

# Divorce



**ASSIGN  
BUSTER**

Divorce Discuss why divorce is more common. Why are the statistics not that different for the church and non-believers? Do you think the trends will continue or change? What do you think can be implemented by communities, the government, or the church to increase the stability of the familial structure? Based on the research conducted by the Barna Group, born again Christians who are not evangelicals were indistinguishable in count compared to the national average on the matter of divorce since 33% of the evangelicals have been married and divorced at least once. Similarly, the aggregate percentage of born again Christians who commit divorce, evangelical and non-evangelical alike, is statistically close to the figure of non-born again adults who have had divorce case with one-third of either population. Evangelicals do not necessarily attend the church though most are said to have had profound conviction in Christ and the doctrine of salvation by grace and if their count is combined with the number of believers who are basically parishioners, roughly about 33% enter into divorce whereas among the atheists and agnostics, 30% are reported to have gone through the similar situation. While the 3% difference may be attributed to the sampling error, the almost identical statistics is typically due to the lower rates of marriage experienced by the non-believers who prefer cohabitation. According to George Barna, “ Americans have grown comfortable with divorce as a natural part of life” that is why such an act or decision of stepping out of marriage has become prevalent. There apparently exists no huge deal in having divorce as American social structure has absorbed and become accustomed to the idea as if to acknowledge it being an ordinary norm or convention. The increase in cohabitation which correspondingly augments the likelihood of divorce may be claimed to

generate a continuing trend especially since U. S. has become an experiment-driven nation. Through random experiences, adopted lifestyles, and set of acquired beliefs that have all the more embedded newer modes of freedom and sense of liberalism onto the pervasive American society, conservative principles about lasting marriage and the associated sanctity are readily cast off. Americans, equivalently, have generally reached that level of individuality by which they are free to break borders and look into a diverse range of choices and possibilities within a culture that operates through instincts or basic human nature as influenced by evolving concepts of modernism. Once a person yields to this system, regardless of religious affiliations, it is normally tempting to decide beyond moral bounds. Knowing that by virtue of liberal ideals, flexible exceptions to law are permitted under these circumstances, allowing widespread divorce to be perceived as regular decision made out of natural right to free alternatives rather than as a conscientious judgment derived from moral discernment. Where disseminating motivational information about healthy relationships is found to work less efficiently for couples who hardly find time to read amid hectic work schedules, community-designed programs may be conducted during non-working periods. Facilitators ought to ensure that the program is implemented at conducive hours for the majority and must contain activities that are pertinent to married life matters and the means by which separation may be avoided. Each couple may be directed to engage in fun-filled games that help establish maturity and strength to their bonds. Meditative activities may also be adopted to enhance individual traits that form the key to strong and stimulating relationships built upon exercising patience and personal trust in the process. The government may consider imposing provisions that

regulate divorce through a variety of actions. Prior to filing a divorce, married partners must be mandated to undergo a series of counselling sessions and activities where partners converge upon common interests. This way, they can be monitored and evaluated to determine if there emerges a chance for the marriage to be saved and proceed smoothly. In the similar manner, the church may take part in counselling as seen fit or impart indirect contribution by extending support to the community-based programs made for the married couples.