

## **Transformative Theological Education for Resolving Issues of Broken Homes Through Inclusion of Transformative Responses in the Curriculum of Theological Institutions**

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### **Abstract**

The issue of broken homes and its effects both on the family and the larger society are unpalatable. It is no longer a minor problem but a societal concern. Broken homes refer to the separation of couples who have been together and suddenly back out of their marital relationship or vow. This is a major challenge in our present day society. It has also placed a burden on some professionals or individuals such as psychologists, counsellors and theologians. Challenges are inevitable in life. The same is applicable to couples. It requires understanding and tolerances on both spouses. This paper uses pastoral guidance and counselling methodological approach. It clarified some key terms and tends to address the causes of broken homes which are traceable to infidelity, selfishness, maltreatment, lack of commitment, communication gap, women liberation, social incompatibility, religious differences, poverty, secret carried into the marriage which could be later discovered, insensitivity, wrong prophecy, lack of cooperation, unplanned family size, overweight, ill health, lack of interaction, impotence, domineering spirit, absence of male child, cult membership, nagging, wrath, unproductive children, spiritual forces. The paper also explains some transformative responses such as: biblical, guidance and counselling, theological and Christian educator's response via an ACRONYM for Christian home in resolving issues of broken homes and could be embedded into the curriculum of theological institutions.

## Introduction

The activities of human beings are progressive in terms of developments and achievements. Every rational being desires good things and would love to attain relevant position or status. There are several areas individuals need adjustments. These areas include emotions, psychological, cultural, workplace, and place of worship, academics and mostly marriage, which is the concern of this paper. Marriage is accepted as one of the most important relationships to have in a life time. But the issue of broken marriages and its effects both on the family and society are unwelcomed development. It is no longer a minor problem but a societal concern. Thus, this paper is titled, “Transformative Theological Education for Resolving Issue of Broken Homes through Inclusion of Counselling Techniques in the Curricula of Theological Institutions,” that are germane to the subject of discourse in this paper. The paper will attempt to proffer solutions to this knotty challenge. For the sake of clarity and understanding of the writer’s worldview, some terms in the title need clarification. Also, the task of this paper also involves stating some causes of broken homes as well as articulating some Christian responses in resolving issues of broken homes. More crucially, the paper attempts to enunciate the responses posited as fit for developing a curriculum for grooming pastors in training so they are sensitised to such issues and could address such through some transformative responses in various dimensions.

**Broken Homes:** Broken homes in this paper refer to the separation of couples who have been together and suddenly back out of their marital relationship or vow. This is a major challenge in our present day society. It has also placed a burden on some professionals or individuals such as psychologists, counsellors and theologians. Challenges are inevitable in life. Broken Home refers to families that are already separated or divorced. It has to do with a legal dissolution of the marriage bond probably because of poverty, misunderstanding, mismanagement of funds, unfaithfulness in marital vow, lack of understanding among couples and so on. Ukaeke (2006), posits that under the matrimonial act, the sole ground for dissolution of marriage is that the marriage has been broken down irretrievably. It has to do with legal ending of a marriage, a complete separation, and end of one’s marriage.

**Transformative:** The term transformative in this context has to do with the process or the ability to cause a change especially on issues relating to marriage. It involves the process of changing the way couples should act in overcoming conflicts in marriage. In life, there are various areas of adjustment which include social changes, day to day activities, development transition, disability and exceptionality, moral and religion, future vocational and education, health and physical development, finance, during courtship, home and family in particular. This is because marriage is an institution that has no certificate of graduation until death; the ability to adjust calls for transformation, insight, tolerance, carefulness and understanding.

**Theological Education:** Theological Education is the transformation and acquisition of the study of religion and beliefs. Hornby (2005) asserts that the word “Theology” is derived from the Greek word “Theo” which means God. It seeks to help individuals who are called by God to understand the study of God’s word with a deeper understanding about God, human beings, and other activities engaged by man on earth of which marriage is not exempted. In the context of this write up, it is the application of God’s word in relation to marriage and broken homes. In other words, theological education means teaching the doctrinal truth of the Bible formally and informally with a goal to helping individuals follow Jesus in obedience in any social issue including marriage. Theological education provides a good opportunity to take what we have learnt and entrust to students so that they will in turn teach others (Monye, 2012).

**Transformative Theological Education:** This is about a theological inquiry that brings changes in moral character and a disciplined lifestyle. It implies an internal change and growth of an individual’s potential, affecting ones understanding especially as regard to marriage.

**Transformative Responses:** Transformative response is an act, process, or occurrence of being conformed to the teaching one received. It implies an internal change and growth of an individual’s potential affecting ones perception especially concerning marriage.

Curriculum: Curriculum derives from the Latin term *currere*, meaning ‘to run a race.’ The race is all about life. In theological education it is a practice of a life-long curriculum that the Lord Himself is working out in us through teaching-learning processes.

### **Traditional Concepts of Marriage**

Marriage is a social institution that constitutes the fundamental and basic community of humanity. Two individuals that are different in sex are mutually attracted by a mysterious force of instinct and love and commit freely and totally to each other to form a creative dynamic unit (Landis, 2019). Ogunkunle (2006) highlights the traditional concepts of marriage, which are practiced in Africa such as matriarchal and patriarchal marriages, polygamy, exogamy and endogamy, levirate marriage and monogamous marriages.

The nature of some of these marriages can easily result to broken family. For instance, “matriarchal marriage” is a form of marriage that assumes the authority of the mother or wife (Ogunkunle, 2006). In this marriage the children remain under the control of their mother, and the man, the husband settled in his wife’s home either for a long time or permanently. We also have biblical examples of this type of marriage such as the case of Jacob (Gen. 29:1-30) and Moses (Ex. 2:21-22). “Patriarchal marriage” is a marriage where the father has authority over the entire marriage. This marriage allows the husband to exercise power and authority over the wife. The wife has freedom and right only within the context of the authority of the husband.

“Polygamy” refers to the custom of having more than one wife at the same time. In this concept of marriage, more than one marriage relationships exist concurrently within the same family. “Exogamy” is a type of marriage contracted outside a defined kinship circle, literally the marriage of a foreigner, for example a Ghanaian man marrying a Nigerian lady or vice-visa. “Endogamy” has to do with marriage contracted within the restricted members of the same group or clan, mostly people of the same culture and custom (Ogunkunle, 2006).

“Levirate” marriage involves a deceased husband’s brother and his widow. The purpose is to raise offsprings for the deceased brother and to maintain the value of endogamous marriage. In Judaism, for

example, a levirate marriage is mandatory by the Torah (Deut. 25:5-10), which obliged a brother to marry the widow of his childless deceased brother, with the intention to raise offspring for the late brother.

“Monogamous” refers to the union of a male and a female in a lifelong commitment to each other which is to be characterized by fidelity. It is the marriage recommended by Jesus Christ for his followers, the Christians. Most Christians believe that it is the only type where real leaving and cleaving can take place in marriage. But many Africans are not comfortable or satisfied with monogamous marriage, hence, they are involved in other kinds of marriages that have resulted to broken hearts (Lamasters, 2020).

However, from all indications marriage is more than physical attraction, biological union and social integration. Most people marry for various reasons. Lamasters (2020) posits that besides sex and sexual attraction which are primary considerations, love, economic security, companionship, protection, emotional security, escape from loneliness and unhappy home situation, the adventure of common interest, and children are the few other reasons that may constitute a person’s dispositions for marriage. Let us examine some reasons why some marriages do not last or result into broken homes.

### **Causes of Broken Homes**

There are various reasons why relationships between couples is terminated. Okorodudu (2022), asserts that divorce is the burial ceremony of a failed marriage. Marriage is a continuous process which involves exchange of what each individual has. Marriage is of the heart, rather than the body. The heart refers to the mindset of each others. The reasons why many homes are separated is inability to satisfy one another. The following are some of the reasons for broken homes.

1. **Infidelity:** The word “cheating” has to do with breaking a rule by taking advantage of something; preventing someone from gaining what he or she deserves. It is common among greedy human beings most especially unreformed couples. Broken

home occurs when a spouse breaks the rule by not keeping to promise.

2. **Selfishness:** This refers to the ability of showing concern or feeling only for oneself without considering the needs or feelings of others. It is synonymous with self-centred, egocentric and self-seeking. Broken home can occur when a spouse imbibes a selfish desire to succeed at the expense of his or her spouse (Okorodudu, 2022).
3. **Maltreatment:** This has to do with dealing with one's spouse in a rough or cruel manner without regard of the dignity of human person. Someone who is emotionally maltreated and neglected by her husband or wife can resign to a loveless marriage, when love is failing, divorce is inevitable.
4. **Lack of Commitment:** This means not being loyal to a promise made to one's spouse. It also involves breaking a pledge to keep a promise irrespective of situation. It is synonymous to disloyalty, unfaithfulness, infidelity and so on. Very many homes are in shambles as a result of lack of commitment to marriage vows.
5. **Communication Gap:** On a general note, communication is a basic necessity of life. The absence of it means the world is not habitable. When there is communication gap, human beings are left in the dark and this can create an avenue for distrust, hatred, miss-feeling suspicion and fear of the unknown. Imagine what will happen when couples are living under the same roof or separated partially as a result of their jobs without regular communication! This may result to divorce (Okorodudu, 2022).
6. **Women Liberation Ideology:** This is an act that frees women from the control of their husbands. It means, they are free to go against tradition guiding the sanctity of marriage; sexual rules, behaviours and attitudes. Those in this category take over authority of the home and even subdue their husbands most especially when such ladies are the bread winners of the family. In an attempt to let them understand that there are to subject themselves to their spouses irrespective of their classes or status, it sometime brings a lot of problems and divorce is a way to curb the situation (Okorodudu, 2022).

In addition, John (2008), asserts that marriages are broken because of reasons that vary from couple to couple. Some of the reasons could start with trivial issues that were allowed to degenerate into something sinister. This could be as a result of alcoholism, insanity, infidelity, external influence, dirty habits, hunger, quarrel, lack of kitchen ethics, poor management of fund; others are sexual response, social incompatibility, religious differences, poverty, secret carried into the marriage which could be later discovered, insensitivity, wrong prophecy, lack of cooperation, unplanned family size, overweight, ill-health, lack of interaction, impotence, domineering spirit, absence of male child, cult membership, nagging, wrath, unproductive children, spiritual forces, etc. Marriages that are contracted on sight, emotion, position and possession fail quite easily when the object of attraction is being withdrawn. Except the Lord builds the house, the labourer would labour in vain (Ps. 127:1).

There is need to respond to this misconceptions or brokenness in marriages. The need for God's guidance in choice making cannot be overemphasized. The theological educators, psychologists and professional counsellors need to educate the society on the ethical norms that must guide the marriage union in the light of the word of God. In what ways then can theological educators respond to resolving the issue of broken homes?

### **Transformative Biblical Response to Broken Homes**

The Bible as a guide to Christian living, disagrees with broken marriages or homes. "... I hate divorce" says the LORD God of Israel and I hate a man's covering himself with violence as well as with his garment says the LORD Almighty. So guard yourself in your spirit and do not break faith" (Malachi 2:14-16). Prophet Malachi makes the important point that marriage is not only a mutual contract between two persons, but also a sworn fidelity, a solemn covenant between an adult male and female entered into before God (Aghawenu, 2022).

Aghawenu (2022) posits that it was God who initiated the idea of marriage to Adam and brought Eve to him for solemnization (Gen. 2:20-25). God designs marriage as a place of healing and that is why it is not a contract but a covenant. Marriage is a physical and spiritual

covenant between a man and a woman sealed by God for life of the two partners. This implies that God was the initiator and sustainer of marriage and the union should be a life time commitment. The scriptures also attest in the following passages: “The Lord said, ‘It is not good for the man to be alone, I will make a helper suitable for him...’ “For this reason, a man will leave his father and mother and be united to his wife and they will become one flesh” (Gen. 2:18, 24).

There are failures in marriage because God’s guidance was not sought initially for direction in choosing a partner. Many people married through certain temporal guidance, such as level of achievement, caring power of the partner, family social status in the community, physical attractions and many other perishable factors. Many marriages and homes could have been preserved from traumatic experience of divorce if God’s knowledge has been sought, rather than being guided by temporal criteria (Akande, 1990).

Kore (1995) also opines that Christian couples have been explicitly commanded not to separate from each other. Why then they asked did Moses command that a man give his wife a certificate of divorce and send her away. Jesus replied, Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife except for sexual immorality and marries another woman commits adultery. The disciples said to him, if this is the situation between a husband and wife, it is better not to marry. Jesus replied, not everyone can accept this word, but only those to whom it has been given (Mat. 19:3-11).

This implies, marriage is not something one should jump into without seeking the approval of God. He sees and knows the inner mind of everyone. Recognize Him as the instructor and perfect ideal that brings about positive result. “I will instruct and teach you, the way you should go, and I will counsel you with my eyes upon you.” (Ps. 32:8). The Bible provides, however, the foundation in a more direct way for an emphasis on marital relationship. It is a reliable and unchanging measure with God’s authority behind it. As long as one’s concept of the husband and wife relationship hold to its consistent precepts, it is possible to know whether one has the mind of God, not minding how much community opinions may change. With this, one



can know when deviating from God's standard to popular traditional custom (Aghawenu, 2021).

In sum, transformative biblical response implies teaching Christian concepts of marriage and divorce using the Bible as standard. This can be done through Bible study, marriage enrichment programme, marriage counselling and other church programmes. Teaching biblical concept of marriage and divorce becomes imperative because marital breakdown is one of the greatest problems in marriage which breeds many social vices in the society. It is also part of the reasons why some people in Africa are not morally and socially stable. An Unstable marital lifestyle contradicts God's will, and frustrates his purpose for marriage and family life.

### **Transformative Guidance and Counselling Response to Broken Homes**

Transformative guidance is the process of helping individual to discover and develop his educational, vocational and psychological potentialities, thereby helping to achieve an optimal level of personal happiness, adjustment and social usefulness. Onoyase (2022) asserts that the term "guidance" is a noun taken from the verb, "to guide" which means, to lead, watch over, provide information, to pilot someone, to instruct, etc. In addition, Ipaye (1986) posits that it is a process of helping an individual to attain self-understanding and focus in making adequate adjustment at home, and community. Generally, guidance is the process of helping an individual to understand him/her and their world. This is expressed in the following words:

**Process:** This is any phenomenon that changes with time. The use of the word here implies that guidance is not a single event, but involves several activities or steps towards a goal.

**Helping:** The purpose of this help is to prevent, correct or reducing human difficulties.

**Individual:** This refers to person who needs help with the events that take place during the process of normal development.

**Understanding herself and her world:** This means that an individual(s) comes to know whom and things around their surroundings.

Guidance is usually for a normal individual who has personal problems. There are also different types of guidance services students require for adjustment. This includes orientation, information, appraiser, planning and follows up among others. Counselling on the other hand, has to do with the relationship between a Counsellor and a Counselee who has a problem that requires solution. It is a process of helping individual to find solution to their problem. The aim of counselling requires an expert, a skill or professionals who can handle humans' issues such as physical, emotional, psychological, social, cultural and other issues relating to human beings. In addition, Okorodudu (2010), opined that, counselling is a process involving a professionally trained individual in the application of psychological principles and practices in assisting individuals and groups to cope with their life adjustment needs in the society. In the context of this paper, marital counselling is a situation where the Counsellor guides an individual or couples during interaction on problem with their relationship and other related issues about life.

From the above explanation, we can deduce the following: Counselling involves services, it is basically for human beings, there is a level of intimacy between the counsellor and the counselee, and it is in most cases initiated by the clients. Okorodudu (2010) posits the following as goals of Counsellors in marital counselling: To ensure that marriage once contracted survives in the society; assisting couples in determining their roles in marriage; helping couples in appreciating their expectation in marriage within the framework of reality; assisting couples to develop skills for coping with problematic issues in marriage; assisting couple clients to develop understanding of factors which affect marriages and device measures or strategies which they can use for their management; assisting couples to acquire skills for developing better relationship in marriage; assisting couples to develop skills for fighting common enemies of their marriage; assisting couple clients to understand the serious natures of marriage vows; and encourage them to preserve them for lifelong in society.

### **Transformative Theological Response to Broken Homes**

Theological educators' responses to the issue of broken homes should be based on the biblical foundation of marriage. Building a Christian home is not by one's strength or power but by the power of Jesus

Christ the Chief Cornerstone through the instrumentality of the Holy Spirit. Jesus Christ is the initiator of a happy home. However, theological educators should understand God's will as regard to marriage and the issues of divorce and remarriage. Theologians should be able to frame policies and practices in accordance with biblical norms. Indeed the church would feel the tension between its prophetic roles to bear witness to the revealed standard of God and its pastoral role to show compassion to those who have not been able to keep his standards. How do we justify the issues emanated from broken marriages? Remembering that the same God who said in Malachi 2:16 "I hate divorce" also said in Hosea 14:4 "I will heal their waywardness and love them freely, for my anger has turned away from them" (Stott, 2006). God hates broken marriage. He made allowance for it due to the hardness of people's hearts but clearly, he is passionately against the dissolving of marriage he has put together.

If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and sends her from his house. And if after she leaves his house she becomes the wife of another man, and her second husband dislikes her and writes her a certificate of divorce, gives it to her and sends her from his house, or if he dies, then her first husband, who divorced her, is not allowed to marry her again after she has been defiled. That would be detestable in the eyes of the LORD. Do not bring sin upon the land the LORD your God is giving you as an inheritance (Deut. 24:1-4).

The above text said this is an abomination in the eye of the Lord if a man divorces his wife and wants to marry the woman again after her remarriage of her second husband who divorced her or died. In many African marriages, there are cases like these, which the church has to intervene – a woman going back to her first marriage after having a second husband. This is one of the faulty foundations of marriage and family ordinance in Africa. This is why theological response is vital if there would be changes or transformation in marital lifestyles (Aghawenu, 2021).

Jesus declared the Mosaic provision of divorce to be because of human sinfulness. "Moses permitted you to divorce your wives because your hearts were hard. But it was not so from the beginning."

However, God hates divorce. It is a sin and permitted reluctantly due to human stubbornness rather than divine approval. If divorce is permitted, so is remarriage. In African tradition, all understood that divorce carried with it the possibility of reunion or remarriage. When reconciliation is not possible those involved are at liberty to remarry. Ideally, remarriage is for those who lost their spouses by death. Christians are encouraged not to divorce, if divorced let such remain unmarried or be reconciled (1 Cor. 7: 10ff) (Aghawenu, 2021).

The basis of marital bond is not a fluctuating human experience – *I love you, I love you not* – but the divine will and Word – they *become one flesh* (Stott, 2006). Let both husband and wife solemnly renew their vow for ‘better or worse till death do us part.’ Let each get right with God and then with one another; confession and repentance with mutual sharing will make any union a success. Let couple spend time in prayer individually and as a couple. Little children are often the solution to marital crises; preventing children leads to childlessness, dissatisfaction, frustration and quarrelling. Let the husband be the actual, head of the home – not merely a figurehead. Let wives be subject to their own husbands. Let couples continually woo each other; each needs a great deal of affection. Continuously ask God for a holy-love-just for each other (Douglas, 1991).

Christian Educator’s response to Resolving Issues of Broken Homes Through ACRONYM for Christian Home. The acronym of the word “Christian home” can be expressed as a response of Christian educator in resolving issues relating to broken home as follows:

**Compatibility:** This refers to the ability of couple to get along with other; living in peace and unity. It is synonymous with agreeable, amicable, frictionless, harmonious and united. Oladejo (2021) posits that areas of consideration for intending couple are the trait they have in common. It is better for people with common background to marry; they should not allow beauty or any other material things to be their focus because happiness transcends material possessions. However, having a common background can foster unity in Christian home by helping to complement each other. God said “It is not good for a man to be alone; I will make a helper suitable for him.” (Gen. 2:18). The idea of suitability transcends a mere relationship; it is the product of

what the couple has in common. The durability of such relationship is also embedded in their background.

**Humility:** This is a state or quality of being humble. It does not make couple think they are better than each other especially in the aspect of respect and manner of approach. Oladepo asserts that, humility is the best strategy in communication during conflict; couples should be humble enough to accept fault, and no one could be totally right or wrong. It will be of great help of couple to admit their fault and with humility talk it over. When couple imbibes the spirit of humility in any situation pertaining to their marital relationship, it will aid them from any unhealthy action.

**Responsibility:** This calls for duty that one is expected or required to do. It is a state of being responsible and reliable or trustworthy. In the context of marriage, man is the head of the family as a result, much responsibility is on him. God says to Eve in Genesis 3:16b “your desire will be for your husband and he will rule over you.” Paul re-echoed it in Ephesians 5:22-23 “Wives, submit to their husbands as in the Lord for the husband is the head of the wife as Christ is the head of the church.” According to Ogowole (2021), headship is a privilege coupled with responsibilities. As a head, the husband is the visionary of the family and holds it a duty to provide guidance, love and material needs for the family. If there is any lapse in any family due to the responsibility of the father, he is going to be held responsible by God.

The wife also has a responsible role to play to support the effort of the husband. She is expected to compliment her husband sharing his vision and assist to implement some. Proverbs 14:1 says ‘A wise woman builds her house, but with her hands the foolish one tears hers down.’ Ogowole stresses that a wife is regarded wise when she put her husband in position of a father and gives him full support and cooperation to advance their family course. It is her responsibility of take care of the family needs in terms of cooking, taking proper care of the house, management of the home and house allowances, and if a wife refuses to honour her husband she fails to honour God.

**Interest:** This is a quality that attracts couple’s attention and makes them desire to be involved in or learn about something relating to

marriage. It stresses on the ability of couples to show concern and be deeply involved in each other's affairs. In addition, to motivate one's interests in marital relationship love is inevitable when couples see each other as best interest.

**Satisfaction:** This has to do with fulfilment of need or desire. This is synonymous with contentment, happiness and pleasure. Couples derive satisfaction from each other especially in the areas of sex. Sex is communication and a lifetime of marriage and harmonious sexual relationship. Ukaeke (2006) opines that a faithful sexual communication between couples is a true mark of a real Christian conduct and a healthy marriage. Sex is a gift of God, ordained for the good and happiness of husband and wife.

**Tolerance:** This is the willingness of couple to accept each others' feelings, habits or beliefs irrespective of his or her background. Marriage, where tolerance is missing, cannot produce the dividend of ideal Christian homes. Couples must learn to tolerate each other.

**Intimacy:** This has to do with closeness or nearness. The bound established between husband and wife must not be taken for granted. It creates environment of circumstances, the couple have the privilege to discuss issues that can be of help to the family and also aid affection among them. Loving and forgiving one another breed intimacy in marriage. Although God hates broken marriage but He also recognizes that, it takes place. He will forgive this sin, just as he forgives other sins (Psalm 103:3). God also wants a husband or a wife to forgive the unfaithful partner. "Repentance, forgiveness and healing of broken human relationship, is always God's perfect will" (Donovan, 1996). In Matthew 18:21-22, Jesus gives us the principle of forgiveness – seventy seven times - Prophet Hosea demonstrated this norm in his marital life. God told Hosea to bring back Gomer, his unfaithful wife, despite her prostitution and betrayal many times (Hosea 3:1-3). Hosea loves his wife and always ready to forgive her. Thus, the only medicine to cure the problems in marriage is love-forgiveness capsule. "Love covers over all wrong" (Prov. 10:12); and Paul said, "Forgive whatever grievances you may have against one another. Forgive as the Lord forgave you; and over all these virtues put on love, which binds them together in perfect unity" (Col. 3:13-14).

Hosea and Gomer's union portray God's unfathomable love for us. Despite our rejection and betrayal, despite our unfaithfulness and broken promises, He continues to love us. When we stray from him. He lovingly and relentlessly pursues us. If not for His unfailing love, we would be victims of our own wickedness (Blackaby, 2006). Couples should have same unfathomable love for each other and this will cure marital cancers that seem incurable in marriages.

**Appreciation:** This is all about expression of gratitude; a feeling of being grateful for something. Appreciation is one of the ingredients that keep the marriage bond. When couple constantly express feelings of gratitude to each other, it spur up love and understanding needed in a relationship. Any relationship devoid of appreciation cannot attain the light of success. Ogowole posits that when one fails to appreciate one's spouse, the tendency is that the individual will manifest the weak point the more. But the more they appreciate each other, the more they enjoy themselves.

**Natural:** God's intention for couples is for them to enjoy blissful marriage. To be natural implies to be born or lacking artificiality. This means, to manifest the real self of human endeavour. Couple must learn to be natural by showing their true identity to each other, exposing themselves will manifest trust to aid marriage in time of difficulties.

**Honesty:** This is a state of truthfulness or integrity. It is a state of being fair and sincere. Much of honesty is expected of a couple because a marriage that is built on lies will certainly crash (For instance, a man in Eku telling his spouse on phone that he is in Lagos).

**Obedience:** This refers to willingness to follow an instruction. It is linked to a word known as "submissive", meaning, being submissive to the command of an authority. In a Christian marriage, wife must be submissive to the husband and husband must fulfil his obligation to love his wife.

**Management:** Effective management is needed in a home. It means collective supervision of family affairs; managing relationship and

finance including other related issues will aid success in Christian marriage.

**Endurance:** This is a key to building a success marriage. It is the ability to deal with difficult situation that continuous for a long time. In marriage, there are ups and downs; couples should learn to equip themselves with the word of God so as to conquer the challenging aspect of life. Endurance is synonymous with patience and long suffering which are parts of the fruits of the Holy Spirit (Gal. 5:22-23).

### **Conclusion**

This write up has considered issues related to transformative theological education for resolving issues of broken homes through guidance and counselling methodological approach. Theological educator can provide the following so as to avoid unhealthy and discomfort among couples thus:

- i. Helping them to understand and building confidence in their relationship.
- ii. Understanding marital issues from Christian perspective and positive outlook.
- iii. Providing adequate therapies for couples in handling personal and family issues.
- iv. Assisting them to take correct decisions be it physical, emotional, psychological or social-cultural.
- v. Couples are able to sort out their problems with ease and overcome their personal weakness, emotional irritants and come out with acceptable character.

God instituted marriage as a place of healing and that is the reason it is not a contract but a covenant. Counselling requires an expert, a skill or professionals who can handle humans' issues such as physical emotional, psychological, social, cultural and other issues relating to human beings. Therefore, broken home is the burial ceremony of a failed marriage. The reasons why many homes are separated are inability to satisfy one another; the need that is satisfied does not motivate unhealthy behaviour.



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