

# **Cultural Factors and Marital Instability Among Married Women in Southwest, Nigeria**

Author(s), OGUNRINDE, MODUPE ELIZABETH

## **Abstract:**

Marriage is a recognised social institution, not only for establishing and maintaining the family, but also for creating and sustaining the ties of kinship. However, marital instability has become an issue of concern in Nigeria. It was against this background that the study investigated cultural factors and marital instability among named women in southwest, Nigeria. It explored the prevalence of marital instability and also determined the relationship between cultural factors and marital instability. The study adopted descriptive research design of the survey type. The population consisted of all married women in Government Ministries and Departments in Southwest, Nigeria while 1703 respondents were selected to form the sample of the study through multi stage sampling procedure. Cultural Factors and Marital Instability Questionnaire (CFMIQ) was self-designed by the researcher and used to collect data for the study. The instrument was validated by experts in the fields of Tests and Measurement. The reliability of the instrument was determined by conducting a pilot study to determine the internal consistency of the instrument and reliability value of 0.833 was obtained. The findings of this study revealed that the most prevalent forms of marital instability experienced by married women included unfaithfulness, disagreement, fighting, views not respected, communication gap, lack of sexual satisfaction, parental interference, lack of respect to parents and lack of care for the children. Furthermore, in-law interference and childlessness were associated with marital instability while cultural belief and religion

**EASIJ**

Accepted 27 May 2020

Published 30 May 2020

DOI: 10.5281/zenodo.3866546



were not associated with marital instability among married women. It was recommended among others that health educators should give more sensitization talk on sexual education and family life education.

**Keywords:** Cultural Factors, Marital Instability, Married Women,

About Author

**OGUNRINDE, Modupe Elizabeth**

SCHOOL OF COMMUNITY AND PUBLIC HEALTH,  
COLLEGE OF HEALTH SCIENCES AND TECHNOLOGY,  
IJERO – EKITI, NIGERIA.

## Introduction

Marriage is a designed institution created by God to create an unending relationship between a man and woman for pleasure, companionship and procreation (Animasahun, 2011). Men and women are joined in a special kind of legal agreement for the purpose of starting and maintaining a family (Akubue & Okolo, 2008). The institution of marriage characterises all the behaviours, roles, norms, prospects and values that are related to legal union of a man and woman. In Yoruba society, getting married and procreating are the major life events that mark the path into adulthood.

Despite the benefits of marriage, marriage institution is lately confronted with many demoralising challenges and crises leading to marital instability (Ojukwu, 2013). Marriage seems to have suffered a dramatic deterioration relatively due to increased rate of divorce. It is no longer a shame in Nigeria for couples to request for termination of marriage vow. It appears that the major factor affecting marriage seems to be cultural factors.

In-law interference could be a cultural factor that may affect marital instability. It appears that some couples have had their marriages rocked for their inability to properly manage extended family issues. In most cases, women find it difficult to accommodate relations of the husband (especially mothers and sisters - in-law) and vice versa on the part of some husbands, a situation most marriage partners may find difficult to accommodate. Some men/women often quarrel with spouses whose interests are only on the betterment of their own relations.

From observation, it is noted that some in-laws, most often, see only the negative aspects of their sons or daughter in-laws. It would have been most beneficial to their children if they appreciated the virtues of their in-laws and de-emphasised the little faults since no human being is faultless. But some in-laws are after the fault of their sons or daughter in-laws which could end up making the marriage not stable. For example, when a man gets married, the anticipation by family members is having children in the nearest possible time. As the marriage progresses if there is no sign of pregnancy, worries set in for the couples; the period of waiting for pregnancy is a time of anxiety and unsolicited advice and suggestions from relatives and friends. The woman who is unable to become pregnant is the focus of discussion by the in-laws. The in-laws never care to know who is the cause of the barrenness but would simply accuse the woman either of infidelity, teenage abortion or witchcraft. Such interference from the families of either of the spouse could end up having negative effects on the marriage.

Childlessness is another factor that may cause marital instability. During marriage, one of the most appreciated and a common gesture of good-will show to the newly married couple is praying for them for the fruit of the womb. This expectation emanates from young people as individuals, as a couple, and from the society of which they are part (Mabasa, 2000). The problem arises when a marriage fails to lead to procreation. A cultural context that stresses procreation blames a woman for any failure in this regard.

One of the general cultural beliefs in Yoruba marriage is that procreation is the basic aim of marriage, for them marriage and procreation are inseparable. Children are regarded as great treasure to their parents, relations and their immediate community. The absence of supporting factors in a marriage may however signal failure. In a purely African setting, the

status of a wife in her husband's family remains shaky and unpredictable until she begets a child. She becomes really secure after the birth of a male child. At this stage she is specially welcome as a responsible housewife in her husbands extended family. The birth of the child gives her the title- wife, prior to this time she may simply be referred to as a wife only in anticipation (Ani, 2009)

The researcher observed that in a Yoruba in a society that encourages and promotes parenthood, with its current social norms and culture, childlessness can be stigmatizing. The traditional idea that couples should reproduce and want to reproduce is still widespread in Nigeria especially in Southwest. Childlessness is considered deviant behavior in marriage and this may lead to adverse effects on the relationship of the couple.

The inability of a woman to bear a male child may affect marital stability. Even literate families still blame lack of male children on the wife. The female children and their mother are often castigated for their sex. Mother-in-laws create opportunities to nag the daughter in-law and develop disaffection for the children. Daughters are made to understand that they are not liked and are of less value than boys. In extreme cases the husband is put under pressure to keep concubines in a bid to raise male children who would sustain the family name. The researcher observed that the desire to please parents often leads to misunderstanding. The love existing in the couples wanes when negative attributes of the woman are magnified at the expense of virtues.

Most people may find it difficult to stop having children when they do not have at least a son, even with many daughters. Most marriages may experience marital instability for the sake of the absence of a male child. In many instances, most men go for a second or more wives just for the reason of getting a male child. This search for a male child seems to be a major source of marital instability, with its attendant problems of stigmatization of women and subsequent breakdown of marital values. Therefore, the inability of any woman to bear a son seems to be viewed with contempt and great disapproval and thus can lead to some major consequences such as marital instability. The essential nature of sons as traditionally conceived prompted the investigation into the relationship between cultural belief as it affects marital instability.

Religion may also determine marital instability among married women. The influence of religion in modifying people's behaviour cannot be overestimated. The researcher observed that some women are too busy with religious activities thus affecting the home. Also, the researcher observed that inter-faith marriage seems to be prone to a number of problems which predispose marital relation to constant distress. Marital instability may occur when the wife's religion differs from the husband's religion, for example, a Christian husband marrying a Muslim wife or vice versa. Such marriage seems to face instability because their belief systems and doctrines are not the same and their faith significantly differs. The questions of worshipping together, praying together, sharing the same belief systems appear to be very difficult to resolve in inter-faith marriage.

In view of the above, the study examined cultural factors and marital instability among married women in Southwest, Nigeria. Specifically, the study:

- i. determined the prevalent forms of marital instability among married women; and

- ii. examined the relationship between cultural factors (in-law interference, childlessness, cultural belief and religion) and marital instability among married women.

### Research Questions

The following research questions were raised to guide the study:

1. What are the prevalent forms of marital instability among married women in Southwest, Nigeria?
2. What are the cultural factors associated with marital instability among married women?

### Research Hypotheses

The following null hypotheses were generated for this study:

1. There is no significant relationship between in-law interference and marital instability among married women.
2. There is no significant relationship between childlessness and marital instability among married women.
3. There is no significant relationship between cultural belief and marital instability among married women.
4. There is no significant relationship between religion and marital instability among married women.

### Methodology

The study adopted descriptive research design of the survey type. The design was considered appropriate because it allows information to be obtained from a representative sample of the population in the actual situation as they exist and focuses on the observations and perception of the existing situation on issues. The population consisted of all married women in Government Ministries and Departments in Southwest, Nigeria. The sample for this study consisted of 1703 respondents which were selected through multi stage sampling procedure.

Cultural Factors and Marital Instability Questionnaire (CFMIQ) was self-designed by the researcher and used to collect data for the study. The instrument consisted of three sections namely Section A, B and C. Section A sought for the demographic data of the respondents while Section B sought for information on marital instability among married women and it consisted of 16 items measured using Frequently - 3, Sometimes - 2 and Never - 1. Section C consisted of 16 items which sought information on each of the cultural factors such as in-law interference, childlessness, cultural belief and religion associated with marital instability. Four point scale of Likert type as follows: Strongly Agree - 4, Agree - 3, Disagree - 2 and Strongly Disagree - 1 was used

The instrument was validated by experts in the fields of Tests and Measurement. The reliability of the instrument was determined by conducting a pilot study to determine the internal consistency of the instrument. A co-efficient value of 0.833 was obtained after analysing the collected data using Cronbach Alpha statistics

The data collected were analysed through descriptive and inferential statistics. The research questions were answered using frequency count, percentage and mean. The hypotheses were tested using inferential statistics. Hypotheses 1 – 4 were tested using Pearson's Product Moment Correlation Analysis at 0.05 level of significance.

## Results

### Descriptive Analysis

**Research Question 1:** What are the prevalent forms of marital instability among married women in Southwest, Nigeria?

In answering this question, data on marital instability were collected from the responses of the respondents to items under Section B of CFMIQ (items 1 – 16) in the questionnaire. The data were collated and analysed using frequency counts, percentage and mean.

**Table 1: Percentage and Mean Scores of Marital Instability among Married Women**

S/N	ITEMS	Frequently	Sometimes	Never	Mean
1.	My partner is unfaithful in the marriage	443 (26.0)	812 (47.7)	448 (26.3)	2.00
2.	My partner disagrees with me on any issue	497 (29.2)	786 (46.2)	420 (24.7)	2.05
3.	My partner fight me on slighted issue	619 (36.3)	618 (36.3)	466 (27.4)	2.09
4.	My partner does not respect my views on sensitive family issues	624 (36.6)	677 (39.8)	402 (23.6)	2.13
5.	My partner does not communicate with me	497 (29.2)	837 (49.1)	369 (21.7)	2.08
6.	My partner does not satisfy me sexually	684 (40.2)	616 (36.2)	403 (23.7)	2.17
7.	My parents interfere with the affairs of my family	525 (30.8)	802 (47.1)	376 (22.1)	2.09
8.	My partner does not show respect to my parents	762 (44.7)	230 (13.5)	711 (41.7)	2.03
9.	I have no access to my partner's belonging	726 (42.6)	180 (10.6)	797 (46.8)	1.96
10.	My partner does not pay attention for our children welfare	684 (40.2)	573 (33.6)	446 (26.2)	2.14
11	My partner smokes	432 (25.4)	513 (30.1)	758 (44.5)	1.81
12	My partner consumes alcohol	435 (25.5)	553 (32.5)	715 (42.0)	1.84
13	My partner spends too much money outside our family	496 (29.1)	350 (20.6)	857 (50.3)	1.79
14	My partner engages in extra-marital affairs	435 (25.5)	719 (42.2)	549 (32.2)	1.93



15	My partner does not contribute to financial obligation at home	519 (30.5)	291 (17.1)	893 (52.4)	1.78
16	My partner does not care for me	551 (32.4)	493 (28.9)	659 (38.7)	1.94

**Mean Cut-off: 2.00****Percentages in Parenthesis**

Table 1 showed the prevalence of marital instability among the respondents. Using the criterion mean score of 2.0 as cut-off to determine the affirmative of each statement, the respondents indicated that they have experienced partner unfaithfulness ( $\bar{x}$  = 2.0), disagreement ( $\bar{x}$  = 2.05), fighting ( $\bar{x}$  = 2.09), views not respected ( $\bar{x}$  = 2.13), communication gap ( $\bar{x}$  = 2.08), lack of sexual satisfaction ( $\bar{x}$  = 2.17), parental interference ( $\bar{x}$  = 2.09), lack of respect to parents ( $\bar{x}$  = 2.03) and lack of care for the children ( $\bar{x}$  = 2.14). The least factors of marital instability experienced by the respondents included lack of home financial support ( $\bar{x}$  = 1.78), spending money outside ( $\bar{x}$  = 1.79) and smoking partner ( $\bar{x}$  = 1.81).

**Research Question 2:** What are the cultural factors associated with marital instability among married women?

In answering this question, data on cultural factors associated with marital instability were collected from the responses of the respondents to items under Section C of CFMIQ (items 1 – 16) in the questionnaire. In table 2, the mean score cut-off mark of 2.50 was derived by finding the average of the scoring system. Mean score of items greater than mean cut-off of 2.50 were accepted while those less than 2.50 were rejected.

**Table 2: Percentage and Mean Scores of Cultural Factors associated with Marital Instability**

S/N	ITEMS	SA	A	D	SD	Mean
1.	In-laws interference in decision making do cause marital instability	134 (7.9)	411 (24.1)	957 (56.2)	201 (11.8)	2.28
2.	Reporting issues to in-laws do cause problem in marriage	66 (3.9)	170 (10.0)	681 (40.0)	786 (46.2)	1.72
3.	Overstaying of in-laws do generate problems in marriage	68 (4.0)	510 (29.9)	886 (52.0)	239 (14.0)	2.24
4.	Educational background of in-laws can influence marital instability	66 (3.9)	274 (16.1)	614 (36.1)	749 (44.0)	1.80
5.	Delay in child bearing do influence problem in marriage	241 (14.2)	834 (49.0)	561 (32.9)	67 (3.9)	2.73
6.	Inability to have a particular child sex can generate problems in marriage	37 (2.2)	610 (35.8)	933 (54.8)	123 (7.2)	2.33
7.	Issues on number of children to have in the family could lead to problems in marriage	226 (13.3)	799 (46.9)	622 (36.5)	56 (3.3)	2.70
8.	Choice of family planning method could generate problems in marriage	54 (3.2)	639 (37.5)	905 (53.1)	105 (6.2)	2.37
9.	Individual's belief about home	35	311	988	369	2.01

	management could lead to problems	(2.1)	(18.3)	(58.0)	(21.7)	
1 0.	Individual's belief about child upbringing could generate problems	68 (4.0)	70 (4.1)	888 (52.1)	677 (39.8)	1.72
1 1.	Individual's ideology about extended family may lead to crisis	202 (11.9)	475 (27.9)	818 (48.0)	208 (12.2)	2.39
1 2.	Individual's ideology about home finance could influence marital instability	168 (9.9)	309 (18.1)	1190 (69.9)	36 (2.1)	2.36
1 3.	Activities of place of worship interferes with women's role at home	201 (11.8)	247 (14.5)	956 (56.1)	299 (17.6)	2.21
1 4.	Religious activities has modified women's behaviour against some roles expected of them at home	98 (5.8)	422 (24.8)	980 (57.5)	203 (11.9)	2.24
1 5.	Religious beliefs do not encourage women to accommodate other relations who share different religious view and this could cause crisis at home	67 (3.9)	478 (28.1)	931 (54.7)	227 (13.3)	2.22
1 6.	A wife's religion allow her to share the same view with a husband that practice a different religion	62 (3.6)	237 (13.9)	791 (46.4)	613 (36.0)	1.85

### Mean Cut-off: 2.50 Percentages in Parenthesis

Table 2 showed the cultural factors associated with marital instability among the respondents. Using the criterion mean score of 2.50 as cut-off to determine the affirmative of each statement, the respondents indicated that the major cultural factors associated with marital instability are delay in child bearing ( $\bar{x}$  2.73) and number of children ( $\bar{x}$  = 2.70). The least cultural factors associated with marital instability included in-law interference ( $\bar{x}$ =2.28), reporting issues to in-laws ( $\bar{x}$ =1.72), over staying of in-laws ( $\bar{x}$ =2.24), educational backgrounds of in-laws ( $\bar{x}$ =1.80), inability to have a particular child sex ( $\bar{x}$ =2.33), choice of family planning ( $\bar{x}$ =2.37), belief about home management ( $\bar{x}$ = 2.01), belief about child upbringing ( $\bar{x}$ = 1.72), ideology about to extended family ( $\bar{x}$ = 2.39), ideology about home finance ( $\bar{x}$ = 2.36), lack of regard ( $\bar{x}$ = 1.90), dictatorship ( $\bar{x}$ = 2.02), sexual dysfunction ( $\bar{x}$ = 1.71), religion interference ( $\bar{x}$ = 2.21), religious activities ( $\bar{x}$ = 2.24), religious belief ( $\bar{x}$  = 2.22) and different religious practice ( $\bar{x}$ = 1.85)

### Testing of Hypotheses

**Hypothesis 1:** There is no significant relationship between in-law interference and marital instability among married women

In testing this hypothesis, data on in-law interference sub-variable of cultural factor were collected from the responses of the respondents to items under Section C of CFMIQ (items 1 – 4) in the questionnaire. Data on marital instability were collected from the responses of the respondents to items under Section B of CFMIQ (items 1 – 16) in the



questionnaire. Both were compared for statistical significance using Pearson Product Moment Correlation at 0.05 levels. The result is presented in table 3.

**Table 3: Relationship between in-law interference and marital instability among married women**

Variables	N	Mean	Stand Dev	r-cal	P-value
In – law Interference	1703	8.03	2.36	0.407*	0.000
Marital Instability	1703	31.80	7.55		

\*P<0.05

Table 3 showed a positive relationship between in-law interference and marital instability. The r-calculated value of 0.407 is significant at 0.05 level ( $r = 0.407$ ,  $n = 1703$ ,  $p < 0.05$ ). This indicated that there was a significant positive relationship between in-law interference and marital instability. The null hypothesis was rejected. This implies that, as the in-law interference increases, the marital instability among the couples increases.

**Hypothesis 2:** There is no significant relationship between childlessness and marital instability among married women

In testing this hypothesis, data on childlessness sub-variable of cultural factor were collected from the responses of the respondents to items under Section C of CFMIQ (items 5 – 8) in the questionnaire. Data on marital instability were collected from the responses of the respondents to items under Section B of CFMIQ (items 1 – 16) in the questionnaire. Both were compared for statistical significance using Pearson Product Moment Correlation at 0.05 levels. The result is presented in table 4.

**Table 4: Relationship between childlessness and marital instability among married women**

Variables	N	Mean	Stand Dev	r-cal	P-value
Childlessness	1703	10.14	1.52	0.493*	0.000
Marital Instability	1703	31.80	7.55		

\*P<0.05

Table 4 showed a positive relationship between childlessness and marital instability. The r-calculated value of 0.493 is significant at 0.05 level ( $r = 0.407$ ,  $n = 1703$ ,  $p < 0.05$ ). This indicated that there was a significant positive relationship between childlessness and marital instability. The null hypothesis was rejected. This implies that, as the condition of childlessness increases, the marital instability among the couples increases.

**Hypothesis 3:** There is no significant relationship between cultural belief and marital instability among married women

In testing this hypothesis, data on cultural belief sub-variable of cultural factor were collected from the responses of the respondents to items under Section C of CFMIQ (items 9 – 12) in the questionnaire. Data on marital instability were collected from the responses of the respondents to items under Section B of CFMIQ (items 1 – 16) in the questionnaire. Both were compared for statistical significance using (PPMC) Pearson Product Moment Correlation at 0.05 levels. The result is presented in table 5.

**Table 5: Relationship between cultural belief and marital instability among married women**

Variables	N	Mean	Stand Dev	r-cal	P-value
Cultural Belief	1703	8.48	1.79	0.008	0.746
Marital Instability	1703	31.80	7.55		

$P > 0.05$

Table 5 showed that the r-cal value of 0.008 was not significant at 0.05 level because the P-value (0.746)  $> 0.05$ . The null hypothesis was not rejected. This implies that there was no significant relationship between cultural belief and marital instability among married women.

**Hypothesis 4:** There is no significant relationship between religion and marital instability among married women

In testing this hypothesis, data on religion sub-variable of cultural factor were collected from the responses of the respondents to items under Section C of CFMIQ (items 13 – 16) in the questionnaire. Data on marital instability were collected from the responses of the respondents to items under Section B of CFMIQ (items 1 – 16) in the questionnaire. Both were compared for statistical significance using Pearson Product Moment Correlation at 0.05 levels. The result is presented in table 6.

**Table 6: Relationship between religion and marital instability among married women**

Variables	N	Mean	Stand Dev	r-cal	P-value
Religion	1703	8.53	2.45	0.007	0.762
Marital Instability	1703	31.80	7.55		

$P > 0.05$

Table 6 showed that the r-cal value of 0.007 was not significant at 0.05 level because the P-value (0.762)  $> 0.05$ . The null hypothesis was not rejected. This implies that there was no significant relationship between religion and marital instability among married women.

## Discussion

The study revealed that the most prevalent forms of marital instability experienced by married women included unfaithfulness, disagreement, fighting, views not respected, communication gap, lack of sexual satisfaction, parental interference, lack of respect to parents and lack of care for the children.

It was revealed that there was a significant relationship between in-law interference and marital instability among married women. This implies that an increase in in-law interference will lead to increase in marital instability. This result is consistent with previous findings of other scholars such as Jekayinfa (2013), Ikwaju (2002) and Lvinger (2001) who found a positive relationship between in-law interference and marital instability. It could be inferred that there will be increase in level of marital instability if in-laws keep interfering in family issues.

It was also revealed that there was a significant relationship between childlessness and marital instability among married women. The reason for this finding might not be far

from the conclusion of Balen (2009) who concluded that childlessness can be a traumatic and worrying experience for men and women who for cultural or personal reasons, view childbearing as central to their life. This finding supports the contention of Balen (2009), Mariano (2004) and Shapiro (2002) who all concluded that childlessness influences marital instability. Isiugo-Abanihe (2003) found a positive correlation between marital stability and higher fertility. This finding however contradicted the submissions of Callan (2007) who concluded that childlessness acts as a challenge that brings the couple closer together and opens up new lines of communication and problem solving. It could be inferred that women are childless are likely to experience marital instability.

It was however revealed that there was no significant relationship between cultural belief and marital instability among married women. Barnett and Baruch (2006) contradicted this finding as they found that both partners in marriage with sons report higher levels of marital satisfaction than husbands and wives in marriages who have only daughters. They concluded that the cultural belief attached to the importance of giving birth to a son could go a long way to determine the stability of the marriage.

The study further revealed that there was no significant relationship between religion and marital instability among married women. This implies that religion has no link with marital instability. Tulane (2011) found that religious beliefs of married couples have effects on their marriages as they did not consider divorcing due to believing in God. This finding is also in line with findings of Vaaler (2009) and Marks (2005) who found no link between religion and marital instability. However, the study contradicted the finding of Jones (2010) who found out that the declining marital instability rates are likely as a result of rigorous religious practices.

### Summary of Findings

- i. The most prevalent forms of marital instability experienced by married women included fighting, views not respected, lack of sexual satisfaction and lack of care for the children.
- ii. There was a significant relationship between in-law interference and marital instability among married women.
- iii. There was a significant relationship between childlessness and marital instability among married women.
- iv. There was no significant relationship between cultural belief and marital instability among married women.
- v. There was no significant relationship between religion and marital instability among married women.

### Conclusion

Sequel to the findings of this study, it was concluded that the most prevalent forms of marital instability experienced by married women included unfaithfulness, disagreement, fighting, views not respected, communication gap, lack of sexual satisfaction, parental interference, lack of respect to parents and lack of care for the children. Furthermore, in-law interference and childlessness were associated with marital instability while cultural belief and religion were not associated with marital instability among married women.

## Recommendations

Based on the findings of this study, the following recommendations were made.

1. Health educators should work hand in hand with religious leader and counsellors during marriage counselling.
2. Health educators should give more sensitization talk on sexual education and family life education.
3. Government should include family life education into the secondary school curriculum.

## References

- Akubue, F.N & Okolo, A.S. (2008). Sociology of education. Nsukka, Nigerian: Great A.P. Express publishers L.t.d.
- Ani, A. A. (2009). Childhood in world history. New York: Oxon
- Animasahun, R. A. (2011). Influence of Marital Discord, Separation and Divorce on Poor Academic Performance of Undergraduate Students of University of Ibadan. Nigerian School Health Journal, 23, 79-90.
- Balen, F. (2009). The social and cultural consequences of being childless in poor-resource areas. Facts, Views & Vision in Ob Gyn, 1(2), 106-121.
- Barnett, R. C., & Baruch, G. K. (2006). Determinants of Fathers' Participation in Family Work. Journal of Marriage and the Family. 49, 29 – 40.
- Callan, S.J. (2007). Infertility and Parenthood: Does Becoming a Parent Increase Well Being? Journal of Consulting and Clinical Psychology, 62(2), 403 – 407.
- Ikwuji E.M. (2002). The Status of Information Service about Divorcees in Kogi State Unpublished Ph.D. Thesis University of Port Harcourt.
- Isiugo- Abanihe, U.C. (2003). Extra marital relations and perceptions of HIV/AIDs in Nigeria. Journal of health transmission review 4(11), 125.
- Jekayinfa, A. A. (2013). Family disorganization: A study of the causes and consequences of divorce. <http://www.familydisorg.com>.
- Jones, G. (2010). Modernization and divorce: Contrasting trends in Islamic Southwest Asia and the West. Population and Development Review, 23(1), 94-114.
- Levinger, G. (2001). A Social Psychological Perspective on Marital Dissolution. Journal of Social Issue 30(22), 22-24.
- Marks, L. D. (2005). How does religion influence marriage? Christian, Jewish, Mormon, and Muslim perspectives. Marriage and Family Review, 38(1), 85-111.

- Mabasa, L.F. (2000). Stigma, community support and therapy methods of infertility in South Africa: A cultural perspective. In Madu, S. N., Baguma, P. K. & Pritz, A Psychotherapy and African reality (pp62-71). Pietersburg: UNIN Press.
- Mariano, E.C. (2004). Involuntary Childlessness among the Shangana of Mozambique, *Journal of Reproductive and Infant Psychology*, 22(4), 261-269.
- Ojukwu, M. O. (2013). The influence of mate selection preferences on marital stability among Abia married persons. Unpublished Ph.D. Dissertation, Michael Okpara University of Agriculture, Umudike.
- Shapiro, A (2002). The Role Of Perceived Control, Attribution, and Meaning in Members' of Infertile Couples well-being. *Journal of Social and Clinical Psychology*, 14(1), 271-296.
- Tulane, S. (2011). Couples in great marriages who considered divorcing. *Marriage & Family Review*, 47(5), 289-310.
- Vaaler, M. L. (2009). Religious influences on the risk of marital dissolution. *Journal of Marriage and Family*, 71, 917-934.

### Cite this article:

**Author(s)**, OGUNRINDE, MODUPE ELIZABETH, (2020). "Cultural Factors and Marital Instability Among Married Women in Southwest, Nigeria", **Name of the Journal**: Euro Afro Studies International Journal, (EASIJ.COM), P, 63 – 75. DOI: [www.doi.org/10.5281/zenodo.3866546](https://doi.org/10.5281/zenodo.3866546) , Issue: 5, Vol.: 1, Article: 6, Month: May, Year: 2020. Retrieved from <https://www.easij.com/all-issues/>

### Published By



AND

*ThoughtWares Consulting & Multi Services International (TWCMSI)*

