside time for reflection, meditation, reading, thinking, and personal growth. There are many situations around you that you will be powerless to change. But you can always work on changing yourself. Allow yourself some time to do this.
- d. Get along with healthy people who are struggling but growing. Healthy people are those who let the past die and who live and grow in the present.
- e. Seek professional counselling or therapy if you feel you need it. Asking for help is a sign of strength, not weakness.
- f. Accept the fact that you are divorced and now single.
- g. Watch out for relational rescue attempts. When we are in pain, we are emotionally vulnerable to anyone with an outstretched hand and kind word. Some people prey on hurting people. Be on your guard.
- h. Put the past in the past and live in the present.

- i. Commit your new way to God, begin new things, and seek the help and relationships you need to begin again.

None of the above growth-producing steps are easy. One has to begin where one is, even if one feels fresh out of new beginnings. In Nigeria, churches and community colleges are yet to offer weekly divorce support groups, but there are family and pastoral counselling in place today. If the above suggested growth producing steps can be adhered to by the divorcees, their low self-concept will be changed for good.

Society has a way of looking at divorce and spelling it F-A-I-L-U-R-E. Even though it is widely accepted as a way of life in today's world, it still carries its brand on people's lives. People are given the right to fail in business, in school, in careers, but not in marriage. The contemporary church, according to Collins (1988); Smoke (1995); Akawu (1999), in particular, has looked upon divorce as the unforgivable sin. While preaching that man is not perfect, must live with his humanity, and has the freedom to fail. A divorced person has enough of a struggle living with his/her own weight of judgement without having that weight added to by others.

Smoke (1995) puts forward the following four goals for good growth. Though, it is hard to set goals and work at them when you are in the chaos of divorce. But without those goals, the person will never hit the target of growth. According to him, the goals are simple ones that one needs to work on each week.

- (1) Look at your divorce-recovery process as a healing experience. You are recovering from the surgery of loss. All healing takes time. Your goal is to give yourself time to heal. Remember, two to three years.

- (2) Begin to develop a new support system that will give you a sense of belonging and identity for your time of transition. One of the painful things in divorce is that you often lose most of your married friends. Your goal is to slowly build a new support system for your life.
- (3) Give yourself time for emotional drainage. We do one of two things with our emotions. We express them or repress them. Only by expressing them do we find a sense of relief and healing. There will always be a few people who will let you turn on your emotional tap and spill its contents. Putting on a happy face when you have a sad heart only denies your feelings. Remember, the Bible says there is a season for everything.
- (4) Be willing to integrate your divorce experience with that of other people in the form of caring, sharing, contrasting, and supporting. Even when you are at the bottom of the well humanly, you can find something to give to another hurting person. They in turn will give to you. "Always remember, in a divorce you get custody of yourself". You can go through it (i.e. divorce) or grow through it". Also, "I can only live in the present if I let go of the past".

One of the earliest hurdles to be faced in a divorce is the struggle of letting go of the many things that were a part of the marriage experience. Divorce brings a vast number of changes into the lives of those involved. It is only few people that can go through a divorce with their old life and lifestyle remaining intact. Many people are somehow threatened by changes and the fear of the unknown. Divorce forces people to change. Change here involves letting go of old things and accepting new things such as being single again

Every life according to Omeje (2000) is maintained by various support systems. People grow and depend upon mental, social, physical, and spiritual structures for their support. When any of these structures is weakened, people become confused, disoriented, frustrated, insecure, or uncertain. Divorce introduces numerous changes in each of these four areas.

Divorce does not only bring about the loss of love, but also brings the removal of the physical presence of the other partner from the home. Accordingly Stoop and Stoop (2002); Melgosa and Melgosa (2006) posit that one of the worst things about a divorce is coming home at the end of a day to an apartment/house and not having the physical presence of another adult to share one's joys and sorrows with. This means not having someone there to talk things over with, no one to laugh with and to cry with. Here, loneliness sets in. Loneliness creates a hostile environment in which fears are heightened. All divorced persons must face the reality that they are now alone. Letting go in the physical area means slowly accepting the reality that the other person is not there any longer and will never be there again (Smoke, 1995). Accepting this reality means accepting the hurt of being alone. The physical area may also involve the loss of a home environment.

Divorce, unlike death, does not fully remove the former spouse from daily existence. Former spouses usually hover about the edges of marriage dissolution and frequently wreck havoc on the partner's life. It is discovered from studies, such as Melgosa and Melgosa (2006) that different reactions of divorced couples often relate directly to the causes of the divorce. In the immediate post-divorce days, the conflict level between the couple is generally high. But as time goes on, new relationships are formed which helps in the reduction of conflict level. Therefore, growth in dealing with a former spouse takes place when feelings of hostility,

hatred, and revenge must have subsided. Smoke (1995), stipulates that the process of working through a couple's feelings may take several years. Feelings are healed in time. Growth in new areas according to him, will modify one's feelings.

Divorce seems a ready catapult that launches people back into their childish behaviour patterns. Considerateness, kindness, and honesty are usually relegated to another place in time (VanPelt, 2000). Growth in divorce is treating a former spouse as an adult. It is not seeking reprisal and vindication. Negative and childish treatment of a former spouse is immature. It is a constant drain on one's emotional level. It is said "warring people are in a constant state of battle tension". Becoming an adult means that childish speaking, thinking, and reasoning are abandoned.

Many people would like to give someone else the responsibility for making them happy. It is easy to blame one's unhappiness on other people. But reality says that one is responsible for oneself and that it is no one else's job to make another happy. People often marry other people with the assumption that the person they are marrying will make them happy. What an awesome responsibility is placed upon that person's shoulders: A marriage built upon that premise often leads to a divorce and, unless the lesson is learned, the hunt is on for another person to provide happiness (Smoke, 1995). Many divorced persons feel that the answer to all their problems will be found in finding the right person. This is referred to as "abdication of responsibility syndrome". It often leads to a quick second, third or fourth marriage. Divorce can be a teacher if one will let it. It will teach one how, as an adult, one can assume responsibility for oneself, one's thoughts and actions stipulates that persons who grow through divorce experience this. That they can go

from a marriage that was based on dependency into a divorce that teaches personal responsibility.

Therefore, in a divorce, assuming responsibility for oneself does not start with one's future, but it starts with one's past and putting that in perspective. This means expressing one's responsibility for the failures in one's marriage. Akinade and Sulaiman (2008) maintain further that there are three basic areas in self-responsibility, which are thoughts, feelings and actions.

A divorced person thinks about several things such as "why has this happened to me"? "What went wrong"? "What will I do now"? and so on. This is on daily basis. Many of these thoughts are negative, self-defeating, and guilt-producing. When negative thoughts build up in the mind, they lead to negative feelings and actions. A divorced person who spends too much time in the negative world runs the risk of becoming lonely, bitter and depressed. In view of this, Udeh (2009) advises that if a divorced person spends too much time thinking about all the things that led to the divorce and all the present dangers it has created, his/her mind will not be free to be constructive and clear in dealing with the realities of today.

Closing the door on the past means closing out the dead thoughts and replacing them with positive thoughts of the present and future. Omeje (2000) observes that a man can control what he thinks about. For many divorced persons, the lonely hours just prior to or after bedtime trigger thoughts of yesterday or worries about tomorrow. Since a person can control what he thinks about, the mental energy should not be wasted on things that cannot be changed. Most especially on things he has no control over. You are therefore responsible for your

thoughts and feelings. Feelings, according to VanPelt (2002) need to be identified and expressed. Repressed feelings cause depression, guilt, and hostility toward others. It is very pertinent to share one's feelings. Akawu (1999) perceives yet another important key to growth in divorce, which is assuming responsibility for one's actions. In other words, it will be wise for a divorced person to take charge of himself by acting on situations rather than reacting to situations. This is why Smoke (1995) believes that divorce is often a war between fathers and mothers. That children often became the orphans of that war"

Single parenthood usually starts immediately a divorce takes place. This is why Smoke (1995) says "if divorce can be likened to war, then children are its orphans". Assuming the responsibility of being a single parent is awesome, frightening, challenging, and rewarding. The common fear is that if child-raising was hard with two parents in the home, it will be difficult with only one parent. Sharing the same view with the above, Akinade and Sulaiman (2008) opines that it takes a great deal of adjusting, but it is not impossible.

Divorce is usually overloaded with too many problems and too little money. According to Melgosa and Melgosa (2006); yahaya et al (2008) single parents complain about too many decisions that have to be made without the consultation of another partner and too many jobs to be done by one person that were once divided by two. They also complain of too many tensions and frustrations that seemingly have only intermediate solutions. That they often have little time apart from child-rearing to claim as their own. In all, the hurt of divorce is equal on the emotional level. Therefore, divorcing parents should strive very hard to balance the equation of "too much or too little", where the children are concerned. Too often

the children become excess baggage to be packed and shuffled from station to station.

Growth in divorce as outlined by Smoke (1995) is assuming responsibility for one's future, whether it is a long or short one. A divorced person sometimes has a greater will to die than to live. Death might seem honourable while life seems threatening. But positive planning for the future will give the excitement of living one may need to survive. The divorced persons should know that they have a future and it is entirely up to them to make plans to live in it. It is their own responsibility and no one else can do it for them.

Akinade and Sulaiman (2008); VanPelt (2000) have discovered that the three paramount areas that divorced persons struggle for are money, job and career. According to them, these often emerge as survival goals. Divorce is always expensive, and people readily agree that there is not enough money to go around. As a result of divorce, job or career may change. All these three areas need to be faced realistically. Therefore, constructive plans must be made if consistent growth is to be assured.

Many people in divorce are defeated by losing some of the things they have acquired over the years. A divorce is like learning to walk all over again. Assuming responsibility for one's future is setting one free to explore new things, new ideas, and new situations. Growth teaches one how to learn by one's experiences. Taking responsibility for one's future means making a commitment to plan for it. Also, a divorced person should trust God with his/her future. This means inviting God to direct one's conscious thoughts, goals and objectives set for the future. If the divorcees are taught some of these suggestions during the counselling sessions,

they will go a long way in building and restoring some of their hopes. This is because many divorcees have been feeling that all hopes were lost immediately they entered divorce country.

2.8 TYPES OF COUNSELLING

The following types of counselling are used on the divorcees:

2.8.1 Individual Counselling

Individual counselling is a way of offering an opportunity to the client to experience a one to one relationship, which is accepting and tolerant (Oyinloye, 2005). According to him, the goal of counselling process is to improve adjustment, higher functioning, self direction, and self supporting and greater happiness. The focus as he opines is usually placed upon the process involved, the learning that occurs, and the assistance that is given to the person who needs help. Anagbogu (1991) affirms that counselling is a learning process designed to increase adaptive behaviour and to exterminate maladaptive behaviour. She defines individual counselling as an intimate trusting relationship which exists between a client and a counsellors. Individual counselling as seen from above definitions is a planned helping activities that take place between a client and a counsellor based on trust.

Essuman (1988) equally sees individual counselling as an organized learned cognitive unitary configuration of conscious, perceptions, conceptions and evaluations by the individual of himself as he actually is. It should be deduced from the above definition that individual counselling involves advising, verbal exchange of ideas, encouragement and information giving and test interpretation. It is a one-to-one relationship that is highly personalized private and confidential. Anagbogu (1991) also states that a counsellor by utilizing individual counselling techniques

can help the child/client improve his/her behaviour problems. Essuman (1988) in his supportive view, stipulates that for counsellors to help the client to recognize his own needs and values and to discover the possible courses of action which may bring him closer to the goals he seeks. The following counselling qualities should be possessed namely: understanding, sympathy, friendliness, humour, stability, patience, sincerity, tactfulness, neatness, calmness, broadmindedness, kindness, intelligence, resourcefulness, cordiality in all relationships and use of psychological tests. Oyinloye (2005) shares the same view.

Individual counselling therefore refers to a learning process in which individuals learn about themselves, their interpersonal relationships and behaviours that advance their personal development. This informs the decision of this study to challenge divorcees' interpersonal relationships and self-concept cum post-divorce achievement using individualized counselling techniques. According to Ugwuegbulam (1998) (Ed.), individual counselling tends to be more favoured by clients with low self-concept than group counselling. Here, the counsellor should be tactical and obtain their consent before bringing them together to form a group.

2.8.2 Concept of Group Counselling

The New Webster's Dictionary of English Language (2004) defines a group as "two or more figures forming a unit in a design; and assemblage of persons or things forming a separate unit, a cluster, an aggregation, an assemblage of objects having some relationship, resemblance or common characteristics".

Group, according to Okeke (1994) can be defined as an association of people with the following characteristics:

- (a) Common goal
- (b) Norms i.e. relating to rules and regulations
- (c) Interactions
- (d) Roles i.e. assigned roles or functions.

Therefore, a group can be defined as an association of people bound by common goals, norms, as well as where members have their assigned roles and are in constant interaction with one another. From the layman's point of view, it simply means a collection of people coming together for a purpose.

Group counselling is a process in which one counsellor is involved in a relationship with a number of clients at the same time with a view to resolving their educational, vocational and socio-personal problems. One of the ways through which the counsellor can help his/her numerous clients is through group counselling. Group counselling is very essential when clients are learning new interpersonal skills, and accept to give a feedback to fellow clients. According to Ohlsen (1977), many adolescents find it easier to discuss their problems openly in a group counselling session than in an individual counselling session. Ohlsen (1977) goes further states that:

within counselling groups, adolescents think that their adult leader is more inclined to listen to them and help them discover their own solutions than manipulating them or even to put pressure on them to do what their parents or teachers would prefer (p. 46).

Group counselling has been discussed by many people. Yalom (1970) asserts that the subject "Group counselling" has been defined in different ways depending on how an individual practitioner understands the nature of man and on

the basis of how change in behaviour is brought about. On his own point of view, Mahler (1969) sees group counselling as:

The process of using group interaction, facilitates deeper self-understanding and self acceptance. There is a need for a climate of mutual respect and acceptance so sufficiently, to explore the meaning of behaviour. The concerns of problems encountered are centred on the developmental task of each member, rather than on psychological block and distortion of reality (p. 111).

Group counselling is seeing as a process in which the counsellor is involved in a relationship with a number of counselees. In line with the above, Okeke (1994) sees group counselling as "a dynamic interpersonal process focusing on conscious thought and behaviour and involving minimal personality reorganisation".

Shertzer and Stone (1976) opine that there exists a unique psychological contact among members in group counselling. In the same manner, Omoegun, (2001) posits that group counselling is important because it has a common goal for individuals in a group situation. In order to ensure better interaction, cohesion, effectiveness and accuracy, the group should be between 2 and 12. In addition, Patterson (1980) observes that membership should be volitional. It is a free forum and not by coercion for effective participation, mutual cooperation and understanding.

Other scholars such as Ifelunni (1992); Elaigwu (2006) suggest that members of group counselling should range from 6 to 8 and focus on assisting individual clients to cope with their day to day adjustment and developmental problems. Group counselling can serve two purposes, namely; to prevent and/or

solve already existing problems. Thus, according to Ipaye (1995) group counselling is a social oasis where people can drop the facade of competence demanded by a fast moving, competitive society, and discuss their doubts, tears and disappointments.

Patterson (1980), asserts that the frequency and duration counselling session would depend on the age, problem and plan of the counsellor. No group session and training should be the same. Ohlsen (1977), advocates a heterogeneous composition of members because adolescents would operate better when they are among their peer group of both sexes to discuss confronting problems. However, the most important factor here is the commonality or universality of the problem the group focuses on.

Ipaye (1995) states that right from birth, each human being is exposed to a group and for most human lives they are likely to be exposed to either a family group, an extended family group or a peer group or a professional group. It has been discovered that a true Nigerian uses groups to achieve either his social aims, economic support/means or his political status.

Above all, a group counselling is unique because its membership is smaller. It is usually used to solve an existing problem social-personal, educational or vocational problems. The leadership must be a professional, for example, a therapist, a counsellor or a psychologist. Most importantly, its communication flow can be both directional and non-directional. From the leader/counsellor to the members as well as from members to the leader. Group counselling has dual functions (Kemp, 1964).

According to Shertzer and Stone (1981), the group situation provides immediate opportunities to try out ways of relating to individuals and it is an excellent way of providing the experience of intimacy with others. The physical proximity of the members to one another brings about an emotional satisfaction. Clients may get their peers' reactions and suggestions concerning alternative ways of behaving to others. There is an immediate first hand opportunity to test others' perceptions of oneself.

In group counselling, the clients are not only receiving help but also helping others. The more stable and cohesive the group, the more the members tend to assist one another. Thus, a group relationship helps members to feel closer to others, to understand and accept them. The interaction nurtures members and encourages mutual expression of feelings and interpretation of meaning; it also influences each member's behaviour. Group counselling helps to correct undesirable behaviour stemming from the family cycle (Essuman, 1990). It is in such a group that divorcees can be positively and psychologically help to develop themselves.

Attempts are often made by many scholars to differentiate groups because of their overlapping nature. However, there are some differences in the nature of interaction, goals, procedure and size of groups. According to Shertzer and Stone (1981), groups can be classified using a number of criteria, such as: size, nature of social interaction, intimacy of contact among members, range of group interests, duration of interests, organisation and purpose. Groups can also be classified using some combinations of the above criteria (Ifelunni, 1992) into:

- (a) Guidance Groups
- (b) Counselling Groups
- (c) Task Groups
- (d) Therapy Groups
- (e) Social Groups

Yalom (1970) posits that commonly found of the type of groups are: group guidance, group counselling and group psychotherapy. Corey (1990) opines that certain basic features are common to the groups apart from those that distinguish each from the other.

Essentially, these groups are goal oriented, procedural and meant to assist individuals to become better developed (Shertzer and Stone, 1976). Group guidance and group counselling are more of school setting. Also, the three types of groups are meant for people of all ages. It is equally possible to identify the differences that exist among these three types of counselling groups mentioned earlier. Mahler (1969) in Elaigwu (2003) states that group guidance, for instance, is different from the other types of counselling groups on the basis of size. He goes further to state that group guidance focuses on encouraging counselees to know what adults think they should know. To him, group guidance is commonly of class size, whereas group counselling and group psychotherapy can have a maximum of 12 participants (Mahler, 1969) in Elaigwu (2003), ideal for the divorcees.

Group counselling on the other hand, is a social experience situation that deals with developmental problems and attitude of individuals in a secure setting. Hansen, Warner and Smith (1980) state that group counselling may be preventive and/or remedial for the clients. Preventive counselling to them permits an

individual to resolve concerns before serious problems develop. For those that have developed more serious problems, group counselling can be a process of intervention to change behaviour. Okeke (1997) states that group psychotherapy is more concerned with unconscious motivation and aimed at the more disturbed individuals. She further notes that the nature of problems presented by clients determine the process and length of therapy, that is sessions in group therapy. However, the therapy session may last for several months. This is the one that the divorcees in the study area require.

Okeke (1997) notes also that group psychotherapy and group counselling use a similar procedure, techniques and at times the same length of sessions. Also, both groups are similar in terms of group size; between two and twelve clients. It is worth pointing out at this juncture that a major distinction could be made on the professionals that handle each of the identified counselling groups. Group guidance can be handled by classroom teachers and counsellors. However, the major responsibility in group counselling remains with the counsellor. And psychologists and psychiatrists are the major practitioners that are involved in group psychotherapy (Shertzer and Stone, 1976).

On his part, Ifelunni (1992) sees group psychotherapy which is also known as group therapy as the use of therapeutic/curative principles to a group of individuals simultaneously with a view to classifying and resolving their psychological conflicts. To him, it will enable them to live a normal life. He notes further that therapeutic groups exist outside the school setting and are, therefore, not for students. He also agrees that therapeutic groups have psychiatrists or clinical psychologists as their group leaders. He adds that therapeutic groups are

organised to solve deeply rooted emotional problems of the members. These problems can be intense behaviour disorders, suicidal ideation, neurosis and psychosis. He also agrees with Mahler and Kemp that group therapy sessions' life span is predicated upon the nature of the problems at hand. It is argued that abnormal students can equally be counselled via this group as well as the problem rooted group of people such as the divorcees.

According to Yalom (1970), therapists agree on certain curative factors deemed to be responsible for patients' improvement in group therapy. These factors are: imparting information, installation of hope, communication of universality (where patients learn that their illness is not unique), altruism, corrective recapitulation of the primary family group, socialising techniques, imitative behaviour, interpersonal learning, group cohesiveness, catharsis and existential factors. It is within the realms of the later that divorcees are better counselled by the counsellor(s).

Essuman, Nwaogu and Nwachukwu (1990) regard behaviour as any activity of an organism which is either overt or covert. According to them, overt behaviour is one that can be observed and its frequency recorded. In human beings behaviour can be triggered by a number of physiological as well as environmental factors. Also, covert behaviour include thinking, feelings, mental processes whereas overt actions are talking aloud and laughing. To them, behaviour modification is a practical application of the principles of psychology, especially learning. It is a systematic and scientific way of changing an undesirable behaviour to a desirable one. Behaviour modification is therefore, attained through learning and other psychological principles.

Mahoney (1974) in Uba (1989) defines behaviour modification in two folds:

- (1) Use of a broadly defined set of clinical procedures whose description and rationale often rely on the experimental findings of psychological research, and
- (2) An experimental and functionally analytic approach to clinical data, relying on objective and measurable outcome.

This definition allows for the study of an extremely wide range of factors that may affect behaviour and which may be employed in the modification of behaviour.

Gazda, Duncan and Meadows (1967) describe the role of group counselling as to show how it helps to build better self-concept in individual participants. Group counselling is seen as:

A dynamic interpersonal process focusing on conscious thought and behaviour and involving the therapeutic functions of permissiveness, orientation to reality, catharsis and mutual trust, caring, understanding, acceptance and support. The therapy functions are created and nurtured in a small group through sharing of personal concerns with one's peers and counsellors ... The group counselees may utilize the group interaction to increase understanding and acceptance of values and goals and to learn or unlearn certain attitudes and behaviours (p. 306).

There is no doubt that self-concept is a function of attitudes or behaviour to self and in particular, how an individual perceives himself or herself. Hence, a positive self-concept can be brought about by changing negative attitude to

oneself. One way to bring about a change in attitude or behaviour to oneself is through one-to-one counselling or group counselling (Mahler, 1969). Group counselling, particularly has its special value in changing behaviour because according to Egbule (2005), the process of group counselling leads to or facilitates deeper self-understanding and self acceptance. As further noted by Nnodum (1997) for better self-evaluation which can lead to positive self-concept there is the need for a climate of mutual respect and acceptance within which the individual can better explore self and the meanings associated with the behaviour about self.

By the nature of group counselling, behaviour change can be brought about. First, this can occur through interaction with members of the group where acceptance, mutual respect and support are ensured. Secondly, the members' identification with the group and that of sharing matters of common interest. The characteristics of the members in the group actually bring about the efficacy of the instruction in a true group counselling relation. Nnodum (1997) states these clearly about members.

They participate in a system of interlocking roles, identify with one another as a result of having set up the same model-objective or ideals in their superego, they pursue promotively interdependent goals, they have collective perception of their unity and they tend to act in a unitary manner toward the environment (p. 48).

In a similar vein, Hansen, Warner and Smith (1980) looking at the nature of group counselling in changing behaviour, testify that it provides a situation where members are able to discuss their perception of one another and receive immediate feedback on how other members perceive each. Group, being a

miniature of society, new behaviour can be practised and feedback received. Also, peer identification and peer influence help in the development of new attitudes and behaviour. The efficacy of group counselling in attitude and behaviour change is also rooted in the members' opportunity to discuss matters of concern to themselves and also establish genuine and meaningful relationship in a sharing group setting. Evidence abounds in literature to show that attitudes and behaviour are the results of socialization. It is therefore, imperative that to effect a change in attitudes and behaviour, the process of relearning in a social setting as the counselling group involving peers and significant others like a counsellor is required (Dinkmeyer and Caldwell, 1970).

Many authors such as Elaigwu (2003); Ifelunni (1992) have corroborated "the role of social interaction on the development and/or change in self-concept". For instance, Elaigwu (2003) used the term looking glass self" to convey the idea that self-concepts reflect the evaluations of other people in the environment. On their part, Ifelunni (1992), and Okeke (1994) opine that the self is a social construct – people know themselves through their interactions with others. As further noted by these authors, self-concept may result from and affect social interactions. The interactions with others enable people to define and explore more fully the different images that constitute who people are. As people present those images to others, they re-enforce (and sometimes change) the images, and they rely on feedback from others to determine the extent to which the image people present is the one they want.

Furthermore, Odoemelam (1996) and Iwuji (1996) confirm that individual self-concept is developed and affected by experiences acquired from peers and the

environment of the social interacting relationship. Hence, type of people we associate with are likely to find their way on individual's self-concept. Many group-counselling approaches have been employed in an attempt to change or improve attitude and behaviour in order to improve healthy and harmonious family living. For instance, Esere (2007) reports that marital adjustment of couples could be improved by employing teaching of skills and techniques of communication management.

Cudney (1971) states participation in group counselling sessions to eliminate self-defeating behaviour. The approach involved the provision of an innovative format for each member to work on his/her self-identified problem within the supportive group setting. In a study on the effectiveness of a study skills course for students of different personality types, Odoemelam (1995) found that, although the groups were equivalent prior to the treatment, participants reported significantly greater use of study skills and attitudes than none participants. As they participate in group, so their attitudes would change.

In another study, Williams (1981) conducted a study in which the effects of group counselling programme on the self-concept of the fourth and fifth grade student was investigated. The participants in the study were selected by their teacher (recommended on the basis of their academic problem and evidence of low self-concept). A significant improvement in the self-concept of participants was reported at the end of the seven months treatment period. However, Williams' study was not explicit on how his experimental respondents were treated and the use of control group for the purpose of comparison. The present study will take cognisance of these gaps since it will be dealing with adults and fewer number.

Weinhold & Hillferty (1983), through their use of magic circle group counselling procedure involving understanding of the dynamic interpersonal relationships, found that the experimental group had significantly high scores on both the social self-domain and total self-concept. The magic circle had focus on the three major themes: awareness, mastery and social interaction. By sharing positive and negative expressions of thoughts and feelings related to these themes, magic circle participants were aided in the development of health self-concepts. Likewise, the divorcees will be expected to have a change of their low self-concepts, locus of control and poor interpersonal relationships after the participation in this study.

Several studies, Denga (1982); Iwuji (1996); Odoemelum (1996); Nnodum (1997) and Eliagwu (2003), have suggested the use of group counselling approaches to assist adolescents to overcome various problems in order to improve their school performances. Most of these authors supported their views on the ground of Nigerian historical socio-cultural context of group orientation and influence. The above authors used large samples and their studies were on students, while the present study adopts a small sample size. It is therefore, assumed that group counselling approaches will effectively help divorcees in their post divorce adjustment.

The study of Ikeotuonye (1986), on group counselling for value orientation: A practical approach, revealed too that group counselling is particularly useful for value orientation in Nigeria. To him, this is not only because of the economic and psychological appeal, but also, because it is a most effective means of reaching the teeming millions of Nigerians obviously in need of value orientation, especially the

divorcees. Loromeke (2001) observes that group counselling affords a divorcee the opportunity to acquire new information and learn new behaviour pattern as he/she interacts with the group.

The mode of counselling in which a counsellor is involved in a relationship with a number of counselees at the same time is referred to as group counselling. Egbule (2005) defines group counselling as a process whereby a counsellor assists a number of individuals ranging between 15-20 person to discuss the common problem and finding solutions to them. Therefore, group counselling is very important because it provides an opportunity for counsellors to interact with a large number of clients at the same time.

From the on going discussions, it is clear that some studies have been done on the variables that form the focus of this study. The findings of the studies of these researchers either affirmed or contradicted each other on the pattern of influence of these variables. Furthermore, apart from the age of their studies which in most cases are more than ten years (as such, due for re-investigation), the geographical areas used for the studies are quite different from the present study which is done in Otukpo Local Government Area of Benue State. Also, none of the earlier studies available to the researcher studied all these aspects of psycho-social factors at the same, as is done in the present study. Even if the two variables were used at the same, they were either used on students or political voters or retirees, such as, Ker, Ekoja and Ekoja (2006); and Ossai and Omoni (2007). Iwuji's (1996) and Odoemelum's (1996) self-concept inventory scales were used on pupils in the primary and secondary schools.

Regards to the relevant reviewed literature, a good number of gaps have been identified, such as large sample and a wider scope. Moreso, that most studies centred on the school setting. To this effect, cognitive restructuring and role-playing technique in transactional analysis were adopted in improving divorcees' low self-concept.

2.8.3 Transactional Analysis Theory

This is a theory of interpersonal relations developed by Berne in 1961. According to Berne (1964), the unit of social intercourse is called a transaction. That, this occurs when two or more people encounter each other, sooner or later one of them will speak, or give some indication of acknowledging the presence of others. He refers to this as transactional stimulus (TS). When another person then says or does something which is in some way related to the stimulus and that he calls it transactional response (TR). From the above therefore, transactional analysis supplies a framework for the analysis of transactions between the divorcees and their children. More importantly, it emphasizes the thinking, feeling and behavioural aspects of personality and is oriented toward increasing awareness so that the divorcees in particular will be able to make new decisions. Transactions are thus an exchange of strokes. They are communications from an ego state in one person to an ego state in another.

Transactional analysis; game analysis and relationship analysis are forms of social interaction as enumerated by Berne (1964) which are the most commonly used in marital and parent-child relationships. Even though there are six different forms of social interaction identified and listed by Berne (1964), the three listed above are more relevant to this study. Berne (1964) posits that whatever happens

between the divorcees and their children involves a transaction between their ego states, when messages are sent, a response is expected. In transactional analysis, three types of transactions are involved. These are complementary, crossed and ulterior. Complementary transactions occur in a situation where a message sent from a specific ego state gets the predicted response from the ego state of the other person. A complementary transaction is therefore one in which the originator gets the kind of response he expects from another fellow, which results in equilibrium or stability. An example of complementary transaction is that between parent and child.

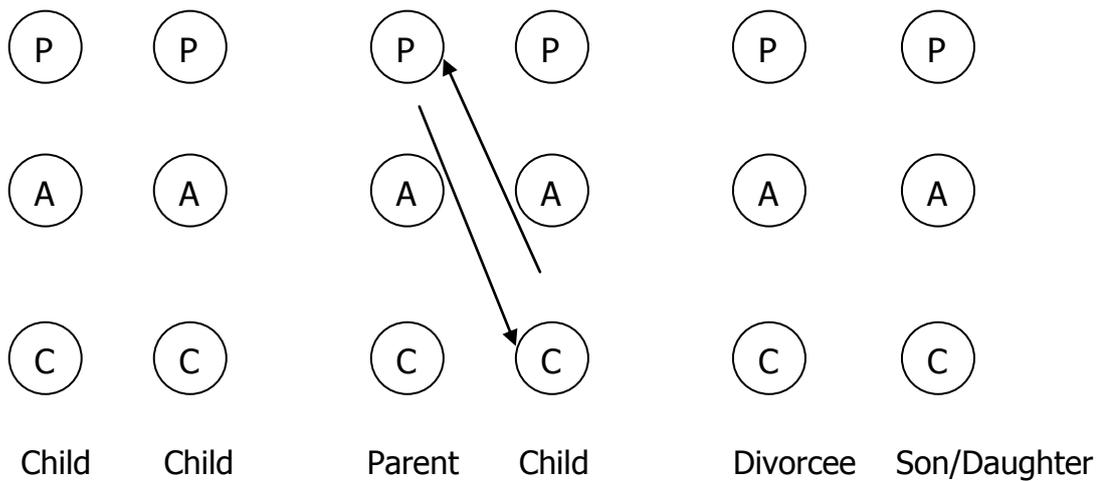


Figure 3: Complementary Transactions (Rules)

Source: Adeyoku (1989) in Anselm Uba (ed.). Theories of Counselling and Psychotherapy (p. 189)

KEYS:

- 1. P - The Parent
 - 2. C - The Child
 - 3. A - The Adult
- } These are ego states. They are states of mind and their related patterns of behaviour as they occur in nature.

Crossed transactions, on the other hand, occur when an unexpected response is made to a message that a divorcee sends out. Ulterior transactions are more complex and involve more than two ego states with a disguised message. In marriage and family living, couples and members are encouraged to make use of complementary transactions for effective and harmonious living.

The common problems that are discovered between ego states are uncomplimentary transactions and contamination. Uncomplimentary transactions occur when role complementary is disturbed. This is disequilibrium of role expectations and disappointment of expectations that lead to tension, anxiety, self-consciousness and neurosis in the individual, and disruption of interpersonal relations. The rule of uncomplimentary transaction is "when stimulus and response cross on the PAC, the transaction diagram communication stops".

On the other hand, contamination occurs when one ego state intrudes into another. It is always the adult that is being contaminated by the child or parent ego states. According to Berne (1964), the individual is made up of three parts called ego states. Each area of the ego state is normally kept separate in a full functioning individual. The trouble when they are not kept separate or when they overlap is called contamination, which always lead to wrong decisions or inappropriate behaviour. Two common types of contaminations are Adult and Child contaminations.

Another important aspect of understanding transactions with others is the analysis of games. Berne (1964) stipulates that a game is an ongoing series of complementary transactions progressing to a well defined, predictable outcome. Games according to Swensen (1989), often play a tremendous role in enhancing

the negotiation skills of couples especially the divorcees and their children. A divorcee might play once or twice a contract that will resolve a serious interpersonal relation problem. The divorcees have another option of playing it repeatedly to rehearse and perhaps over learn a strategy they can apply to future conflicts. Therefore, games can form the scaffolding for married life and for family living. Swensen (1989) gives an assertion as "Look how hard I've tried". That it is a three handed game played by a married couple with a psychologist. According to him, in this strategy, couples (divorcees) are trained to realize the pay-off gained from games. The objective here is to encourage them to take the appropriate risks to seek intimacy.

There is also the relationship analysis, which is the final step used as homework to help the divorcees to distinguish and clarify ego states and their transaction. This brings out the importance of encouraging the divorcees to make use of complementary transactions naturally in a real life situation. It is therefore observed that with relationship analysis, conflict resolutions between couples, divorcees, family members and neighbours are enhanced as seen from the relevant literature.

Anywhere from the first or second year of birth, people develop a mental attitude that influences all their transactions. Adeyoju (1989) posits that over time, individuals determine their destiny and frequently that of their children. It follows then that individual mental attitudes are greatly influenced by their parents/ and grandparents' mental attitude. This mental attitude manifests itself in a role called "life position", which the person plays. The life position is an attitude about both, "I" and "you" being "Ok" or "not Ok" (Berne, 1972).

The way people feel about themselves and others are reflected in their chosen life positions. According to Berne (1972), the destiny of every human being is decided by what goes on inside his skull when he is confronted with what goes on outside his skull. Transactional analysis constructs the following classification of four possible life positions held with respect to oneself and others:

1. I am not Ok; you are Ok.
2. I am not Ok; you are not Ok.
3. I am Ok; you are not Ok.
4. I am Ok; you are Ok.

These positions have implications for conflict negotiation styles (Frost and Wilmot, 1980). Conflict negotiation styles in consonance with the four life positions as originated from Berne (1972) are as follows:

- Yielding style
- Avoiding style
- A win or loose style
- Cooperative style.

Yielding style, according to Emmert and Emmert (1984) is chosen by spouses (divorcees) with a high concern for others (i.e. you are Ok) and a low concern for themselves (i.e. I am not Ok). Avoiding style, on the other hand, can be chosen by divorcees who have relatively little concern for themselves or the other person, feeling that neither of them is Ok (i.e. I am not Ok, you are not Ok). Emmert and Emmert (1984) explain further that spouses (divorcees) with this style withdraw physically and/or psychologically when a marital conflict occurs.

A win or lose style is another conflict negotiation style. This is a highly aggressive approach to a conflict situation as seen by Berne (1972). He opines that it implies a high concern for the self and relatively little concern for the other spouse. That the attitude underlying this style is often "I am Ok, you are not Ok" and therefore I need to consider only my ideas, values and needs. The cooperative style is manifested by spouses (divorcees) with a moderate to strong concern for both themselves and their partners and who also choose to work by compromise or collaboration. He explains further that when a spouse compromises with another spouse both of them win a little and lose a little. Berne (1972) perceives that the attitude involved in a cooperative style is "I am Ok, you are Ok". This type of attitude is the optimal and healthiest life position to acquire. This is because it is the life position that maintains basic acceptance of self and the other person. From the literature it is a position that gives room for a cooperative conflict negotiation.

The goals identified for this therapeutic approach include:

- (i) To assist clients in making new decisions regarding their present behaviour and the direction of their life.
- (ii) To enable individuals have freedom of choice, the freedom of will, to change the responses to the recurring and new stimuli.
- (iii) Achievement of autonomy which is also an ultimate goal of Transactional Analysis.
- (iv) To help individuals use their ego states appropriately and also to transact complementarily with others and finally be in position to take a proper life position (Kolo 2003, pp. 15-16).

Transactional Analysis (TA) is another cognitive theory which was formulated by Eric Berne in the early 1960s according to the review of relevant literature. It is also agreed to be an interaction psychotherapy. The approach is both contractual and decisional. However, it involves a contract developed by the clients, that clearly states the goals and direction of the therapeutic process. Transactional Analysis also focuses on the early decisions that each person makes. It further stresses the ability to make a new decision say, divorcees' emotional adjustment. More importantly, it emphasised the cognitive, rational and behavioural aspects of personality. It is oriented towards increasing awareness so that the clients will be able to make new decisions and alter the course of his/her life.

This approach is based on a personality theory that supplies a framework for the analysis of three separate ego states of parent, adult and child. It utilizes several key words and offers a framework that can be easily understood and learned. The key words are parent, adult, child, decision, re-decision, game, script, racket, strokes, discounting and stamps.

Role-playing in Transactional Analysis was used on divorcees' self-concept. In this technique subjects are assigned different roles and are expected to act out a situation or a problem. Role-playing is a modelling technique mostly used to enable a divorcee practise behaviours he/she wants to learn. According to Essuman et al (1990), role-playing refers to any kind of dramatic educational method that affords participants the opportunity to portray and project their feelings, behaviours and attitudes or those of others. Role-playing can be seen as an

effective method of dealing with problems that are common to most members of a group, such as divorcees' low self-concept.

Akinade (2006) refers to role-playing as wearing another person's shoes and simultaneously being empathic in an inter-personal relationship with others. Here, role-playing involves another person trying to act like someone else and learning to appreciate his/her feelings and difficulties. Through participation the group members rehearse the new behaviour they want to learn, within the group and before the counsellor. In the course of the exercise divorcees' positive attempts are reinforced and encouraged. Suggestions are also proffered as to how to improve performance. This is done during discussion of the roles played so as to reinforce desirable practices. In role-playing a divorcee is expected to act out the role he/she is assigned to while others observe.

2.8.4 Cognitive Restructuring Technique and Family Therapy

This is a technique in rational emotive behaviour therapy, which is a counselling theory based on the fact that man is capable of thinking and behaving in both rational and irrational ways (Ellis, 1962). Ellis (1962) argues that when man thinks rationally, he increases the probability of leading a more effective and happy life than when he thinks irrationally. According to Ellis (1973), the rational emotive approach turned out to be a comprehensive, cognitive-emotive behaviouristic system of treating personality disorders that is highly complex and that employs many techniques in a systematic manner. Ellis (2004) explains that rational emotive behaviour therapy is action and results oriented psychotherapy, which teaches individuals how to identify their own self-defeating thought, beliefs and actions and replace them with more effective, life enhancing ones. Shertzer and Stone (1980)

quote Ellis as stressing the importance of human values when an individual has emotional reactions. These reactions he explains have some consequences due to the belief system that arises about the cause of the reactions.

Cognitive restructuring is an approach that was popularized by Ellis (1962). As a psychoanalyst, Ellis argues that the primary causes of human distress are not unconscious impulses, but irrational ideas. Sharing the same opinion, Eseré and Idowu (2000) opine that as you think so shall you feel and act. Cognitive therapy is therefore based on the assumption that cognitions are the major determinants of how we feel and act. To this effect, Beck (1976) writes that, in the broadest sense, "cognitive therapy consists of all the approaches that alleviate psychological distress through the medium of correcting faulty conceptions". Cognitive restructuring therapies have been widely applied to the treatment of hostilities arising from marital conflicts, such as divorce and to problems of sex, love and marriage (Ellis, 1979).

Reports from literature have shown the importance of cognitive restructuring as a remedial strategy (Cormier and Cormier, 1979; Epstein, 1982). Furthermore, cognitive restructuring has also proven to be an effective treatment strategy in several therapeutic settings including marriage, family and divorce therapy (Ellis and Harper, 1975; Gurman, 1977; Ellis, 1982; Meichenbaum, 1985; Beck and Weishaur, 1989; Eseré, 2000). This is as a result of irrational beliefs and attitudes, illogical thinking, negative self-talk and so on. To Ellis, the task of the counsellor is to work with individuals who are unhappy and troubled and to show them that their difficulties result largely from distorted perceptions and illogical thinking. That there is a relatively simple, through work requiring method of reordering their

perceptions and reorganizing their thinking so as to remove the basic cause of their difficulties.

During therapy, usually a divorcee and his/her children are seen together. This is referred to as Conjoint Family Therapy. Here, the counselor listens to the complaints from each family member. He/she then works with both the participants to minimize anxiety, guilt and especially hostility in a kind of small group sessions (Nwoye, 1991; Nwobi, 1997; Esere, 2000). As these family members begin to learn and apply the cognitive restructuring principles, they usually become less disturbed about their differences. As they become less disturbed, Corsini (1978) reports that they are much better able to minimize their incompatibilities and to maximize their compatibilities. In therapy, the divorcees and family members are taught and shown how to accept each other to stop bickering and condemning of themselves. The general cognitive restructuring principles of tolerance for oneself and for others are repeatedly taught; and as these are imbibed and applied, the members' relationship tends to become remarkably improved (Glick and Kessler, 1994).

Ellis (1962) views man as both rational and irrational. He explains further by saying that when man is rational, he is effective, happy, competent and forward-looking. His emotional disturbances or neurotic behaviour result from illogical or irrational thinking. He stresses further that it is illogical for anyone to expect everybody in a community to love or approve him/her. He feels that unhappiness results from within and can be controlled. He therefore feels that it is important to learn to recognize irrational, inconsistent and unrealistic perceptions and replace them with rationality and reasonable philosophy.

Ellis, (1962) posits that one can only free oneself of emotional disturbances through intellectual powers. He feels that no one should be blamed for anything he/she does but each person is responsible for his/her behaviour. To Ellis, blame and anger are always functional and irrational feelings. But Shertzer and Stone (1980) feel that thinking and emotion are the same process.

Ellis (1962) defines emotion as introspectively given affect state. It is also the whole set of internal physiological changes that help the return to normal equilibrium between the organism and its environment (Ellis, 1962). Shertzer and Stone (1980) are of the opinion that emotion is the various patterns of over behaviour, stimulated by the environment and implying constant interactions with it which are expressed of the stirred up physiological state.

According to Ellis (1962) emotions can be controlled in four major ways as follows:

- (i) By electrical or bio-chemical means, for example, electro-shock; tranquilising the client.
- (ii) By using one's sensori-motor system, for instance, doing exercises.
- (iii) By employing one's existing emotional states and prejudices, for example, changing oneself out of love for a parent.
- (iv) By using one's cerebral process, examples, reflecting, thinking.

Ellis (1962) further believes that emotion can be caused and controlled by thinking. This argument is in line with the argument put forward by the philosopher, Epictetus who said "men are disturbed, not by things but by the views which they take of them" and by Shakespeare who states in Hamlet that "there is nothing either good or bad, but thinking makes it so" (Bulus, 1988). Emotion, Ellis

(1962) concludes, is biased and prejudiced thought. Thinking becomes one's emotions and emoting becomes one's thoughts under some circumstances. That which individuals tell themselves is or becomes their thoughts and emotions. Anyone who gets disturbed really is telling himself a chain of false sentences. Individuals according to him, must therefore change their negative emotions. That those who cannot refrain from negative emotions do so because:

- They are too stupid to think clearly.
- They are sufficiently intelligent except they do not know how to think clearly in relation to their emotional states.
- They are sufficiently intelligent and informed but are too neurotic to put their intelligence and knowledge to good use.

Ellis (1962) defines neurotic as a potentially capable person who in some way or some level of his functioning does not realize that he is defeating his own ends. He is emotionally disabled because he does not know how to think more clearly and behave less self-defeatingly.

To prove his point, Ellis (1962) lists some illogical ideas people have that lead to self defeat and neurosis. These include:

- (i) Feeling that you must have love and approval from all people.
- (ii) Feeling that you must prove yourself competent, adequate, achieving at all times.
- (iii) Feeling that you must blame, damn and punish all those labeled as bad or wicked, or see them as such, so on and so on.

Based on the ABCDE formular, Ellis (1962) asserts that personality consists of beliefs, constructs, or attitudes. According to him, when one has emotional

reaction at point C (emotional consequences) after some activating agent, event or experience has occurred (point A) it is caused by the belief system (point B). A does not cause C but the belief system that is held about A causes C. Shertzer and Stone (1980) state that Ellis then concludes that: your first set of beliefs has rationality since your basic value system includes wanting to stay alive, feel happy and gain acceptance from others you will find rejection unfortunate and you would better feel appropriately sad about it. The second set of beliefs has little rationality because you only define rejection as awful. You can bear it though you will rarely like it. It does not make you a slob or a worthless individual, but at worst a person with snobbish traits.

The goals of counselling of this theory are to:

- (i) Help the clients know that their self-verbalisations have been the source of emotional disturbances.
- (ii) Help clients know that their difficulties result largely from distorted perception and illogical thinking.
- (iii) Help clients know that there is a method of reordering their perceptions and reorganizing their thinking so as to remove the basic cause of their difficulties.

Several techniques can be applied. The counsellor can:

- i. Teach or induce her clients to re-perceive or think life events; let clients modify their illogical thought, emotion or behaviour.
- ii. Uncover her client's past and present illogical thinking by:
 - (a) Bringing them forcibly to attention.

- (b) Showing them how they are causing and maintaining disturbance and unhappiness.
 - (c) Demonstrating exactly the kind of illogical links that exist in their internalized sentences.
 - (d) Teaching them how to rethink, challenge, contradict their internalized thoughts.
- iii. Dispute the main irrational ideas so that the client does not fall victim to one or more of them later.
 - iv. Use relationship techniques; insight, interpretative and supportive techniques to gain client's trust and confidence.
 - v. Use a wide assortment of techniques such as desensitizing techniques, operant conditioning procedures, didactic teaching, use of biblio-therapy and, philosophic discussion as well as house work.
 - vi. Use reinforcement skills, tape listening.
 - vii. Attack specific and general irrational ideas by acting as a direct frank counter-propagandist and also encouraging, persuading, cajoling the clients (Bulus, 1988).

For this therapy to work, therapists must be:

- (i) emotionally stronger and healthier than clients,
- (ii) able to take the risk of attacking their client's defences or resistances to changing their illogical thinking,
- (iii) active in order to prevent clients from taking advantage of them and avoid facing and working on their basic problems,

- (iv) able to spend time at the interview to be able to analyse and observe the basis of illogical beliefs.

This therapy includes:

- i. Those with premarital and marital problems.
- ii. Those with frigidity, impotence, homosexuality problems (i.e. sexual problems).
- iii. Those who are suffering from neurosis and those fairly disturbed.
- iv. Those experiencing anxiety and hostility.
- v. Those with educational rather than medical problems. It can be used on "normal" students, "disturbed" students and teachers experiencing emotional crisis.

Merits of the Therapy:

- (i) Rational Emotive Therapy may be conducted on an individual, group or combination of both. This is very useful, particularly where there is shortage of trained counsellors.
- (ii) It emphasizes the use of additional aids in counselling, such as homework sheets, directed reading and cassette recordings of interviews. These actually will aid a follow-up of the client.
- (iii) There is also an emphasis on role-playing situations which also involve modeling to show the client how to think and behave differently. There is also the need for exhortation. This is an important role to be played by the counsellor.

- (iv) The emphasis on the empathic role of the counsellor is also commendable. The counsellor needs to accept the client and create rapport for effective discussion.
- (v) The counsellors can aid clients develop thinking skills for such things as problem-solving and decision-making so that they may engage in self-help, independent of a counsellor.
- (vi) The concept of faulty self-evaluation is common to many clients. The counsellor's role of clearing up client's misinformation about their condition is also commenable particularly as it relates to self-acceptance.

Demerits of the Therapy:

- (i) To what extent must the counsellor intervene in the client's problem, and when does it stop since consideration of appropriateness and timing are always involved.
- (ii) This theory focuses on changing irrational beliefs into rational ones in three main ways – cognitive, emotive, behavioural.
- (iii) To what extent will the counsellor's intervention focus on cognitive change.
- (iv) How many people can control their attitudes and feelings under such circumstances as hatred? This is where Rational Emotive Theory (RET) counselling is difficult to enforce.
- (v) In RET, the method employs the real teaching technique in helping clients resolve their problems. The counsellor can possibly impart his values to the client. It needs some caution here.

- (vi) Irrational ideas and attitudes have been over-emphasized whereas verbal attacks, indoctrination and confrontation may be ineffective in changing attitudes and behaviours.
- (vii) In the course of attacking some of his ideas or with rational or "sensible" ideas, the counsellor has to take into consideration social norms and sanctions to the effect that more problems are not created for the client.

In spite of the pitfalls, RET has made various contributions. Though its focus is on sex, marriage and family problems, it has taken logical, intellectual approach to the process and solution of client's problems and the counselling process can be applied to education as well.

Rational emotive therapy is one of the cognitive therapies, whose assumption is that human beings are born with a potential for both rational and straight thinking. According to Ellis (1979), people have pre-dispositions for self-preservation, happiness, thinking and verbalizing, loving, communion with others, growth and self-actualization. That on the other hand, man also has exceptionally potent propensities to be self-destructive, to be callous, to hate, to make the same mistakes endlessly. Also to be superstitious, to be intolerant and dogmatic, to avoid thinking things through, to shirk responsibilities. Furthermore, to procrastinate, to be perfectionistic and grandiose, and to avoid actualizing his potentials for growth (Corsini, 1978).

To Ellis (1988), a man's tendency to irrational thinking, self-damaging habituations, wishful thinking and intolerance is frequently exacerbated by his cultural leanings in general and his family group in particular. Especially when he is a child and most vulnerable to outside influences. In addition, to childhood

impressionability, he also has distinct biosocial leanings in one direction or another and as each individual is different from others in this respect, there is bound to be conflict especially in a marital dyad and family dyad (Corsini, 1978).

Ellis (1988) concludes that human beings are self-talking, self-evaluating and self-sustaining. They develop emotional and behavioural difficulties when they take simple preferences (desires for love, approval, success) and make the mistake of thinking of them as dire needs. Ellis (1988) therefore hypothesizes that virtually all people are born with the ability to think rationally. However, all people also have strong tendencies to escalate their desires and preferences into dogmatic, absolutistic "shoulds", "oughts", "demands" and commands. Thus, "after all I have done for her, she should be worshipping me always" (Ellis, 1982). Smith (1994) contends that statements such as the above cited one are illogical and maintains that if divorcees and family members can stay with preferences and rational beliefs, they will not become inappropriately hostile and self-pitying. It is when they, especially divorcees live by demands that they disturb themselves. Their unrealistic and illogical ideas create conflicts and dysfunctional behaviour (Smith, 1994).

Examples of some basic irrational ways of thinking and beliefs by divorcees that usually lead to family conflicts and self-defeat.

Table 1: Irrational Mode of Thinking

Irrational Mode of Thinking Syllogistic Form of Irrational Mode

Damnation	(B) Any woman who is divorced is a failure/ worthless. (A) My marriage is dead (C) ∴ She is worthless.
Masturbation	(B) People must upset themselves over threatening situations. (A) This is a threatening situation. (C) ∴ I must upset myself over it.
Awfulizing	(B) Any parent who cannot provide for his/her children is awful. (A) My father cannot provide for me. (C) ∴ He is awful.
Can't – stand-it's	(B) Nobody can stand being lied to. (A) My parent lied to me. (C) ∴ I can't stand it.

Source: Ellis, A. and Harper, R. (1975). A New Guide to Rational Living. Hollywood, CA: Wilshire Books.

A very important function of the mind is thinking. Thoughts are so powerful that one is either made or marred by them, but seldom is one left neutral. It is a natural law that whatever one thinks of his/her family relationship ultimately determines what happens. Ellis and Harper (1975) perceive that some people's negative thought (in a family) is the greatest obstacle to their achieving good and harmonious family living.

Ellis (1988) considers the well-functioning individual as one who is behaving rationally and in tune with empirical reality. It is very unhealthy that many family members (divorced family) have learnt unrealistic beliefs perfectionistic values that cause them to expect too much of themselves. This in turn leads them to behave irrationally towards one another. Such unrealistic assumptions as self-demands, according to Ellis and Harper, (1975) will definitely lead to ineffective and self-defeating behaviour that creates and exacerbates conflict in a family. The emotional response of such unrealistic ideas is thus the consequence not of real-life events but of the person's faulty expectations, interrelations and self-demands.

Rational emotive theory has outlined three main ways of helping family members, inclusive divorcees to reduce their dictatorial, dogmatic, absolutistic core philosophy" cognitive, emotive and behaviouristic (Smith, 2002).

In cognitive techniques, the family members are shown how some of them especially the divorcees are arrant demanders because of their condition. That they had better give up their perfectionism if really they want harmonious family living. Cognitive technique also teaches them how to find their shoulds, oughts, and musts, how to separate irrational (non-absolutistic) from rational (absolutistic) beliefs: and how to accept reality even when it is pretty grim (Ellis, 1969). This

therapy assumes that the divorcees can think, can think about their thinking; and this will definitely sharpen their cognitive processes. Another advantage of the therapy is that it is information giving, explicatory and didactic. It employs a one to one Socratic-type dialogue between the family member and the counsellor. Then in group counselling, group members are encouraged to discuss, explain, and reason with the ineffectual thinking divorcees. It frequently employs various other kinds of teaching and reasoning devices, such as pamphlets, books and tape recordings (Ellis, 1969; Corsini, 1978). There are some specific cognitive techniques identified from the literature (Ellis and Harper, 1975; Epstein, 1982; Corey, 1990) and they are: Disputing irrational beliefs; cognitive housework; emotive techniques and rational imagery.

In using disputing irrational beliefs, rational emotive theory relies very much on thinking, disputing, debating, challenging, interpreting, explaining and teaching. The most common cognitive method of rational emotive theory, according to Corey (1990), consists of the therapists actively disputing clients' irrational beliefs and teaching them how to do this challenging or their own. The therapist/counsellor quickly challenges irrational beliefs by asking questions such as "why do you assume that you are worthless because you are divorced? What shows that I am a worthless person because I have failed my examinations". Where is it written that you cannot stand being lied to? Through a series of active refutations, the therapist could be instrumental in raising the consciousness of the clients to a more rational (self helping level). This is done by the use of the ABCDE paradigm as propounded by Ellis. The clients are instructed to work on daily basis on their "must", "should" or "ought" until the irrational beliefs disappear completely.

Another technique is the cognitive homework. In the family group counselling sessions, members are expected to make list of their problem areas of absolutistic beliefs and dispute these beliefs conveniently. Here, the members are given homework assignments, which is a way of tracking down the absolutistic "shoulds" and "musts" that are a part of their internalized self messages. Part of the homework consists of applying Albert Ellis's ABC theory or RET to many of the problems being faced by the members, especially their interpersonal relations. Usually, a self-help form is provided for them to be filled. The family members are often encouraged to carry out specific assignments during the family therapy sessions. In this way they gradually learn to challenge basic irrational thinking that has been causing conflicts in their homes. During the therapy, members are also advised to read rational emotive self-help books since the therapy is seen as an educational process.

Table 2: Rational Emotive Theory Homework Report Sheet**Introduction:** Please print. Be brief and legible.

- A - ACTIVATING EVENT: You recently experienced a separation about which you became upset or disturbed (example, "I am divorced")
- B - Rational Belief or ideas you had about this Activating Event (example, "How awful to have been divorced").....
- IB - Irrational Belief or idea you had about this Activating Event (example "I can't stand been divorced; I am finished").....
- C - CONSEQUENCES of your irrational BELIEF (iB) about the Activating Event listed in Question A. state here the most disturbing emotion, behaviour or consequence you experienced recently (I felt rejected, confused and hopeless)
- D - DISPUTING, questioning or challenging you can use to change your irrational BELIEF (iB) (example, why can't I stand been divorced?).....
- cE - Cognitive EFFECT or answer you obtained from DISPUTING your irrational BELIEF (example, Although I never liked to be divorced, I can stand it; its part of the game of marriage).....
- bB - Behavioural EFFECT or result of your DISPUTING your irrational BELIEF (example, I felt less frustrated and hostile to my children).....
- 1 If you did not challenge your irrational BELIEF, why did you not?.....
- 2 Activities you would most like to stop that you are now doing.....
- 3 Activities you would most like to start that you are not doing.....
- 4 Emotions and ideas you would most like to change.....
- 5 What other things have you specifically done to change your irrational BELIEF.....
- 6 Things you would now like to discuss most with your therapist or group...

Source: Corsini, R. (1978) Current Psychotherapies. Itasca, Illinois: Peacock Publishers

The third technique used here is emotive techniques. When emotive therapy is being used to help change the divorcee's core values, various means of dramatizing truths and falsehoods are employed. This will enable the divorcee to be able to clearly distinguish between the two. The counsellor may employ role play in order to show the divorcee exactly what his/her false ideas are and how they affect his/her relationships with his/her family members and neighbours. The divorcees can rehearse certain behaviours to bring out what they feel in a given situation. The focus here is on working through the underlying irrational beliefs that are related to unpleasant feelings and behaviours (Corey, 1990). Unconditional acceptance of the client to demonstrate to him/her that he/she is acceptable can be employed by the counsellor as well. Exhortation can also be employed to persuade the client to give up some of his/her crazy thinking, such as. It is only by committing suicide that I can overcome the shame of been divorced. This statement can be replaced with a better one like. Divorce is only the death of a relationship, I can still live my life.

Humour is employed to reduce some of the client's disturbance-creating ideas to absurdity (Corsini, 1978). According to Ellis (1988), humour has been shown to be one of the most popular techniques of irrational emotive therapists. Ellis (1986) himself tends to use a good deal of humour as a way of combating exaggerated thinking that leads clients into trouble. Such as, "I demand that I should be respected and honoured by my children always". Rational emotive theory contends that emotional disturbances often result from taking oneself too seriously and; losing one's senses of perspective and humour over the events of life. Humour

is used by counselors to counter-attack the over serious side of individuals and to assist them in disputing their masturbatory philosophy of life.

Promoting the importance of humour, Ellis (1988) in his workshops and therapy sessions typically uses rational, humorous songs. He also encourages people to sing to themselves in groups when they feel depressed or anxious (Ellis and Yeager, 1989). Ellis believes that humour shows the absurdity of certain ideas that divorcees steadfastly maintain. To Ellis, humour is one approach that can be of value in helping divorcees and their family members take themselves much less seriously and open themselves to a harmonious creative family relationship (Ellis and Harper, 1975).

Rational imagery is another technique used by rational emotive theory practitioners to combat irrational thoughts. This technique, according to Esere (2002) is a form of intense mental practice designed to establish new emotional patterns. Using this technique, clients are encouraged to imagine themselves thinking, feeling and behaving exactly the way they would like to think, feel and behave in real life (Maultsby, 1984). For instance, a divorcee who feels her own is finished in life because of her divorced condition, can be shown how to imagine all the evils attach to divorce, how to feel inappropriately upset about this situation, and then how to change the experience to an appropriate feeling, all in her imagination (Ellis and Yeager, 1989). Ellis (1979) then concludes that once she is able to change her feelings to appropriate ones, she stands, a better chance of changing her behaviour in the situation.

Maultsby (1975); Meichenbaum (1977) describe an emotional control card as enhancing the application of rational-emotive imagery. Actually, it was Maultsby

(1975) who developed the technique of rational-emotive imagery (REI) which Ellis adopted and incorporated into rational emotive theory (Ellis and Whiteley, 1979). Maultsby (1975) developed rational emotive imagery to enhance clients' disputing and homework practice and to reinforce the process of rational emotive therapy.

In rational emotive imagery, according to Esere (2002) counsellees are expected to use imagery to recreate distressing situations. That they then discuss with counsellors these images (irrational beliefs) that brought forth the feelings. They are instructed to change the intense negative feelings to feelings that are less emotional, (for example, furious to irritated). Afterward, they describe how they made this change (replacing irrational beliefs with rational ones, or rational self-talk). According to Maultsby (1975) the process of clients applying rational self-talk to their irrational belief is reinforced through imagery homework assignment.

To reinforce and expand the practices of rational emotive imagery, Gazda, Asbury, Balzer, Childers and Walters (1984), developed an Emotional Control Card (ECC). The emotional control card is an inexpensive prop that can be used with groups and individuals during and between counselling sessions (Esere, 2002). According to her, it contains four major debilitating emotional categories arranged on a wallet-sized card. Columns of synonymous intense feeling and mild feeling words are listed under each category.

Table 3: Emotional Control Card

	INTENSE	MILD
A.	ANGER	
	Furious	Agitated
	Angry	Irritated
	Enraged	Annoyed
	Mad	Mildly put out
	Resentful	A bit ticked off
B.	CRITICISM	
	Humiliated	Slighted
	Put down	Not taken seriously
	Ridiculed	Partially deflated
	Discounted	Somewhat overlooked
	Inadequate	Uncertain
C.	DISTRESS	
	Helpless	Unsure
	Overwhelmed	Somewhat awkward
	Bewildered	Puzzled
	Anguished	Displeased
D.	DEPRESSION	
	Abandoned	A bit unimportant
	Crushed	Mildly blue
	Depressed	Below par
	Defeated	Somewhat discontented
	Guilty	Regretful
	Worthless	Indifferent

Source: Gazda, Absbury, Childers and Walters (1984). Human Relations Development. Boston: Allyn and Bacon.

Maultsby (1975); Gazda, Absbury, Balzer, Childers and Walters (1984) opine that the emotional control card (ECC) is used to identify both the debilitating (or closely related) emotions and the preferred, mild feelings. Carried in one's wallet, the emotional control card serves as a supportive reminder of rational thinking. Maultsby, et al (1975); (1984) stress further by saying that whenever an activating event occurs that yields a strong, negative emotion, the client uses the emotional control card to eliminate enervating emotions and the corresponding irrational beliefs.

The emotional control card has been found to be effective in marital and family therapies (Ellis and Harper, 1975; Maultsby, 1975; Gazda et al, 1984). Maultsby (1975) reports a successful use of the emotional control card by a woman who expressed concern over her excessive anger and violence at her husband's slightest provocation. A second client also used the ECC successfully in his interpersonal and other situations that were problematic for him (Gazda, et al, 1984). Thus, emotional control card can help not only married couples but also other family related problems such as the divorcees change intense feelings into mild feelings and stimulate rational thinking skills that make for harmonious family living.

Rational Emotive Behaviour Therapy (REBT) is a truly eclectic approach to therapy that employs a wide variety of cognitive, behavioural and emotive techniques. The core belief of this therapy is that many people make irrational or faulty assumptions about themselves and the world that lead to their emotional and behavioural disturbances. The essence is that rational thinking can lead to more effective living. To combat stubborn and persistent irrational beliefs, it is

necessary to work and practice diligently and to replace faulty thinking with logical thinking. The main goal for therapy in this approach of Rational Emotive Behavioural Therapy is: to minimize the clients central defeating outlook and acquiring a more realistic tolerant philosophy. Apart from this central goal other goals as identified by Ellis (1979) which the therapist will work towards with their clients include:

1. Self-interest
2. Self-direction
3. Tolerance
4. Social interest
5. Flexibility
6. Acceptance of uncertainty
7. Commitment
8. Scientific thinking
9. Self acceptance
10. Risk taking, and
11. Nonutopianism (Kolo, 2003, p. 16)

2.9 REVIEW OF EMPIRICAL STUDIES ON DIVORCE

A good number of works have been carried out in the spheres of marriage and family counselling. Also, causes of marital conflicts, separation and divorce have been researched into by many scholars in and outside the study area. Until the 1960s, divorce had been a relatively rare phenomenon. Certainly there have always been some couples who have considered divorce an option. But

fundamental changes in our society in the last few decades have changed divorce from being rare to routine.

2.9.1 Empirical Studies Done Outside Nigeria

In a study of 'A typology of divorcing couples: Implications for mediation and divorce process, Kressel, Jaffee, Tuchman, Watson and Deutsch (1980) in a question as to why the marriages of their respondents fails identified communication problems, absence of love, personality differences, sexual problems and financial difficulties. The above reasons appear to corroborate with earlier theories of marital dysfunction such as the role theory model of Magnus (1957) which proposes incompatible role expectation among the two parties in the marriage.

The marital communications theory model of Bateson, Jackson, Haley and Weakland (1956) which lays the blames on inappropriate communication and the social learning theory model of Bandura (1979) lays the blames for dysfunctional marriage in the learning environment.

In the study carried out by Berman and Turk (1981) on "Adaptation to divorce: Problems and coping strategies", they found that the various alternatives available for coping with the stresses of divorce also combine into meaningful factors. Expressing feelings, social and interpersonal activities, involvement in the home and family, personal understanding, autonomy, and learning activities account for a significant proportion of the variance in the scale they used in the study. These factors are similar to those obtained by Mccubbin, Dahl, Lester, Benson and Robertson (1976) and are based on a larger, more diverse sample.

However, these coping factors have differential effects on post-divorce adjustment. Social and interpersonal involvements are directly related to lower mood disturbance and heightened life satisfaction, as are the development of autonomy and independence [Berman and Turk 1981]. They further add that these coping strategies are related to problems only in the interpersonal and emotional spouse, and have little effect on former spouse or family problems. Accordingly, expressing feelings or catharsis, is related to high mood disturbance and low life satisfaction and is not related to any specific problem area. Neither learning activities nor personal understanding appears to be related to post- divorce adjustment.

According to Berman (1979) the positive correlation between the usefulness of cathartic activities and heightened emotional distress can be explained in at least two ways. First, those people who report high levels of distresses are more willing to view expression of affection as helpful and are more willing to acknowledge negative feelings in general.

An alternative is that emotional expression is most helpful for those people who are highly distressed, while social and personal activities are only effective once the emotional distress is reduced to a manageable level.

Due to the rising divorce rates over the years, an increase in marriage interest has developed for predicting couples' compatibility and marriage success. Previously, other researchers like Yang, Chen, Choi and Zou (2000); Hendrick and Hendrick (2000); Thornton (1989); House (1981); and Himes (1980) had a study on the mode of assisting couples have marital harmony. Evidence of these studies provide that couples lack enough information on marriage at the stage of

engagement, and inadequate methodology of the assessments of premarital programmes. In order to have divorce-preventing efforts there were three assessment tools needed. These were:

- (1) Identify factors that predict divorce
- (2) Assess couples on these factors to determine their strength and weaknesses
- (3) Develop specific interventions to deal with the couple's problem areas.

The instrument used here was PREPARE: a 125- item inventory designed to assess strengths and weakness in II relationship areas. The scale was Base Theoretical and Empirical indications of critical tasks related to marital adjustment in couples who are experiencing stress to provide succor as they cohabit. The PREPARE had concurrent validity with a significant relationship with marital adjustment at $P < 0.01$. It also had internal consistency (.7) as well as test-retest reliability. (.78). The resolution reached at the end of the study was that a management skill for couples diminishes marital discord, and interpersonal conflicts. Therefore, the focus of counsellors should lay more emphasis on stress management techniques and much more that helps to relieve stress and build positive mental health as well as encourage effective communication among couples to remove areas of doubt in their relationship to guarantee self esteem for harmonious living.

2.9.2 Empirical Studies Done Within Nigeria

In Nigeria also, Obe (1997) studied the marital conflicts and counselling implications of Iga-Okpaya District of Apa L.G.A. in Benue State. The purpose of his study was to ascertain causes of marital problems and ways of ameliorating same through various counselling therapies. To find out whether group counselling and

behavioural therapies can be used in the resolutions of the conflicts among spouses. To ascertain real ingredients of marriage that hold marriage firmly. To find out the roles of the third party, that of In-laws - and peer groups in the marriage play to either encourage persistent unity or disunity among couple. Four research questions were raised and answered in the course of investigation. Four null hypotheses were stated and tested in the course of the study. 600 respondents which included couples, divorcees and widows were randomly sampled for the study. To avoid gender biases, 300 males and 300 females were sampled for the study. Frequency counts and percentages were used as statistical tools in the analysis of data from the research questions. Whereas t-test was used in the analysis of data procured from the tested hypotheses. The research was carried out in the Iga-Okpaya District of Apa L.G.A. in Benue State.

The researcher used a descriptive survey design in his study. It was not an experimental study that has fewer respondents but deeper and thorough study. This is one of the areas the current study aims at narrowing since the former is not experimental study. The results of his findings depict the following: that ingredient of marriage that leads to the statement "For Better, For Worse" on the altar is love. Any marriage that does not rally around love will eventually hit the rock. That the third party – in-laws and peer groups exert a lot of both negative and positive influence on the marriage. The third party are invariably potential causes of marital conflicts and the subsequent divorce. That interpersonal relationship between the couples either adversely or positively has much to do with the understanding and communication between the couples. That counselling strategies can assist in the promotion of communication and interpersonal relationship among the couples.

That both female and male spouses agree that premarital and post-marital counselling can lead to reconciliation, positive healing and growth in the maladjusted marriages. That most marital conflicts stem from sexual differences, feeding and lack of care among the spouses. Guidance and counselling strategies have been identified as positive steps towards ameliorating series of marital conflicts among couples in the study area. The study concluded that pre-marital and post-marital counselling be adopted through community counselling clinics in the study area. Also, that the in-laws, peer groups and other third party that influence marriages either adversely or positively should be kept at a bay from the marriages of their relations.

The study failed to employ experimental study that leads to more thorough study and findings. The researcher used descriptive survey design. This is one of the pitfalls the current study is optimistic to narrow. The study did not dwell much on divorce but marital conflicts; the current study aims at causes of divorce and ways of remedying the situation. The study used 600 respondents but the current one uses 90 respondents to concretize the study and findings. The previous study was on a district; however, the current one is in Otukpo Local Government Area. The scope of the previous study was wide. Also the sample size of 600 respondents was large enough for a descriptive study. Results obtained were adequate since it treated causes of marital conflicts.

Omeje (2000) studied the adjustment strategies of divorcees in some selected communities in Enugu State. The purpose of his study, broadly speaking was to identify adjustment strategies being employed by divorcees in some selected communities of Enugu State and their implications for family counselling.

Specifically, the study investigated the followings: social activities divorcees employ to help themselves in their adjustment effort. Religious strategies used by divorcees. Financial strategies being used by divorcees in order to earn a living. Family support services that are utilised by divorcees in order to support themselves. Personal understanding adjustment strategies used by divorcees. Sources of counselling for divorcees. Perceived effectiveness of these strategies in resolving the adjustment problems of divorcees. Seven research questions were raised and answered during the course of investigation. Three null hypotheses were equally stated and tested in the course of the study. 221 divorcees made up the sample. The breakdown was as follows: 212 females and 9 males, 176 divorcees with children and 45 divorcees without children and 121 literate divorcees and 91 non-literate divorcees. These divorcees were those who have not remarried, they were selected through purposive sampling technique. Out of 423 divorcees identified, 221 divorcees were used for the study. The 221 subjects were constituted using proportionate purposive sampling technique at 52% base so as to give equal representation of the divorcees in the selected communities based on the population distribution.

In the analysis of the data collected, mean score and standard deviation were used in the analysis of data from the research questions. In testing of the hypothesis under investigation, the t-test statistics was used. This research was carried out in some selected communities of Enugu State. The researcher used the descriptive survey method to seek the adjustment strategies employ by divorcees in order to fit properly into the society, and its effectiveness. Since the psychomotor and cognitive domains had been studied and investigated, the current study

deems it fit to look at the affective domain of the divorcees' adjustment in their communities which has not yet been researched into. The findings showed that the divorcees make use of social, religious, financial, family interaction and support services. Personal understanding strategies in adjustment and that they are all effective in helping them to resolve their adjustment problems. They also utilize different sources of counselling in adjustment. There was no statistical significant differences in the hypotheses. The study made use of the descriptive survey method which only describes certain variable in relation to the study population.

The current study will not only describe but also establishes cause and effect relationships. It is an indept study which will lead to concrete findings. The previous study dealt with the cognitive and psycho-motor domains of divorcees' adjustment strategies. The current study will look at the affective domain of divorcees' adjustment strategy in addition. The respondents of the previous study were 221 while the current one intends using 90 for thorough and indept experimental study. The study concluded and recommended that counsellors should enlighten the public on their services to families. The marital/family counsellors should equip the divorcees with adjustment strategies that would help them in resolving their adjustment problems. The study also recommended that departments and organisations responsible for counselling programmes should direct their counselling programmes to issues of post divorce adjustment and on pre-marital counselling. But the present study looks at effects of self-concept improvement programme on divorcees' emotional adjustment.

Divorce among Muslim couples in Jos North and South Local Government Areas of Plateau State: Implications for Counselling by Ohieze (2004), M.Ed.

Thesis, University of Jos. The purpose of her study was to find out internal factors that are responsible for the frequent occurrence of divorce among Muslim couples. The causes and the nature of implications on the divorce and their children as well as the impact it has on the close relations, and their associates, such as the in-laws, the kins and kirth, the friends and the society they belong. The study was also in the effort to inculcate into the Muslims and the people of other creed the Muslim personal law on Nikhai and Talaq (i.e. marriage and divorce) and to highlight on the only conditions when divorce is permissible in Islam. And, to clear the misconceptions that in Islam divorce is uncontrollable and that women have no right to divorce. The study aimed at analysing the functions of marriage to the society and the functions of pre-marital and marital counselling so as to minimize marital crises and subsequent divorce. The study investigated and suggested the necessary steps to take by marriage counsellors and other professionals in the field in order to redress the problems.

The study therefore, examined the concept of marriage as Islam views it. It proffered solutions to the problems of divorce among Muslims and the society at large. Five research questions were formulated and answered in the course of study. No hypothesis was tested. The researcher adopted descriptive survey design for the study. Three hundred (300) respondents were used for the sample, through the proportional stratified sampling techniques. The two Local Government Areas had equal representation of 150 respondents each. Simple percentages and mean formular were used in analysing the research questions. This research work was done in Jos Metropolitan of Plateau State. The ages of the people in the marriage were found to be very low, indicating immaturity in marriage. From the findings, it

was discovered that acceptance of divorce by Islamic religion has been based on Muslim criteria; a man is not able to cater for his wife or wives, unfaithfulness, incompatibility, disagreement between husband and wife, role obligation, influence of in-laws, impatience, difference in religious faith, ignorance on the stand of Islam pertaining to divorce and denial of sex among Muslim couples.

Furthermore, it was found that loneliness, low self-esteem, frustration, depression, insecurity, children are neglected, they tend to play truancy and resort to social vices in the society, these are the effects of divorce on the divorcees themselves and their children. Divorce among Muslim couples can be prevented through being tolerant and patient, having good communication, trust and to intensify Islamic orientation on marriage and divorce. Moreso, instant triple "talaq" (divorce) and third party interference should be restrained pre-marital, marital and marital dysfunctional counselling among Muslim couples should be encouraged. She concluded her findings by saying that instant triple talaq (divorce) should be discouraged. Couples should learn to be faithful to each other, be more tolerant, patient and trustworthy. Muslim couples should learn to dialogue with each other whenever there is marital crisis. Therefore, third party interference should be discouraged or minimized. Good communications should be established to avoid misconceptions, this will also help to know the strength and the weaknesses of each other. Low expectations should be encouraged among couples. Pre-marital and marital counselling should be highly encouraged among the Muslim couples.

This research work, apart from using descriptive survey design only worked on the causes, consequences, prevention and remedies of divorce, not adjustment at post divorce, while the current study adopts the experimental design, as well as

working on both affective and cognitive domains of post divorce adjustment. Though a large population but an indepth study was not done, unlike the current study. In addition, the researcher did not discuss anything pertaining to reconciliation. The current study has taken care of the possibility in reconciling the separated couples via counselling strategies.

2.10 SUMMARY OF REVIEW OF RELEVANT LITERATURE

The foreign and local literature reviewed so far in this study show that there have been veritable attempts by various scholars at consciously investigating the definitions/concepts of marriage, family, divorce and its related problems. The gaps that need to be filled will form the summary of this study.

A divorcee who was not comfortable in the nineteen nineties but today there seems to be a difference because of key skills development in various ways. So the divorcees of today have greater satisfaction and self sufficient but he/she is still in need of current and relevant attention to improve his/her present status.

Emotions are not static. It can change whether to positive or negative. So as the years roll by and changes come through the environmental interaction of the divorcees. It calls for a research into these factors stated above. Adjustment is a concept in guidance and counselling which affects issues that are relevant like divorcees' emotions, widowhood, home problems in need of improvement strategies by using cognitive restructuring and role playing techniques. The gap therefore should be whether one of the techniques will be enough for improving the emotional aspect of the divorcee.

CHAPTER THREE METHOD AND PROCEDURE

This chapter discusses the research design, population and sample and sampling techniques used in the study. It further discussed the instrumentation for the study, its validity and reliability, as well as methods of data analysis.

3.1 RESEARCH DESIGN

The study employs the quasi-experimental design of non-randomized control group, pre-test-post-test design. This is because the researcher is interested in finding the possible cause-effect relationships by exposing two experimental groups of divorcees to the treatment and one control group not receiving the treatment. It involves identifying the presence of cause-effect relationships between the independent and dependent variables (Ali, 1996). That is, to investigate the influence of the independent variable on the dependent variable without necessarily manipulating the independent variables.

The study uses non-randomized groups and this option occurs when the researcher cannot randomly sample and assigns subjects. Consequently, the researcher has to use his/her subjects as groups already in existence, such as the divorcees. The pre-test scores were used as the basis for equivalence since only ninety divorcees were short listed for the study out of a total of one hundred initially selected.

The justification for the choice of quasi experimental design is based on finding out whether the subjects in the different groups are homogeneous (equivalent) or not. The design is also chosen because human beings cannot be purely subjected to laboratory conditions as one would subject animals and insects

(Ofo, 2002). Since a true experiment cannot be carried out on human beings in the laboratory, it exists where a true experimental research appears impossible to carry out. The quasi- experimental research method is applied in situations where the researcher cannot control or manipulate all relevant variables.

Furthermore, a pre-test was administered at the beginning of the proposed study. The choice of the quasi-experimental non-randomized control group, pre-test-post-test design provides for comparison of what transpired in the experimental treatment and control groups. It was then possible to draw a conclusion of the effect of the available skills on the control group. Signs for the non-randomized control group, pre-test-post-test design are shown in table 4 below.

Table 4: Signs for the non-randomized control group, pre-test – post-test design

5	Grouping	Pretesting	Research Condition	Post Testing
—	Expt. Gp1	O1	X1	O2
—	Expt. Gp2	O3	X2	O4
—	Control Gp	O5	X	O6

Source: Awotunde and Ugodulunwa (2004). Research Methods in Education, Jos: Fab Anieh (Nig.) Ltd.

X1 & X2 represent the independent variable, which will be referred to as experimental or treatment variables.

(i) O1, O3 & O5 represent the measure of dependent variable before the manipulation of the independent variable X. It is usually a pre-test before

the experimental treatment. That is, pre-test measure for experimental and control groups respectively.

- (ii) O_2 , O_4 & O_6 refer to the post-test scores of the three groups. That is, two treatment and one control groups.

The Gain scores for the

Experimental group 1 is $O_2 - O_1$

Experimental group 2 is $O_4 - O_3$

Control group is $O_6 - O_5$

Therefore, the aim of this design is to compare the gain scores of the two groups. The gain scores for the control experimental group is O_2 minus O_1 while the gain score for the control group is O_4 minus O_3 . Thus, in the pre-test-post-test control group design, there must be a pre-test administered to the two groups prior to the exposure of the two groups to different conditions. At the end of exposure of the groups to different conditions, there must also be a post-test administered to the two groups (Awotunde and Ugodulunwa, 2004, PP.34-35).

Ninety divorcees were assigned to three groups with thirty subjects in each group. The three groups consisted of two experimental groups of Cognitive Restructuring and Role-playing counselling techniques and the control group. The pre-test scores were used as the basis for equivalence since it is only ninety of these divorcees that were used for the study.

3.2 POPULATION AND SAMPLE

3.2.1 Population Size

All divorcees, both male and female in Otukpo local government area of Benue State constituted the population of the study. The target population of this

study therefore is the divorcees. The following are the characteristics of the population: gender, divorcees with low self-concept specifically in Otukpo Local Government Area of Benue State, age (16-56 years above) in groups, literate divorcees. Also considered were length of marriage and divorce, number of children. The minimum educational qualification of subjects was Teachers Grade II Certificate, West African Examination Certificate, General Certificate of Education or Senior Secondary Certificate of Education. The choice of the sample was informed by the fact that the direct victims of divorce fall into this category. The rationale for the selection of the above population from the same local government area is that Otukpo is the centre of Idoma cultural heritage and social activities among the nine local government areas in Idomaland. The population of the study according to the preliminary survey was one thousand, eight hundred and sixteen (1,816) divorcees.

Table 5: 2006 Population Census Figure of Otukpo Local Government Area of Benue State

S/No	Sex	Figure
1.	Male	136,612
2.	Female	129,799
3.	Total	266,411

Source: National Population Commission, Federal Republic of Nigeria, Jos Office.

Table 6: Population Distribution of Marriages and Divorce Cases in Otukpo Local Government Area of Benue State during Preliminary Study

S/No	Sources Of Data	Year	No. Marriage	No. Of Divorce Cases
1.	Upper Area Court Otukpo	2004	265	110
		2005	288	75
		2006	310	84
		2007	340	76
		2008	300	65
		2009	380	100
		Total N. of Marriages & Divorce Cases		
2.	Grade I Area Court Otukpo	2004	150	66
		2005	102	36
		2006	89	43
		2007	108	37
		2008	132	29
		2009	200	38
		Total No. of Marriages & Divorce Cases		
3.	Area Court Ugboju	2004	50	35
		2005	40	27
		2006	36	12
		2007	44	31
		2008	55	31
		2009	60	23
Total Number of Cases			285	159

		2004	150	125
4.	Area Court Adoka	2005	125	95
		2006	103	75
		2007	148	100
		2008	170	105
		2009	200	118
	Total Number of Cases		896	618
		2004	36	15
5.	Social Welfare Office Otukpo	2005	30	10
		2006	32	17
		2007	30	13
		2008	28	8
		2009	25	5
	Total Number of Cases		181	68
		2004	40	13
6.	Churches (Orthodox and	2005	46	7
	Pentecostal)	2006	60	10
		2007	70	5
		2008	78	3
		2009	100	3
	Total Number of Cases		394	41
7.	Women Organizations	Between		
		2004 –	153	97
8.	Communities	2009		
		Between		
		2004 –	102	74
		2009		

3.2.2 Sample Size

Only 90 divorcees constituted the sample due to the nature of the experimental treatment. Because the design uses non-random assignment to groups and matching was not done, the researcher used subjects from the same population which are as alike as possible to further strengthen the equivalence of groups as advised by Cohen and Manion (1980). The programme was advertised in all churches, women organizations and communities. Male and female divorcees irrespective of age and academic qualification were included in the sample. These steps enhanced the internal validity of the study as it controls the main effects of history, maturation, testing and instrumentation.

Table 7: Distribution of Respondents In The Sample Size

S/No	Expected Population	Sample Size	Male	Female
1.	Divorcees for cognitive restructuring	30	15	15
2.	Divorcees for role playing technique	30	15	15
3.	Control Group	30	15	15

3.3 SAMPLING TECHNIQUE

Purposive sampling technique was used to select the sample for this study after identifying the divorcees during the preliminary study. In purposive sampling, specific elements which satisfy some pre-determined criteria are selected. Purposive sampling is also known as judgemental or deliberate selection sampling is a non-probability sampling technique. In this technique the researcher attempts

to select a sample that appears to her as being representative of the population defined by her research problem (Awotunde and Ugoduluwa, 2004). It is deliberate choice of respondents to fit into the research work.

Here, extra care was taken to select those respondents that satisfy the requirements of the research purpose. It was also ensured that only those respondents that were relevant to the research were included. The reason was that the researcher had interacted much with the respondents and so she was aware of the characteristics of the population. That is, who and what should be used for the success of the work.

3.4 INSTRUMENTS FOR DATA COLLECTION

The instrument used for this study was a self-designed instrument titled "Divorcees Emotional Adjustment Inventory" (DEAI).

3.4.1 Description of the Instrument

The study utilized a thirty-six-item Divorcees' Emotional Adjustment Inventory which was developed by the researcher. The instrument has two major sections. Section 'A' is made up of the bio-data otherwise known as the personal data of the respondents which comprises sex, age, educational qualification, occupation, number of children, duration of divorce and marriage, and religious denomination. Section 'B' of the instrument is made up of items designed to elicit responses of divorcees on their emotional adjustment as relates to attitudes, opinions, beliefs and perceptions. The questionnaire was based on the research questions and hypotheses.

3.4.2 Procedure for Instrument Development

A number of steps were taken to ensure that relevant items were selected for the study. Here, much of literature relevant to the study was first of all reviewed. This further gave the researcher a better understanding about the study. It also helped to yield the content items of the instrument. The researcher held series of discussion with her project supervisor, counsellor educators and educational psychologists to help further expand the content and the quality of the instrument. To further strengthen the questionnaire, it was presented to experts in Test and Measurement and Guidance and Counselling in the Faculty of Education, University of Jos who established the content and construct validities. All corrections and some ambiguous items were put in proper shape before the final print out of the instrument.

3.5 VALIDITY AND RELIABILITY OF INSTRUMENTS

This describes the procedures that were adopted in ensuring that the instrument used measured what it is designed to measure. In other words, the first critical question about a testing procedure is how well it represents the segment of behaviour it is intended to measure.

3.5.1 Validity

To ensure the content and construct validity of the instrument, the questionnaire was shown to some experts in Measurement and Evaluation and Guidance and Counselling. Their corrections and suggestions led to the modification of the instrument.

Factorial analysis was used by the experts to determine the construct validity of the instrument. Here, the experts checked the extent to which the items

were related to one another and made necessary corrections that were effected before administering the instrument to the respondents.

3.5.2 Reliability

Cronbach's Coefficient Alpha Method was used to establish the reliability of the research instrument over a period of four weeks. The internal consistency of the instrument was established by using the Cronbach alpha which yielded an index 0.78. The Cronbach alpha index is also an indication of construct validity. (Okorodudu, 2004; Ossai, 2004). Therefore, the instrument could be said to possess high reliability and construct validity.

3.6 PROCEDURE FOR DATA COLLECTION

3.6.1 Training of Research Assistants

The researcher trained three research assistants who assisted her in the administration of the questionnaire for data collection. The three assistants were graduates of B.Ed Guidance and Counselling from University of Jos. All of them were trained by the researcher on how to administer the questionnaire and retrieve the filled copies of questionnaires for three days. These assistants were one male and two female counsellors. The training sessions with the assistants helped in intimating them with the purpose of the research, the nature and the content of the questionnaire forms.

3.6.2 Procedure for Administration of Pre-Test

The researcher administered the instrument on the respondents as entry behavioural test. The researcher undertook a preliminary study of the area of study by going to the courts, churches, mosques, social welfare, women organizations and communities to collect data to know the rate of divorce. Addresses of the

respondents were collected from the courts, social welfare and communities. Respondents in the churches and women organizations were identified through their leaders. After which the questionnaires were administered with the assistance of three research assistants on the respondents. Some items that were not clear to the respondents were explained to them. Both the researcher and her assistants waited to collect the filled questionnaire to avoid loss of any copy. The pre-test scores were used as the basis for equivalence since only ninety divorcees were used for the study. The pre-test was scored and kept.

3.6.3 Description of Self-concept Improvement Programme

The Self-concept Improvement Programme consists of cognitive restructuring curriculum and role-playing curriculum. The features of the curricula included objectives, contents or topics, activities and evaluation procedures. Relevant films were also shown to the respondents to imitate a desirable behaviour. Both face and content validities of these curricula were also established by experts in Guidance and Counselling in the Department of Educational Foundations, University of Jos. The programme yielded a coefficient Cronbach alpha of 0.80 when tested. This was a good indication of internal consistency. The researcher ensured variability of item specifications to satisfy content validity of the instrument.

3.6.4 Administration of Treatment

The respondents were studied in clusters. Prior to the experiment, subjects in both treatment and control groups were given a pretest. At the end of the pre-test, the treatment commenced for the experimental group. Sessions of one hour each was spread over twelve weeks with one session per week.

There were three groups of respondents. Ninety subjects were studied in clusters. The three groups consisted of two experimental groups of Cognitive Restructuring and Role-playing and the control group. The treatment programme was executed through a series of lectures, focus group discussions, hypothetical case study analysis, simulations, role-playing; self-instruction training, direct teaching of communication skills, social skills, interpersonal activities, cognitive restructuring skills and take home assignments.

The control group was not exposed to any treatment but they were given lessons on harmonious living after the study had been concluded. However, participants in the control group were involved in the pre-treatment meetings, assignment into groups and response to the pre-test and post-test questionnaires. They were also entertained with family related films and discussions on how a family can be maintained in the midst of crisis.

3.6.5 Administration of Post-test

At the end of the experiment, which lasted for twelve weeks, the researcher and her assistants re-administered the emotional adjustment questionnaires to both experimental and control groups. This was done in order to see if there was any significant influence on the emotional adjustment perception of the experimental and control groups. The data that was collected from the pre-test and post-test were used to answer the research questions and to test the hypotheses. All the questionnaires were administered, completed and collected on the spot to prevent instrumental mortality.

After the administration of the post-test, another two weeks were set aside for the post treatment in order to compare the effectiveness of the two group

counselling techniques used on the respondents. The post treatment week also availed the respondents of the one to one counselling opportunity.

3.6.6 Scoring of Emotional Adjustment Inventory

The scoring procedure adopted was a four point Likert type scale format of the following order:

Strongly Agree (SA) 4 points

Agree (A) 3 points

Disagree (D) 2 points

Strongly Disagree (SD) 1 point in the positive and the

reverse in the negative. The total score of 10 was for the scores. The mean score was 10 divided by 4 = 2.5.

The instrument consists of 36 items. The highest possible score for any respondent was $36 \times 4 = 144$ while the lowest possible score was $36 \times 1 = 36$. The respondents who obtained a mark/score ranges from 50 up to 100 were considered as having high perception of emotional adjustment of divorcees.

While those who scored below 50 down to 36 were those who were regarded as moderate perception of emotional adjustment of divorcees. The maximum score of any positive response was 4, while the minimum score for the negative response was 1. The range of mean score was $4 + 1/2$. The mid-point of the range was $5/2$ or 2.5. However, the cut off point for determining whether the response sees any item as emotional adjustment of divorcees as high or low was 2.5. Any factor value that equalled 2.5 or higher was assumed to be high. While any response to the factors that was less than this cut off (2.5) value was assumed

to be low. A respondent was expected to tick a point on the scale that agrees with the level of his/her perception.

3.7 METHOD OF DATA ANALYSIS

Mean scores were used to answer research questions 1 and 2. While t-test and one way analysis of variance test were employed to test the hypotheses formulated for the study. Hypotheses 1, 2, 5 and 6 were tested using analysis of variance, while hypotheses 3, 4, 7 and 8 were tested using t-test statistical tool.

CHAPTER FOUR RESULTS AND DISCUSSION

4.1 RESULTS

This chapter analyses and discusses the result of the data collected from the two research questions and eight hypotheses. The results are presented in tables in accordance with the research questions and hypotheses posed in the study.

4.1.1 Research Questions

Research Question One: What is the level of the divorcees' emotional state before the treatment?

Table 8: Mean scores showing levels of the divorcees' emotional state before the treatment

S/N	ITEMS	SA 4	A 3	DA 2	SD 1	MEAN RESPONSES 2.5	LEVELS
2	I tend to look down on myself	30	45	5	10	3.06	Moderate
3	I have feelings of worthlessness	42	22	14	12	3.04	Moderate
8	I am bittered	25	35	25	5	2.89	Moderate
10	I am infuriated	60	30	0	0	3.67	High
17	I blame myself harshly when something goes wrong	55	25	10	0	3.50	High
18	I feel excessively uncomfortable for past mistakes	20	70	0	0	3.22	High
19	I often experience shame in myself	55	15	10	10	3.88	High
21	I often feel depressed	35	35	20	0	3.16	Moderate
26	I have a sense of hopelessness	40	30	20	0	3.22	High
28	I am miserable	45	35	10	0	3.39	High
29	I feel rejected	40	35	15	0	3.28	High
32	I often feel lonely	40	30	20	0	3.22	High

Criterion Mean = 2.5 N = 90

Mean of response to any item greater than or equal to the criterion mean of 2.5, the item is significant.

Research question one sought to find out the level of divorcees' emotional state before the treatment. The responses in this question one are summarized in table 8 above. The result shows that the divorcees used for the study had high emotional state before the treatment. The highlights from the result show that divorcees with mean scores of 3.88; 3.67 and 3.50 strongly agreed that they often experience shame in themselves; still infuriated and blame themselves harshly when something goes wrong. The result further revealed that items 18, 26 and 32 had the same mean responses of 3.22 showing high emotional state. However, items 28 and 29 had mean responses of 3.39 and 3.28 respectively. Furthermore, items 21, 2, 3 and 8 were all significant. The result of research question one shows that the divorcees used for the study had high emotional state before the treatment as seen in their ratings.

Research Question Two:

What is the level of divorcees' emotional adjustment in the cognitive restructuring, role-playing and control groups after being exposed to treatment?

Table 9: Level of divorcees' emotional adjustment in the cognitive restructuring, role-playing and control groups after being exposed to treatment

S/N	ITEMS	SA 4	A 3	DA 2	SD 1	MEAN RESPONSES 2.5	LEVELS
5	I feel I am mostly in-charge of my life	35	32	22	11	3.12	Moderate
6	I am building new relationships with others	45	25	15	5	3.22	High
15	I find it easy to feel love for other people	45	19	21	5	3.16	Moderate
16	I usually stay calm during times of irritation	46	35	9	0	3.41	High
22	My life has great value for me	57	28	5	0	3.58	High
23	I can now stand on my own	63	24	3	0	3.67	High
30	I perceive myself as being valuable	66	24	0	0	3.73	High
31	I have regained back my loss of self-esteem	53	37	0	0	3.59	High
33	I have learnt to accept my past even though it may contain unpleasant events	50	40	0	0	3.56	High
34	I now think with confidence and hope about tomorrow	59	31	0	0	3.66	High

Criterion Mean = 2.5 N = 90

Research question two sought to know the level of divorcees' emotional adjustment of the cognitive restructuring, role-playing and control groups after being exposed to treatment. Table 9 was used in the analysis to determine the effects of the treatment on the divorcees. The result shows that items 30, 23, 34, 31, 22, 33, 16 and 6 were highly rated with mean responses of 3.73, 3.67, 3.66, 3.59, 3.58, 3.56, 3.41 and 3.22 respectively. However, items 15 and 5 were rated moderately. All the items were significant since they were greater than the criterion mean of 2.5

4.1.2 Hypotheses

Hypothesis one, which says there is no significant difference in the emotional adjustment pre-test mean scores of divorcees in the cognitive restructuring, role-playing and control groups was tested using ANOVA.

Table 10: Oneway Analysis of variance showing difference in the emotional adjustment pre-test mean scores of divorcees in the cognitive restructuring, role-playing and control groups

Sources of Variation	Sum of Squares (SS)	df	Mean Square	f-cal.	f-crit.
Between Groups	255.489	2	127.744	0.908	0.407
Within Groups	12240.833	87	140.699		
Total	12496.322	89			

Since the f-calculated of 0.908 is greater than the f-critical value of 0.407, the null hypothesis is rejected. It is then concluded that there is a significant difference in the emotional adjustment pre-test mean scores of divorcees in the cognitive restructuring, role-playing and control groups.

The significant f-value in Table 10 is further subjected to Scheffe Post-Hoc analysis in Table 11 to determine relative difference in the emotional adjustment pre-test mean scores of divorcees in the experimental groups of cognitive restructuring and role-playing over the control group.

Table 11: Scheffe multiple comparism of cognitive restructuring, role-playing and control groups

(I) Group	(J) Group	Mean Difference (I-J)	std error	Sig.
Role-playing	Control	0.27	3.063	0.996
	Cognitive Restructuring	-3.43	3.063	0.536
Control	Role-Playing	-0.27	3.063	0.996
	Cognitive Restructuring	-3.7	3.063	0.485
Cognitive Restructuring	Role-playing	3.43	3.063	0.536
	Control	3.7	3.063	0.485

Hypothesis Two: There is no significant difference in the emotional adjustment of post-test mean scores of divorcees in the cognitive restructuring, role-playing and control groups.

Table 12: Oneway Analysis of variance of post-test mean scores of divorcees in the cognitive restructuring, role-playing and control groups

Sources of Variation	Sum of Squares	df	Mean Square	f-cal.	f-crit.
Between Groups	5438.689	2	2719.344	31.34	0.00
Within Groups	7549.1	87	86.771		
Total	12987.789	89			

Since the f-calculated of 31.34 is greater than the f-critical value of 0.00, the null hypothesis is rejected because there is no sufficient evidence to retain it. Therefore, it is concluded that there is a significant difference between the mean scores of divorcees in the cognitive restructuring, role-playing and control groups.

However, Scheffe multiple comparisons was used as a post-hoc test to determine the group(s) that was responsible for the significant difference.

Table 13: Scheffe Multiple comparisons showing differences in the post-test mean scores of divorcees in the cognitive restructuring, role-playing and control groups

(I) Group	(J) Group	Mean Difference (I-J)	std error	Sig.
Role-playing	Cognitive Restructuring	-2.17	2.41	0.668
	Control	-17.47(*)	2.41	0
Cognitive Restructuring	Role-Playing	2.17	2.41	0.668
	Control	-15.30(*)	2.41	0
Control	Role-playing	17.47(*)	2.41	0
	Cognitive Restructuring	15.30(*)	2.41	0

* The mean difference is significant at the 005 level.

Data in table 13 shows that the two experimental groups of cognitive restructuring and role-playing were equally significant in their impact on divorcees' emotional adjustment over the control group.

Hypothesis Three: There is no significant difference in the emotional adjustment post-test mean scores of male and female divorcees in the experimental cognitive restructuring group.

Table 14: Independent sample t-test analysis of the mean scores of male and female divorcees in the experimental cognitive restructuring groups

Sex Variation	N	Mean	Std. Deviation	df	t-cal.	t-crit.
Male	15	89.87	9.75	28	-0.33	0.75
Female	15	91	9.29			

Data in table 14 shows that there is no significant difference in the mean scores of male and female divorcees' emotional adjustment in the experimental cognitive restructuring group. Calculated t-value of -0.33 is far below the critical t-value of 0.75 at 0.05 level of significance. Therefore, there is no difference in the mean scores of male and female divorcees in the experimental cognitive restructuring group and the null hypothesis 3 is upheld.

Hypothesis Four: There is no significant difference in the emotional adjustment post-test mean scores of male and female divorcees in the experimental role-playing group.

Table 15: Independent sample t-test analysis showing group mean scores of male and female divorcees in the experimental role-playing group

Sex	N	Mean X	Std. Deviation	df	t-cal	t.crit.
Male	15	87.67	8.61	28	-0.49	0.63
Female	15	88.87	4.21			

Since the t-calculated of -0.49 is less than the t-critical value of 0.63, the null hypothesis is retained, since there is no sufficient evidence to reject the null hypothesis. It is then concluded that there is no significant difference in the post-test mean scores of male and female divorcees in the experimental role-playing group.

Hypothesis Five: There is no significant difference in the emotional adjustment post-test mean scores of divorcees in the experimental cognitive restructuring group due to educational qualification.

Table 16: Summary Table of Oneway analysis of variance of post-test mean scores of divorcees in the experimental cognitive restructuring group due to educational qualification

Sources of Variation	Sum of Squares	df	Mean Square	f-cal	f-crit.
Between Groups	107.06	3	35.69	0.38	0.77
Within Groups	2444.31	26	94.01		
Total	2551.37	29			

Table 16 shows that the calculated f-ratio is 0.38, while the critical f-ratio is 0.77. Since the calculated f-ratio is less than the critical f-ratio, the hypothesis is accepted. This means there is no significant difference in the emotional adjustment of post-test mean scores of divorcees in the experimental cognitive restructuring group due to educational qualification, that is f-value of 0.38, at $p < 0.05$. Therefore, the hypothesis is accepted.

Hypothesis Six: There is no significant difference in the emotional adjustment of post-test mean scores of divorcees in the experimental role-playing group due to educational qualification.

Table 17: Summary of Oneway Analysis of variance for post-test mean scores of divorcees in the experimental role-playing group due to educational qualification

Sources of Variation	Sum of Squares	df	Mean Squares	Cal. F-ratio	Crit. F-ratio
Between Groups	290.19	3	96.73	2.50	0.08
Within Groups	1005.68	26	38.68		
Total	1295.87	29			

Table 17 shows that the calculated f-ratio is 2.50, while the critical f-ratio is 0.08. since the calculated F-ratio is greater than the critical F-ratio, the hypothesis is rejected. This means that there is significant difference in the emotional adjustment of post-test mean scores of divorcees in the experimental role-playing group due to educational qualification, that is F-value of 2.50 at $p < 0.05$. Therefore, the hypothesis is rejected.

Hypothesis Seven: There is no significant difference in the pre-test and post-test emotional adjustment mean scores of divorcees in the groups of cognitive restructuring, role-playing and control groups.

Table 18: Summary of Paired Sample t-test showing differences in the pre-test and post-test emotional adjustment mean scores of divorcees in the groups of cognitive restructuring, role-playing and control groups

Groups	N	Mean	Std. Deviation	df	t-cal	t.crit.
Pre-test Scores	90					
Post-test Scores	90	14.57	17.12	58	6.96	0.00

The null hypothesis which states that there is no significant difference in the pre-test and post-test emotional adjustment mean scores of divorcees in the groups of cognitive restructuring, role-playing and control groups is hereby rejected since t-calculated is greater than the critical value of t (0.00) at 0.05 level of significance. This means that there is significant difference in the pretest and posttest mean scores of divorcees in the cognitive restructuring, role-playing and control groups.

Hypothesis Eight: There is no significant difference in the emotional adjustment post-test mean scores of the cognitive restructuring and role-playing groups of divorcees.

Table 19: Independent Sample t-test showing differences between post-test mean scores of the cognitive restructuring and role-playing groups of divorcees

Group	N	Mean	Std. Deviation	df	t-cal.	t-crit.
Role-playing	30	88.27	6.68	58	-1.03	0.31
Cognitive Restructuring	30	90.43	9.38			

Data in Table 19 shows that there is no significant difference between post-test mean scores of the cognitive restructuring and role-playing groups of divorcees. Calculated t-value of -1.03 is far below the critical t-value of 0.31 at 0.05 level of significance. Therefore, it is concluded that there is no difference in the posttest mean scores of the cognitive restructuring and role-playing groups of divorcees and the null hypothesis 8 is retained.

4.1.3 Summary of Major Findings

In the light of the analysis carried out based on the null hypotheses in this study, the following major findings emerged:

1. That divorcees usually experience low self-concept immediately after a divorce.
2. The self-concept improvement programme on divorcees' emotional adjustment was an effective technique for the treatment of divorcees' low self-concept.
3. That gender and educational attainment are not issues in post-divorce adjustment as regards to exposure of self-concept.
4. That cognitive restructuring and role-playing techniques are very effective techniques for the treatment of divorcees' low self-concept, especially when used in group counselling.

4.2 DISCUSSION OF FINDINGS

This study investigated the effects of self-concept improvement programme on divorcees' emotional adjustment in Otukpo Local government Area of Benue State. There is no significant difference in the emotional adjustment of pre-test and post-test mean scores of divorcees in the cognitive restructuring, role-playing and control groups. There was a significant difference in the pre-test and post-test mean scores of divorcees in the three groups of divorcees in the cognitive restructuring, role-playing and control. The findings of this study are in agreement with the result of earlier studies of VanPelt (2002) and Melgosa (2007) who proposed that a partner feels so worthless and experiences low self-concept when his/her marriage is terminated. A failed marriage often portrays the couple as failures. Neither the

'leaver' or left' can escape the emotional crisis that accompanies divorce. When a marriage ends, there has already been massive destructive impact on each partner's self-concept. Therefore, for the three groups of cognitive restructuring, role-playing and control groups of divorcees to have emotional adjustment problem after divorce is normal. The finding is also in consonance with the work of Niolon (2003) who emphasizes that to the same degree that falling in love is exciting, falling out of love is painful. The devastating hurt comes from the deep sense of rejection. Therefore, the period of a divorce is likely to be when self-concept reaches on all-time low (As seen in hypotheses 1 and 2).

The findings also revealed the effectiveness of cognitive restructuring and role-playing techniques on the treatment of divorcees' low self-concept, as seen in hypotheses 7 and 8. The findings of this study appear to be in harmony with previous works which showed significant improvement in behaviour and attitudes when exposed to a group treatment than those not exposed to any group treatment. Ker, Ekoja & Ekoja (2006) and Elaigwu (2003) asserted that cognitive restructuring and role-playing used on group can facilitate deeper self-understanding and self-acceptance. The finding is also consistent with Esere (2007) who stipulated that these techniques of cognitive restructuring and role-playing help to make the counsellees better, happier and more successful, actively-performing individuals in their various environments. The importance of cognitive restructuring and role-playing techniques cannot be over-emphasised since they helped the divorcees used in this study to alter their maladaptive thought patterns and replacing them with more realistic and constructive thoughts. This was why the treatment factor showed significant difference over the control group. It is therefore imperative that to effect a change

in attitudes and behaviour, the process of re-learning in a social setting using cognitive restructuring and role-playing techniques in a group counselling are required.

The results of this study further showed that gender and educational attainment are not issues in post-divorce adjustment as regards to exposure of self-concept, as shown on tables 14, 15, 16 and 17. The results of this study are consistent with earlier studies of Hetherington, Cox and Cox (1976); and Omeje (2002). In which they reported that during the first year following a divorce, both men and women report low self-esteem, confusion concerning social and sexual roles. Also, feelings of anger, anxiety, ambivalence and depression. This study's assertion is also in line with that of Melgosa (2007) who said that both men and women experience negative feelings with divorce, which may last several months or even years. The similarities in the divorcees' responses may be due to the changing cultural attitude towards women in today's society due to education and civilisation. The implication that even in times of divorce, women are certainly going to be the worst hit, no longer holds. Since both male and female divorcees experience the same situation due to divorce, they may as well employ the same adjustive measure to tackle such problems.

However, it is no longer a social stigma for women to fill in forms indicating that they are divorced. Men, on their part proclaim their liberty from the shackles of matrimony somehow with pride. This confirms the assertion that both male and female feel the negative impact of divorce in terms of low self-concept. The similarities in their responses can be rightly viewed from their involvement in the

world of work, their economic position, political stand and educational attainment, which have changed all for the better.

Furthermore, it logically remained in this study that educational attainment had no significant effect on treatment of divorcees' self-concept. In other words, one would have expected that educational attainment would differ significantly on the treatment of divorcees' low self-concept. Earlier researchers such as Odukoya (2004) feels that each partner has his/her own independent view on marital adjustment concept and even when there are crises. Also, Lamle (2004) states that emotional aggression or the like has no qualifications once the inner stimuli is triggered negatively, and that there is a corresponding response of explosion of anger not minding all the acquired status from studying higher. However, the similarity in the male and female responses may be due to the changing cultural attitude towards today women which shows that what they were in the past is not the same presently in some situations. Education and modernization have introduced conducive cultural attitude towards today's women.

4.3 IMPLICATIONS OF THE STUDY

The society in which a divorcee lives in and the amount of support derivable from significant others in that society for the benefit of the divorcee in terms of maladjustment, has far reaching impact on the adaptability of the divorce to this stressful condition. Since the general goal of counselling attempts to provide encouragement and guidance for those who are facing losses, decisions, or disappointments. Stimulation of personality growth and development; helping people cope more effectively with the problem of living, with inner conflict and with crippling emotions. Also to assist individuals, family members, and married couples

to resolve interpersonal tensions or relate effectively to one another. And assist persons whose life patterns are self-defeating and causing unhappiness (Collins, 1988). Pre-marital, marital and family counselling are advocated. The efficacy of group counselling approaches is a promising development as it can further increase the chances of most divorcees to experience, participate and benefit from counselling thereby enabling them to overcome family related problems which otherwise could militate against personal development adjustment and desired harmonious living.

It was learnt from the study that a good marriage is one where both parties are interdependent. A healthy relationship is not a learning one where one person drains the other. Each person has to contribute something in the building of a healthy relationship. In a healthy relationship, there is a balance between giving and receiving. Therefore, interdependent relationship is advocated for harmonious living. Emotional pain is far more difficult to resolve than physical pain. There are no pills to take, only a process to struggle through. Hence, divorcees are advised to process these five stages of denial, anger, bargaining, depression and acceptance (Smoke, 1995). Since for most people, processing those stages usually takes from a year to eighteen months.

Divorcees are encouraged to form support groups during and after a divorce. There is a certain type of security when one is with fellow strugglers. One can be honest, blunt, caring, expressive, and growing when one is with those nursing the same problem. There is no posturing, no hiding, and no lying. Every inch of growth that takes place in the life of a fellow support group member will cause one to cheer and allow one to know that if they can do it, one can also. A support group is a safe

haven for broken people and brings hope that together one can face any obstacles in divorce. It is called divorce support group.

CHAPTER FIVE SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 SUMMARY OF FINDINGS

It is generally accepted that all family systems have some kinds of escape mechanisms built into them to permit individual to survive the pressure of the system. One of these mechanisms is divorce or separation. Divorce has tremendous traumatic effect on both the husbands, wives and children. It's consequences could either be positive or negative.

Little is known of the adaptive mechanisms and strategies that facilitate the process of adjusting to divorce and this has necessitated the present study in investigating the effects of self-concept improvement programme on divorcees' emotional adjustment in Otukpo Local Government Area of Benue State.

The purpose of the study was to ascertain the effects of a self-concept adjustment counselling programme on the self-concept of divorcees in Otukpo Local Government Area of Benue State. In pursuance of the above mentioned objective, two research questions were raised and eight hypotheses postulated. The instrument used for the study was Divorcees Emotional Adjustment Inventory (DEAI).

Respondents for the study consisted of ninety divorcees including males and females drawn from churches, women organizations, social welfare offices, courts and communities in Otukpo Local Government Area of Benue State. They were composed using purposive sampling technique.

The research questions were answered using mean scores. While the hypotheses were tested at 0.05 level of significance using t-test and analysis of ANOVA. The findings showed that the divorcees used for the study had high emotional adjustment problems before the treatment. It was discovered that the self-concept improvement programme on divorcees' emotional adjustment was very effective for the treatment of their low self-concept. From the findings, it was revealed that gender and educational attainment of divorcees are not issues in post-divorce adjustment as regards to exposure of self-concept. It remains therefore that there is no statistically significant effects of gender and educational attainment and treatment on divorcees' self-concept.

5.2 CONCLUSION

The success of any nation depends on the quality of the family units that constitute the nation. These serve as the main catalyst of growth and development. Based on the unique role of the family, it is essential that its members are adequately prepared for the challenges of family life especially as related to marriage, sex and effective interpersonal relationship. If a marriage is disintegrating, the family as the fundamental nurture group fractures producing gradual emotional starvation and consequently, personality deformation. Parental harmony is quite important for the inculcation of required and acceptable behaviour of the individual child as a virtue of cheerful living.

People are earnestly yearning for effective counsellors who can help them amend their broken relationships especially marital relationship. The marriage institution is under attack as never before. Marital conflicts are common in families

today, with many of these resulting into divorce and/or separation. This is a global problem and not particular to Africa or Nigeria alone. In view of the above, a topic focused on marriage crisis provides a rich reference reservoir for both counsellors and couples.

A successful marriage does not happen automatically by itself. It is the result of the contribution that is being made to it by each of the partners. If a marriage is living and growing, it needs to be fed and nurtured continuously or else the joy and delight of the marriage will turn sour, and if this is allowed to deteriorate further, the relationship can wither and lead to divorce.

5.3 RECOMMENDATIONS

In view of the results, the discussions and the implications of this present study thereof, the following recommendations are made:

- (a) Premarital counselling should be encouraged in and outside the school. This is because the society tends to spend more time getting ready for the wedding than preparing for the marriage. As a result, many beautiful wedding days are followed by years of misery or, at best, minimal happiness. Therefore, it is important that experts help people prepare for marriage.
- (b) Marital and family counselling are highly recommended. The challenge posed by social changes has made the need for effective marital counselling inevitable because there are many young couples and families yearning for support.
- (c) Post-marital counselling should be organized by the church and the mosque to stimulate growth in the relationship. It is another continuing support offered to the couples by the church/mosque.

- (d) There is a need for cooperation and sharing of ideas through seminars, workshops, tapes, video-cassettes, and retreats involving motivational speakers that deal with aspects of family life.
- (e) Self-concept improvement programme on divorcees' emotional adjustment is a kind of a breakthrough approach to reduce or eliminate emotional instability. Marital/family counsellors should therefore concentrate their counselling efforts on the male and female divorcees in order to equip them with necessary adjustment strategies that would help them in resolving their emotional adjustment problem.
- (f) There is a need to establish counselling units in every Local Government Area to handle marital issues and the likes since such tasks cannot be handled alone effectively by social welfare unit.
- (g) Marriage Enrichment and Family Circle Centres should be established in every Local Government Area headquarters throughout Nigeria. These centres aim at marital growth through educative, advisory and counselling groups. However, equipment and facilities are needed for an effective service delivery.
- (h) Training and retraining of guidance counsellors should be intensified so as to reduce the present workload.

5.4 LIMITATIONS OF THE STUDY

The study was constrained by a number of problems, prominent of which are:

1. The study was restricted to Otukpo Local Government Area of Benue State. It may not be feasible therefore to generalize the findings across Nigeria, since there is no generalization in experimental study.

2. Omeje (2000) observed that the tendency to fake is a character inherent in the individual rather than the test itself. Faking has been known to occur in both cognitive and non-cognitive tests. The present instrument, Divorcees Emotional Adjustment Inventory (DEAI) is one of such tests and the respondents might have influenced the scores on the DEAI based on the sensitive nature of the study by responding in a biased direction. Therefore, another factor which has affected the study could be the faking tendency of the respondents.
3. Accurate and adequate records were hard to come by, this was discovered among social and hurting groups. It took a lot of patience and humility to collect the information in use.

5.5 SUGGESTIONS FOR FURTHER STUDY

Based on the findings as well as the limitations of the present study, it is suggested that further research should address the following:

- (a) The present study is concerned with divorcees in Otukpo Local Government Area of Benue State. Replication of the study by using more divorcees and local government areas in other States of the federation with different cultural backgrounds from that of the present study is considered necessary.
- (b) The variables in the study could be expanded to cover psychological, economical, health and spiritual adjustment strategies.
- (c) A study on the adjustment strategies of divorcees in some selected communities in some States of the federation or Nigeria in general.

- (d) A similar study could be designed to find out the effects of personal background and environmental factors on the adjustment patterns of divorcees.
- (e) Effects of divorce and re-marriage on students academic performance of senior or junior secondary I schools in any State.

5.6 CONTRIBUTION TO KNOWLEDGE

1. The findings of this thesis will add value to some attempts made towards helping the divorcees. This is a new knowledge adding value to other aspects of knowledge geared towards the reduction of emotional instability amongst divorcees in Otukpo local government area. And by extension all the divorcees that will come across this current document.
2. All stakeholders, such as counsellors, psychologists, social workers, educators, court officials, intending couples and religious leaders will certainly find this document worthwhile in the process of their interactions with the victims or would-be victims.
3. The researcher expects higher productivity among the treated divorcees because emotional stability among them will affect their output especially as they relate with their immediate family members and neighbours.
4. The findings will further serve as reference point for prospective future researchers in marital and family counselling.

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Department of Educational Foundations,
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Dear Sir / Madam,

LETTER OF INTRODUCTION

The researcher, Mrs. Grace Onyowo Ugboha is a Postgraduate student of the University of Jos, investigating into the topic: Effects of Self-Concept Improvement Programme on Divorcees' Emotional Adjustment in Otukpo Local Government Area of Benue State.

This questionnaire is intended to collect information from you on divorcees' emotional adjustment, which will help in addressing and solving or reducing cases of divorce in the society. This means that your honest responses to these questionnaire items will provide useful data for this study. I assure you that any information given will be treated in confidence and used strictly for the purpose of this research work only.

Thank you for your anticipated co-operation.

Yours faithfully,

Grace Onyowo Ugboha (Mrs)
Researcher (Ph.D. Student)

DIVORCEES' EMOTIONAL ADJUSTMENT INVENTORY "DEAI"**SECTION A: Background Information****Instruction:**

Please tick (✓) against the option that corresponds to your response to each of the following questions.

1. What is your sex?

Male

Female

2. How old were you when divorced?

16 – 25 years

26 – 35 years

36 – 45 years

46 – 55 years

56 and above years

3. What is your highest educational qualification?

T.C.II/WAEC/SSCE

N.C.E. /OND

B.Sc/B.A/B.Ed

M.Sc/M.A/M.Ed

Ph.D

4. What is your Occupation?

Trading

Farming

Teaching

- Civil servant
- Schooling
5. How many children do you have?
- One
- Two
- Three
- Four
- Five and above
6. How long have you been divorced?
- 0 - 2 years
- 3 - 5 years
- 6 - 8 years
- 9 and above years
7. How long were you married?
- 1 - 2 years
- 3 - 4 years
- 5 - 6 years
- 7 - 8 years
- 9 and above years
8. What religious denomination do you belong?
- Christianity
- Islam
- African Traditional Religion
- Free Thinker and others

SECTION B: DIVORCEES' EMOTIONAL ADJUSTMENT INVENTORY "DEAI".**INSTRUCTION**

Below are some questions about yourself. Please tick the appropriate column on the right side of the items that mostly closely matches your reaction to each statement. The items are stated by the left side of the columns and of likert type with four options namely:

Strongly Agree [SA] = 4 points

Agree [A] = 3 points

Disagree [D] = 2 points

Strongly Disagree [SD] = 1 point

If a statement describes MOST SATISFACTORILY the way you feel about yourself tick STRONGLY AGREE (SA).

If a statement describes SATISFACTORILY the way you feel about yourself tick AGREE (A).

If a statement describes UNSATISFACTORILY the way you feel about yourself tick DISAGREE (D).

If a statement describes MOST UNSATISFACTORILY the way you feel about yourself tick STRONGLY DISAGREE (SD).

S/NO	ITEMS	SA (4)	A (3)	D (2)	SD (1)	
1.	I am feeling uncertain about the future.					
2.	I tend to look down on myself.					
3.	I have feelings of worthlessness.					

4.	I have failed in my marriage					
5.	I feel I am mostly in-charge of my life.					
6.	I am building new relationships with others.					
7.	I often think, nobody wants me so I guess I am not worth anything.					
8.	I am bittered.					
9.	I feel timid					
10.	I am infuriated					
11.	I am bored with life.					
12.	I have the strong desire to get away from other people.					
13.	All my relationships end in disaster.					
14.	I often think that I will not be able to resolve my problems.					
15.	I find it easy to feel love for other people.					
16.	I usually stay calm during times of irritation.					
17.	I blame myself harshly when something goes wrong.					
18.	I feel excessively uncomfortable for past mistakes.					
19.	I often experience shame in myself.					
20.	I certainly feel useless at times.					
21.	I often feel depressed.					
22.	My life has great value for me.					
23.	I am in control of my thoughts					

24.	I can now stand on my own.					
25.	I like to be myself always.					
26.	My life is meaningless.					
27.	I have a sense of hopelessness.					
28.	I am frustrated.					
29.	I am miserable.					
30.	I feel rejected.					
31.	I perceive myself as being valuable.					
32.	I have regained back my loss of self-esteem.					
33.	I often feel lonely.					
34.	I have learnt to accept my past even though it may contain unpleasant events.					
35.	I now think with confidence and hope about tomorrow.					
36.	I am disappointed at my future.					

APPENDIX A2
SELF-CONCEPT IMPROVEMENT PROGRAMME ON DIVORCEES' EMOTIONAL ADJUSTMENT:
COGNITIVE RESTRUCTURING CURRICULUM FOR DIVORCEES

WEEK(S)	SESSIONS	CONTENTS OR TOPICS	OBJECTIVES	RESEARCHER'S ACTIVITIES	DIVORCEES' ACTIVITIES	EVALUATION PROCEDURES	REMARKS
ONE	ONE	Introduction and preliminary activities. That is, self instruction training.	To help the divorcees develop self - awareness and get acquainted with one another.	- The researcher initiates self introduction to enable the divorcees know more of one another. - Introduces herself and her assistants.	Each divorcee introduces him/herself by giving such details as: Names, age, length of marriage, marriage history, number of children, aspirations, impression about divorce, likes and dislikes.	Warm-up exercises such as handshakes, embracing one another and joining hands in a circle for prayer.	All these are to foster interactions and reduction of initial anxiety.
TWO	TWO	Introduction of the purpose and the format of the programme. This is general briefing on the purpose of the programme.	To enable divorcees know what the programme is all about and also to be aware of the basic rules binding on them.	The researcher explains the purpose and the format of the programme. She also explains and spells out the basic rules guiding/binding them, such as, honesty, action, punctuality, confidentiality, orderliness, helpfulness and equality.	Divorcees will listen attentively and ask questions where necessary.	Take home assignment based on identification of interests and life goals will be given.	This is to show the divorcees how important the programme is.
THREE	THREE	Concepts/meaning of divorce, divorcee and cognitive restructuring technique.	To be able to define and explain the concepts better.	She explains the listed concepts more to them.	Participate in the discussion too. There will be general discussion on the take home assignment.	What is divorce? Who is a divorcee? What is cognitive restructuring	For the divorcees to be acquainted with those concepts.

						counselling technique?	
FOUR	FOUR	Self-understanding.	To assist the divorcees to increase their understanding of self and enhance their self concept.	<ul style="list-style-type: none"> - She discusses self, and self-concept. -Characteristics of the self, such as interest, values, beliefs and abilities. 	<p>Explanation. Questions and answers. Discussions. Reactions. Suggestions on having a positive evaluation of self.</p>	<p>What is self? What is self-concept? Suggest two ways of having a positive evaluation of self.</p>	<p>This will enhance deeper self understanding.</p>
FIVE	FIVE	Understanding role of self-evaluation, behaviour to self and behaviour disposition.	To help divorcees understand the irrationality of negative thinking self evaluation and how such can affect individual's personality.	<ul style="list-style-type: none"> - Explains what negative thinking/self-evaluation are. - Assists divorcees to list out statements about oneself. - Discusses the impact of irrational statements on one's personality. 	<ul style="list-style-type: none"> - Explanation. - Discussion. - Observation. - Questions & Answers. - Homework. 	<ul style="list-style-type: none"> - What are negative thinking/self evaluation? - List, three attributes of self-evaluation. - What are the dangers of low self evaluation? - What are the roles of self evaluation? 	<ul style="list-style-type: none"> - This is to bring out the concept of self-evaluation. - Identification of attribute of self evaluation, such as, appearance, abilities, self-respect and self-regards. - Impact of self-evaluation.

WEEK(S)	SESSIONS	CONTENTS OR TOPICS	OBJECTIVES	RESEARCHER'S ACTIVITIES	DIVORCEES' ACTIVITIES	EVALUATION PROCEDURES	REMARKS
SIX	SIX	Understanding the relationships between negative self-talks and irrational/beliefs.	To assist the divorcees to understand and appreciate how negative self-talks are related to poor self-concept.	<ul style="list-style-type: none"> - Asks the divorcees to present a list of negative self-talks/irrational beliefs. - Explains the origin and the maintenance of such behaviours - More explanation on the essence of rational emotive therapy that says that no man is to be condemned (self or others) for anything no matter how hard or terrible his/her action is. 	<ul style="list-style-type: none"> - List out negative self talks and irrational beliefs. - Comparism of the two. - Identification of the relationship between the two. - Discussion of the impacts of the two on behaviours. 	<ul style="list-style-type: none"> - Give two negative self talks and irrational beliefs. - What are the relationships between the two? - What are their effects on behaviours? 	This gives the divorcees more insight into the dangers of negative self talks and irrational beliefs in them.
SEVEN	SEVEN	Challenging negative self-talks/irrational beliefs.	<ul style="list-style-type: none"> - To help members develop appropriate skills to be able to make positive self talks/rational beliefs. - This is aimed at reviewing the previous sessions to receive and give feedbacks. 	<ul style="list-style-type: none"> - Explains more on the results of irrational thinkings/beliefs. - Discusses how they can be unlearnt by questioning (source, how why and when) of such thoughts/beliefs. - Discusses the homework given on practicing more positive self talks/statements and positive 	<ul style="list-style-type: none"> - Practice more positive self-talks. - Identification of rational thinking. - Learn to continuously refusing to underrate themselves and blame others for their misfortune. - Appraisal of such actions. - Discussion. - Sharing of one's experiences so far. - Suggestions on how to think aright and 	<ul style="list-style-type: none"> - Homework: Practice more of positive self statements. - How can one unlearn irrational beliefs/talks & behaviours? - What is your experience so far? - Suggest two ways of thinking aright. 	<ul style="list-style-type: none"> - This is an opportunity for the divorcees to develop appropriate skills to unlearn the undesirable behaviours. - It is aimed at reminding the divorcees how to remain focused by thinking aright.

				thinking.	remain focused.		
EIGHT	EIGHT	Unlearning/making positive self statements.	To increase members' skills in making self talks in order to improve their self concept and develop acceptable behaviours towards divorce.	<ul style="list-style-type: none"> - Members will be taught how to replace negative statements with positive ones on oneself e.g divorce is not the end of one's life/world; one must wake up and be stronger. - More emphasis on having a natural look at the use of "should" "ought" and "must" in their daily interactions. 	<ul style="list-style-type: none"> - Discussion. - Making positive self-statements. - Making use of "should", "ought" and "must" in their statements. 	More assignments will be given on practicing to make positive rational statements about self at home.	To improve upon positive and rational self-statements.
WEEK(S)	SESSIONS	CONTENTS OR TOPICS	OBJECTIVES	RESEARCHER'S ACTIVITIES	DIVORCEES' ACTIVITIES	EVALUATION PROCEDURES	REMARKS
NINE	NINE	Practising newly acquired behaviour of making positive self-talks.	<ul style="list-style-type: none"> - To improve skills in making positive self statements in order to improve members' self-concept. - To increase members' skills in modifying their low self concept. - To get more clarifications and practice how to challenge self-defeating talks and irrational thinking/feelings. 	<ul style="list-style-type: none"> - Members will be asked one after the other to share what they practise at home. - Discussions on reports. - Questions & answers. - Members will be asked to use more hypothetical cases to practise solving irrational feelings/ thoughts and self defeating statements. - Discussion 	<ul style="list-style-type: none"> - Sharing of reports. - Discussions and reactions to presented reports. - Questions & answers. - Reactions. - Explanations. - More practices of positive and rational thoughts/statements. - Clarification 	<ul style="list-style-type: none"> - Share with others what you practice at home. - How do you feel now? - How do you see yourself now? - How do you look at your environment? - How do you see your divorce condition now? - Will you continue in blaming yourself for your divorce? - How will you look at other people around you? 	<ul style="list-style-type: none"> - For members to practise more of the newly acquired behaviours. - To increase members' practicing of disputing irrational thoughts/feelings. - To enable the divorcees develop more positive outlook.

				<ul style="list-style-type: none"> - Clarifications. - Encourages more practices of positive self-talks and rational thinking. 			
TEN	TEN	To further reduce some of the divorcees disturbance creating ideas to absurdity, humor is employed.	To combat exaggerated thinking that leads divorcees into trouble.	<ul style="list-style-type: none"> - Encourages divorcees to sing humorous songs when they feel depressed and anxious. - Conjoint family counselling is also used. - Counter attack the over serious side of divorcees. - Assists them in disputing their masturbatory philosophy of life. 	<ul style="list-style-type: none"> - Participatory. - Explanation. - Discussion. - Questions & answers. - Encouragement. 	<ul style="list-style-type: none"> - How do you take yourself before your family members? - Give more statements that may likely put you into trouble. - Sing one humorous song you know. 	This will enable divorcees take themselves less seriously before their family members.
Eleven	Eleven	<ul style="list-style-type: none"> - Introduction of rational emotive imagery. - The use of an Emotional Control Card (ECC) is taught along side imagery homework assignment. 	<ul style="list-style-type: none"> - To be able to further combat irrational thoughts. - To enhance divorcees' disputing and homework practice and to reinforce the process of rational emotive therapy. 	<ul style="list-style-type: none"> - Encouragement. - Discussion. - The mental practice is taught. - She instructs the divorcees to change the intense negative feelings to feelings that are less emotional. - Questions & answers. 	<ul style="list-style-type: none"> - Mental practice designed to establish new emotional patterns. - Imagination - Instruction. - Application. - Reinforcement. - Expansion. - Imagery homework assignment. - Participatory. 	<ul style="list-style-type: none"> - How will you establish new emotional patterns? - Show the use of rational emotive imagery. - What is the important of an emotional control card? - Imagery homework assignment is used for what? - What is Emotional Control Card (ECC)? 	<ul style="list-style-type: none"> - It encourages power of imagination intense of thinking/feeling and behaving in the divorcees. -The use of an Emotional Control Card is as a supportive reminder of rational thinking.

WEEK(S)	SESSIONS	CONTENTS OR TOPICS	OBJECTIVES	RESEARCHER'S ACTIVITIES	DIVORCEES' ACTIVITIES	EVALUATION PROCEDURES	REMARKS
Twelve	Twelve	Evaluation of the previous sections and, the whole counselling programme.	In order to review the previous sessions and, receive and give feedbacks on the counselling programme.	<ul style="list-style-type: none"> - Discussions on home works given during the previous sessions. - Questions & answers. - Encouragement. - Advice to keep up with the newly acquired behaviours. - Shows appreciation for their patience and cooperations. 	<ul style="list-style-type: none"> - Sharing of experiences. - Questions & Answers. - General assessment of the programme. - Likely areas for future improvement. - Suggestions. - Prayers. - Closing remarks. 	<ul style="list-style-type: none"> - How do you feel at the end of the programme? - What have you gained from the programme? - What areas would you want us to improve upon? - How do you evaluate yourself now? - Do you still see yourself as a failure? 	This is to assess and evaluate the outcome of the programme.

APPENDIX A3

ROLE-PLAYING CURRICULUM FOR DIVORCEES

WEEK(S)	SESSIONS	CONTENTS OR TOPICS	OBJECTIVES	RESEARCHER'S ACTIVITIES	DIVORCEES' ACTIVITIES	EVALUATION PROCEDURES	REMARKS
ONE	ONE	<ul style="list-style-type: none"> - General briefing on the purpose of the programme. - Introduction and preliminary activities, self-instruction training. 	To assist the divorcees to increase self-awareness.	<ul style="list-style-type: none"> - Discussion, but will pay more attention on the self and personal characteristics of the self, such as interest, values, beliefs and abilities. - Suggestions. - Explanations. 	<ul style="list-style-type: none"> -Listening. - Discussion. - Suggestion. - Participatory as in the cognitive restructuring section one. - Questions for clarification. 	<ul style="list-style-type: none"> -Introduction of one another. - Warm-up exercises, such as handshake and exchange of pleasantries. 	<ul style="list-style-type: none"> - To enhance free interactions. - To be aware of the importance of the programme. - It will enhance internal locus of control. orientation among the divorcees.
TWO	TWO	Formation of positive self-concept.	<ul style="list-style-type: none"> - To help divorcees acquire a positive concept of self. - To be able to recognize the effects of self concept. 	<ul style="list-style-type: none"> - Explains that the concept one has of self is the basis form which one reacts and reacts. - Defines self-concept and its effects on one. - Demonstration. - Assigns the roles. - Gives feedback. - Film show 	<ul style="list-style-type: none"> - Discussion. - Observation. - Role –Playing. -Correction. - Practise again. - Provided corrective feedback. - More clarification. - Watching of film 	<ul style="list-style-type: none"> - Evaluate practice. - What is self concept? - How is it formed? - What are the negative effects of low self-concept? 	This is to encourage the formation of positive self-concept among the divorcees.
THREE	THREE	The effects of a healthy self-like on relationships.	To be able to distinguish between positive and low self-concept on relationships.	<ul style="list-style-type: none"> - Demonstration. - Assignment of roles. - Giving of feedback. - Reviews the content. - Redemonstrates. 	<ul style="list-style-type: none"> - Role-play with colleagues. - Correct what was role- played. - Practice again. - Evaluate practice. 	<ul style="list-style-type: none"> - Give two effects of positive self-concept on relationships. - How does low self-concept affect one's 	To show the divorcees the effects of positive and low self-concept on relationships.

				<ul style="list-style-type: none"> - Provides opportunity to practice. - Provides corrective feedback. - Showing of film 	<ul style="list-style-type: none"> - Observation. - Watching of film 	relationships?	
FOUR	FOUR	The reality of divorce and its consequences on self and others.	To show the divorcees the reality of divorce and its effects on them, family members and neighbours.	<ul style="list-style-type: none"> - Discussion. - Demonstration. - Assigns the roles. - Redemonstration. - Provides corrective feedback. - Reviews the content. - Film show 	<ul style="list-style-type: none"> - Role-play. - Correction. - Practice again. - Corrective feedback. - Watching of film 	<ul style="list-style-type: none"> - How does divorce affect a couple, children and other family members? - How does it affect the society? 	To bring to the knowledge of divorcees, the effects of divorce on self, family members and others.
FIVE	FIVE	Overcoming stigmatization and discrimination from the society.	<ul style="list-style-type: none"> - To be able to explain the concepts of stigmatisation and discrimination. - Identify ways by which the divorcees are stigmatised and discriminated against. - To be able to identify ways of overcoming them. 	<ul style="list-style-type: none"> - Explains the concepts of stigmatisation and discrimination. - Demonstration. - Assigns the roles. - Gives feedback. - Reviews the content. - Redemonstration. - Provides an opportunity to practice in role-playing situations. - Provides corrective feedback. - Identifies ways of overcoming stigmatization and discrimination. - Film show 	<ul style="list-style-type: none"> - Explanation. - Participatory. - Discussion. - Observation. - Role-playing. - Correction on what was role-played. - Practice again. - Evaluate practice. - Practice more. - Question and answer. - Give an instance. - Watching of film - Imitation 	<ul style="list-style-type: none"> - What are the concepts of stigmatisation and discrimination? - Identify ways by which divorcees are stigmatised and discriminated against. - Give two ways the above concepts can affect one. - List three ways of overcoming them. 	<ul style="list-style-type: none"> - To show divorcees how stigmatisation and discrimination affect their personality. - To assist them in identifying ways of overcoming stigmatisation and discrimination from the society.

SIX	SIX	Love as a concept.	<ul style="list-style-type: none"> - To relate the concept of love. - To identify two different types of love. - To differentiate between true love and infatuation. - To recognise the importance of love once again. 	<ul style="list-style-type: none"> - Explains the concept of love. - Mentions the two types of love-True love and infatuation. - Differentiates between true love and infatuation. - Demonstrates. - Assigns the roles. - Reviews the content - Redemonstrates. - Provides opportunity to practice. - Evaluates practice. - Showing of film 	<ul style="list-style-type: none"> - Role-play with colleagues - Correct what was role played. - Practice again. - Corrective feedback - Practice again. - Observation. - Participatory. - Repetition. - Questions and answers. - Watching of film - Imitation 	<ul style="list-style-type: none"> - What is true love? - What is infatuation? - Discerning the difference-how? - Explain how one can love again? 	It is to bring back the divorcees to value love again.
SEVEN	SEVEN	Effective communication.	<ul style="list-style-type: none"> - To be able to define the term 'communication.' - To recognise the different forms of communication. - To recall the levels of communication. - To identify the basic roles for effective communication. 	<ul style="list-style-type: none"> - Explains the concept of communication. - Discusses the forms, levels and basic rules for effective communication. - Explains the importance of communication in any relationship. - Demonstrates. - Assigns roles. - Gives feedback. - Film show 	<ul style="list-style-type: none"> - Role-play with colleagues. - Correct what was role- played. - Practice again. - Give corrective feedback. - Practice again. - Discussion. - Participatory. - Repetition. -Listening. - Watching of film 	<ul style="list-style-type: none"> - Define the concept of communication. - What are the forms of communication? - Identify the basic roles for effective communication. 	For divorcees to be able to recognise the importance of communication in any human relationship.
EIGHT	EIGHT	Setting realistic goals.	<ul style="list-style-type: none"> - Should be able to set realistic goals in life. 	<ul style="list-style-type: none"> - Discusses how to set realistic goals in life. 	<ul style="list-style-type: none"> -Listening. - Observation. - Discussion. 	<ul style="list-style-type: none"> - What are goals setting? - Mention at least 	To explain to divorcees the importance of

			<ul style="list-style-type: none"> - Be able to mention the effects of not setting realistic goals. 	<ul style="list-style-type: none"> - Explains the benefits of setting realistic goals. - Demonstrates. - Assigns the roles. - Gives feedback. - Review the content. - Redemonstrates. - Provides opportunity for practice. - Provides corrective feedback. - Showing of film 	<ul style="list-style-type: none"> - Role play. -Correct what was role played. - Practice again. - Evaluate practice. - Practice again. - Watching of film - Imitation 	two benefits of setting realistic goals.	goals setting in life.
WEEK(S)	SESSIONS	CONTENTS OR TOPICS	OBJECTIVES	RESEARCHER'S ACTIVITIES	DIVORCEES' ACTIVITIES	EVALUATION PROCEDURES	REMARKS
NINE	NINE	Acquiring decision-making skills.	<ul style="list-style-type: none"> - Should be able to explain what decision-making is. - To identify decision-making skills. - To state the importance of decision making. - Recognise factors that affect decision making. 	<ul style="list-style-type: none"> - Explanation. - Identification. - Discussion. - Demonstrates. - Assignment of the role - Giving of feedback. - Reviewing of the content. - Redemonstration. - Provision of practice opportunity. - Provision of corrective feedback. - Showing of film 	<ul style="list-style-type: none"> - Take the roles. - Role-play. - Give feedback. - Practice again. - Evaluate practice. - Practice again. -Observation. - Participatory. - Questioning. - Homework. - Watching of film 	<ul style="list-style-type: none"> - What is decision making? - Give at least two importance of decision making in life. - What are the skills of decision making? 	This is to stress the importance of making the right decisions in life.
TEN	TEN	Acquiring problems solving skills.	<ul style="list-style-type: none"> - To explain what problem solving skills are. 	<ul style="list-style-type: none"> - Explains the concept of problem solving skills. 	<ul style="list-style-type: none"> - Listening. - Observation. - Role-play 	<ul style="list-style-type: none"> - List problem solving skills you know. 	For the divorcees to acquire personal problems solving

			<ul style="list-style-type: none"> - To develop personal problems solving skills. - To recognise the importance of problems solving skills. 	<ul style="list-style-type: none"> - Discusses how these skills can be acquired. - Discusses the benefits of problems solving skills. - Demonstrates. - Assigns the roles. - Gives feedback. - Reviews the content. - Redemonstrates. - provides corrective feedback. - Film show 	<ul style="list-style-type: none"> - Correct what was role played. - Practice again. - Evaluate practice - Practice again. - Discussion. - Questions & answers. - Homework. - Watching of film - Imitation 	<ul style="list-style-type: none"> - What are the benefits of problems solving skills? - State how these skills can be applied when confronted with a personal problem. 	skills for harmonious living.
ELEVEN	ELEVEN	Developing negative behaviour towards divorce.	To assist members acquire negative behavior towards divorce and its related issues.	<ul style="list-style-type: none"> - Explains how life must continue if divorce strikes. - Discusses how divorce can be a challenge for positive growth. - Emphases on importance of living healthy in the new. environment. - Demonstration. - Assignment of the role - Give feedback. - Review the content. - Redemonstration. - Provides an opportunity to practice. - provides corrective 	<ul style="list-style-type: none"> - Demonstrate. - Role-play with colleagues. - Correct what was role- played. -Practice again. - Evaluate practice. - Practice again. - Listening. - Observation. - Discussion. - Participatory. - Questioning. - Homework. - Watching of film - Imitation 	<ul style="list-style-type: none"> - Members will be encouraged and advise to put behind the past and forge ahead with hope. - List five ways in which divorce can be prevented. 	This is to improve members' behaviours in their new environments.

WEEK(S)	SESSIONS	CONTENTS OR TOPICS	OBJECTIVES	RESEARCHER'S ACTIVITIES	DIVORCEES' ACTIVITIES	EVALUATION PROCEDURES	REMARKS
				feedback. - Film show			
TWELVE	TWELVE	General review of the counselling activities.	To get feedback from members on the programme generally.	<ul style="list-style-type: none"> - Provides a review of all the sessions briefly. - Redemonstrates. - Provides corrective feedback. - Practice briefly. - Questions and answers. - Clarification of certain areas. - Evaluates the divorcees. 	<ul style="list-style-type: none"> - Share individuals' experiences. - Role-play briefly. - Corrective feedback. - Observation. - Questioning. - Suggestions for future improvement of the programme. 	<ul style="list-style-type: none"> -Narrate your experiences through out the programme. - Explain ways the programme has helped you as an individual. - What is your assessment of the programme? 	This is to allow an overall review, clarification and feedback of the programme.