

Causes and Consequences of Divorce on Children: A Review

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ABSTRACT: *The topic of this paper is "Divorce: Causes and Effects on Children." The fact that divorce is not an unusual occurrence in human history is noteworthy. It affects couples regardless of their social, religious, academic, political, or economic background. Children born into matrimony when divorce is experienced are one of the most hit in the saga of divorce. The consequences of divorce on children are frequently overlooked by parents who decide to divorce. This is the focus of this research, which employs sociological and psychoanalytical approaches to the study of human institutions to investigate the impacts of divorce on children, while not ignoring the causes of divorce. The research indicates that divorce has emotional, psychological, economic, and religious repercussions on children, among other things, and suggests ways to mitigate these effects among children. Divorce has ramifications for the spouses, the broader society, and the children. This article attempts to investigate the reasons of divorce as well as the consequences for children. Because the problem of divorce, its causes, and consequences on children is worldwide and not confined to a specific tribe or geographical area, the article does not concentrate on any one tribe.*

KEYWORDS: *Academic, Children, Divorce, Marriage.*

1. INTRODUCTION

Human civilization has units that are unique to it. The institution of marriage is one among them. Every race and culture has its own marriage customs and practises, some of which are quite similar while others are very distinct, but the core of this union is universal. This connection, which typically begins with the expectation of a long-term partnership, may occasionally end in the other direction, with negative consequences for human civilization. There is a short separation in some instances, while the marriage ends in divorce in others. The purpose of this article is to describe what marriage is as a prelude to divorce, the reasons of divorce, and the consequences on children before making recommendations on what can be done to mitigate some of these impacts on children in particular and human society in general[1]–[3]. We will not define the various terms/terminologies used in this article in different ways, but will include them in each of the sub-sections where they are discussed. The reason for this is to allow the paper's ideas to flow freely without interruption. As a result, terms like marriage, divorce, children, and so on will be defined within the context of their respective sub-sections.

1. Marriage:

There is no divorce if there is no marriage. It is an essential and fundamental social institution. When a person reaches marriageable age but stays unmarried, it is regarded as unusual, especially in Africa. "Marriage is a spiritual and physical connection between a man and a woman, and that marriage, whether in the African setting, biblical or Greek idea, is intended for the life long (sic) friendship between spouses," says Agwu N. Ukoma (2010:97). Ukoma's definition of marriage appears to be lopsided because marriage can be between more than two people, as evidenced by the existence of polygamy and polyandry, both of which are part of the traditional African concept of marriage, and marriage does not have to be heterosexual in nature, as is the case in the Western world. The Encarta 2010 defines it as, "legal relationship between spouses: a legal recognized relationship, especially by a civil or religious ceremony, between two people who intend to live together as sexual and domestic partners" (Skolnick DVD). It further defines marriage as a, "specific marriage relationship: a married relationship between two people, or somebody's relationship with his or her spouse". On the other hand, If there isn't a marriage, there can't be a divorce. It is a basic social institution. It is considered uncommon, particularly in Africa, when a person reaches marriageable age yet does not marry. "Marriage is a spiritual and physical bond between a man and a woman, and it is meant

for lifelong (sic) companionship between spouses,” explains Agwu N. Ukoma (2010:97). Because marriage can be between more than two people, as evidenced by polygamy and polyandry, both of which are part of the traditional African concept of marriage, and marriage does not have to be heterosexual in nature, as is the case in the Western world, Ukoma's definition of marriage appears to be lopsided. “A lawfully recognised partnership, especially by a civil or religious ceremony, involving two individuals who want to live together as sexual and domestic partners,” according to Encarta .Marital is also defined as a "particular marriage connection: a married relationship between two individuals, or someone's relationship with his or her spouse," according to the dictionary. J. S. Wright, on the other hand, describes marriage as "the condition in which men and women may live together in a sexual relationship with their social group's acceptance" [4][5].

The term "marriage" refers to a union between two people of opposite sexe who are known as husband and wife. Scholars of human culture and society, on the other hand, are divided on whether marriage can be defined globally. Living together, having exclusively sexual contact with one another, sharing economic resources, and being acknowledged as the parents of their children are all typical duties and obligations for husband and wife. Unconventional marriages, on the other hand, do occur that do not include these characteristics. Scholars have examined many African and Indian cultural communities whose men and wife do not live together, for example. Instead, each couple stays in their original residence, with the husband acting as a "visitor" with sexual privileges. Traditional conceptions of marriage are also challenged by committed gay partnerships (individuals who have a sexual preference toward persons of the same sex) [6][7].

Marriage is both a public institution and a private, intimate connection, as debates over its definition demonstrate. Marriage, on the one hand, is an emotional and sexual union between two people. Marriage, on the other hand, is a social institution that connects two families and transcends the people involved. Marriage brings two families together in a complex web of property transfers including land, labour, and other assets in certain cultures. Any offspring the couple may have are likewise of interest to their wider family and community. Furthermore, the legal and theological definitions of marriage, as well as the laws that govern it, are often symbolic expressions of fundamental cultural norms (unwritten rules of conduct) and values. “Marriage is a complicated affair with social, emotional, and religious (but occasionally with economic and political) overtones that frequently overlap so strongly that each undertone cannot be distinguished from the other,” Ubong E. Eyo writes on this topic [8], [9].

A new family is born when two people marry. “Family is the fundamental unit of [family] structure, and if defined properly, family is basically universal,” Frank Cox says .Marriage is a relationship where the living, the dead, and the yet-to-be-born unite among Africans in particular. As a result, according to John Mbiti, “it is the place where all members of the community meet; the dead, the living, and those yet to be born” .As a result, marriage is a responsibility, a corporate society need, and a life rhythm in which everyone must take part. Marriage is mostly about reproducing for Africans. As a result, the Efik have an ancient proverb that states, "oto mkpon oyom mbo, odo anwan oyom eyen," which translates to "a person who plants cocoyam is seeking for tuber, a guy who marries a woman is looking for a kid." Wives are mainly for reproduction and companionship, and marriage and procreation are a source of African togetherness. Marriage is incomplete without reproduction, since it is a union that tries to recover, at least in part, the African idea of immortality's lost gift of immortality. It is a religious duty by which a person contributes to the seeds of life in the fight for human immortality. “Husband and wife are replicated in their offspring, continuing the cycle of humanity,” it is axiomatic. “Africans think that if a person dies without having children, he or she would be forgotten,” Eyo continues. This corresponds to Mbiti's query, "Who will pour out libation to you when you die if you don't get married and have children.As a result, children are crucial to a marriage's success.

2. Divorce:

Divorce is "a legal breakdown of the marital connection; any official separation of a man and his wife according to established tradition; a full separation of any sort," according to Edet Ukpong (2014:185). The term was initially intended to describe the dissolution of a formal marriage, but it is now also used to describe the separation of two institutions or circumstances, such as the separation of the state from the church or other religious organisations. It's worth noting that there is no divorce unless there existed a formal marital connection. As a result, when individuals who cohabited chose to split, they are not considered divorced since

they were not legally married. Divorce is a "known fact of contemporary life, albeit it is not necessarily socially acceptable," according to the author. It is anti-social, and unlike marriage, it is seldom commemorated there is no pomp, no feasting, no dancing, and so on. Because of the reason(s) and concomitants of divorce, it is often bleak and painful. Divorce is never a quick process; it takes time and may be extremely difficult in certain circumstances. The length of the divorce procedure is designed to allow the couple time to think about and reconsider their choice to divorce [10].

It is an adage that there is no smoke without fire. The same is true when it comes to divorce. Religionists, economics, anthropologists, medical experts, sociologists, and others have all suggested one or more reasons for divorce. We'll try to look at some of these reasons from a wider perspective in this section of the presentation.

Religion is supposed to provide stability to society however this isn't always the case. Divorce may occasionally be caused by religion. When Chief Engr. Duke Effiom and Mrs. Dorothy Effiom chose to go from the husband's church to the Brotherhood of the Cross and Star, it resulted in divorce. Etim E. Okon writes in his book *Social Problems and Religion* that "religion, which should be a pillar of the community, often becomes a caterpillar by which the society is destroyed". This may be observed in the role of religion in divorce cases. A partner's change of denomination or religion may create familial instability, which might lead to divorce. In this manner, religion may be one of the reasons for divorce.

Domestic and gender violence are responsible for a portion of divorce proceedings. When "violence is meted out on the woman in marriage by either the husband or in-laws, it may lead to divorce, particularly in this era of gender equality and equity," says the author. Physical, sexual, verbal, economic, emotional, and other forms of violence are all possible.

Incompatibility in sexual issues or a spouse's reluctance to do the sexual act for a lengthy period of time, according to Edet A. Ukpong, may lead to the other spouse applying for and winning divorce. In the legal world, this is known as "denial of conjugal rights."

Extramarital Sexual Affairs: This is mostly the wife's fault. In polygamous Africa, husbands having extramarital relationships are seldom frowned upon, but when it includes a woman, it is always looked down upon and may lead to divorce.

Medical issues such as impotency, which results in childlessness for either the wife or the husband, long-term sickness, insanity, HIV/AIDS, and other similar issues may lead to divorce. Infertility, especially when combined with social pressure, may result in divorce [11].

Addiction may be caused by substances, behaviours, or even other people. Whether it's to drugs, gambling, or alcohol, addiction has the potential to destroy a person's life. When an individual's addiction takes hold, they are more likely to lose their career, friends, and marriage. Addicts often display behaviour that is undesirable in a marriage, including as lying, stealing, and breach of marital trust, according to Henry Gornbein, a family law specialist. As a consequence, addiction rates among the top reasons why couples divorce [12].

Divorce may be caused by a number of factors; some are trivial, while others are significant. What is essential to one couple contemplating divorce may not be significant to another couple contemplating divorce. Divorce, regardless of the circumstances, is not a pleasant process in the end because of the societal ramifications. Because marriage is a social compact, divorce impacts all levels of family and society. As a result, everything that has an impact on the marriage connection will have an impact on society, whether intentionally or unintentionally. We shall restrict our study to the consequences of divorce on children since that is the subject of this article. This leads us to the question of what constitutes a kid.

2. DISCUSSION

Some of the consequences of divorce on children are listed below. When the children are in primary or nursery school, they will face inquiries from their classmates about why they only have one parent at home. They'll have to adapt to a shift in their main connections, as well as potentially limited contact with one of their parents (mostly the father). Aside from that, "they must deal with parental conflict, which may persist after the divorce, as well as efforts by each parent to win the child's allegiance and love at the cost of the other

parent" (Lauer 1995:251). It's no surprise, therefore, that children with divorced parents are more likely to have mental and physical difficulties. Those whose parents divorced when they were young people find the experience unpleasant and disillusioning, and they have a hard time adapting to the breakup of their parents' marital connection. Divorce has a psychological impact on the children of divorced parents. When youngsters are among their peers, they may become distant, particularly when their classmates are discussing their own parents and family lives. They may even bring this mental health issue into their own relationships. In the absence of their divorced spouse, divorced parents may release their wrath on their children. They pass on their hostility to their offspring. This has a negative impact on the children's self-esteem, and they may become targets of abuse and mockery from the wider society. As a result, instead of receiving the parental warmth that a developing kid deserves, these youngsters are subjected to maltreatment. Hatred Towards One Parent: Children from divorced marriages may harbour a grudge towards one of their parents, whom they believe was the reason of the divorce. This is typically based on the facts they were given, particularly if the divorce occurred while they were young.

3. CONCLUSION

Though divorce has some beneficial benefits for divorcees and other members of human society (particularly family members) in general, it has much more negative effects on children. If divorce is eliminated or reduced to the bare minimum, society will be a better place. On this point, the following suggestions for coping with the consequences of divorce on children are made in this article. Addiction may be caused by substances, behaviours, or even other people. Whether it's to drugs, gambling, or alcohol, addiction has the potential to destroy a person's life. When an individual's addiction takes hold, they are more likely to lose their career, friends, and marriage. Addicts often display behaviour that is undesirable in a marriage, including as lying, stealing, and breach of marital trust, according to Henry Gornbein, a family law specialist. As a consequence, addiction rates among the top reasons why couples divorce. A kid is fragile and immature in thinking and behaviour in front of the law and society. As a result, a kid becomes reliant on its parents first and then on other adults in society. A child's vulnerability confers certain rights on the kid, such as the right to life, education, welfare, appropriate upbringing, parental care, and so on. The family, where marriage is the link, is the appropriate environment and location for these rights. As a result, if the parents' divorce, the kid or children suffer the most.

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