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gbengusfakus@yahoo.com

fakuade.ag@unilorin.edu.ng

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Alóre: Ilorin Journal of the Humanities

Department of Linguistics and Nigerian Languages

Faculty of Arts.

Notes on Contributors

1. Dr. Adebola Ayoola Isaiah is a lecturer in the Department of English, Linguistics and African Languages, Kwara State University, Malete, Nigeria.
2. Lere Adeyemi is a Professor in the Department of Linguistics and Nigerian Languages, University of Ilorin, Ilorin, Nigeria.
3. Dr. Komolafe, Hezekiah Deji is a Lecturer in the Department of Religions, University of Ilorin, Ilorin, Nigeria.
4. Dr. Onyebuchi Nwosu is a lecturer in the Department of English and Literary Studies, Alex Ekwueme Federal University Ndufu-Alike Abakaliki, Nigeria.
5. Dr. Taofeek Dalamu is a Lecturer in the Department of Languages and Linguistics, Anchor University, Lagos, Nigeria.
6. Dr. Alfred Fatunase is a lecturer in the Department of Languages, Yaba College of Education, Lagos, Nigeria.
7. Andrew Ibegwuchi Nwagbara is a lecturer in the Department of English Language and Literature, Nnamdi Azikiwe University, Awka Anambra State, Nigeria.
8. Dr. Abosede Omowumi Babatunde is a Reader at the Centre for Peace and Strategic Studies, University of Ilorin, Ilorin, Nigeria.
9. Olu-Dukiya, Damilola Abosede is a lecturer in the Department of English Studies, Tai Solarin University of Education, Ijagun, Ogun State, Nigeria.
10. Christiana Oluwaseun Olakanmi is a lecturer in the Department of Languages, McPherson University, Seriki Sotayo, Ogun State, Nigeria.
11. Oyewale, Ayodele Solomon is a lecturer in the Department of Linguistics, African and Asian Studies, University of Lagos, Akoka, Lagos Nigeria.
12. Dr. Okunoye, Job Oluremi is a Senior Lecturer in the Department of Religious Studies, Ajayi Crowther University, Oyo, Nigeria.
13. Wambutda, Joseph Rotkay is an Assistant Lecturer at Bishop Crowther College of Theology, Okene, Nigeria.
14. Dr. Afolayan, Kayode Niyi is a Senior Lecturer in the Department of English, University of Ilorin, Nigeria.
15. Owoyele Grace is a postgraduate student in the Department of English, University of Ilorin, Nigeria.
16. Anike Adeshina is a Ph.D. Student in the Department of English, Nasarawa State University, Keffi, Nigeria.

17. Asukwo Edet Oko is a Senior Lecturer in the Department of Religious and Cultural Studies, Akwa Ibom State University, Nigeria.
18. Uye, Effiong Effiong is a Lecturer in the Department of Religious and Cultural Studies, University of Port Harcourt, Port Harcourt, Nigeria.
19. Afolabi, Abiodun S. is a Reader in the Department of History and International Studies, University of Ilorin, Ilorin, Nigeria

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SONORANT ACQUISITION IN YORÙBÁ CHILD PHONOLOGY

Adebola Ayoola Isaiah

Department of English,
Linguistics and African Languages,
Kwara State University, Malete
bojelux@gmail.com

Abstract

This study examines the acquisition of oral consonantal sonorants by Yorùbá children. Extant studies on phonological acquisition have concentrated on stages of attainment, with little attention paid to the corresponding patterns between child articulation and the target language. This study analyzed sonorant simplification patterns during Yorùbá acquisition. One child was purposively selected for longitudinal assessment (from their age 1 to age 4), while 50 children, age 2 to 5, were stratified random sampled for cross-sectional assessment at various locations familiar to the participants. All children participants were age 1 to 5 and lived in Ilorin metropolis, Nigeria. Using the classic assumptions of phonemes and Optimality theory (OT), data were subjected to a phonological analysis. Findings showed that there is the emergence of segmental markedness constraints as well as an interface between phonetics and phonology in the outcome of a child's sound inventory at each developmental stage. We argued that developmental patterns have stage-based variations. It was found that substitution of consonantal sonorants is done with another consonantal sonorants but not obstruent sounds; in some instances, sonorant deletion occurs.

Keywords: Acquisition, Yorùbá, Segmental phonology, Simplification

Introduction

This study began as a personal direct observation of segmental acquisition after which it was expanded based on reported diagnostic features of consonant acquisition in extant literature on Yoruba compared to other languages (Indo-European languages in particular). For example, according to Jakobson's (1941/1968) acquisition universals, liquids and glides are acquired last on the basis of markedness (or frequency of occurrence). Claims made by Jakobson have been commented on and refuted by extant

PREVENTING DIVORCE AND PRE- MATURE SEPARATION AMONG CHRISTIAN COUPLES: A REFLECTION ON SELECTED PENTECOSTAL CHURCHES IN ILORIN

Komolafe, Hezekiah Deji, Ph.D

Department of Religions,
University of Ilorin, Ilorin

hezkomolafe@gmail.com

+2347067976315

Abstract

Marriage is an old institution which has been at the core of man's social life from creation. In the Old Testament, the origin of marriage is traceable to God in Genesis Chapters 1 and 2. Jesus also endorsed the institution of marriage in the New Testament by providing wine for the wedding at Cana in Galilee (Jhn.2). In Christianity, marriage is a covenant in which one is not to jump in and jump out. It is, however, worrisome that even though, many Christian couples claimed to be aware of the marriage covenant, divorce and pre-mature breakdown of Christian marriages is on the increase in our contemporary society. The objective of this paper therefore, is to examine some causes of these problems vis-à-vis the effort of selected Pentecostal Churches in Nigeria, particularly, in Ilorin metropolis in proffering possible solutions. The research adopted historical and empirical methods. Data for this paper were collected from some founders, resident pastors and members of the selected Pentecostal churches. The findings revealed that apart from some common challenges such as individual differences, interference of third party and delay in child bearing which often lead to divorce, other causes of pre-mature separation include wrong choice of marriage partner via social media (online), impatience, immaturity, hidden secret and so on. While the paper concluded that, a good marriage cannot be achieved by luck, but by prayers and total commitment to make it work, recommendations were made that aside certain conditions of the church that must be met, regular attendance of marriage counseling by couples must also be a major requirement before wedding because, that would be of great help in preventing divorce or separation.

Keywords: Christianity, Marriage, Couples, Divorce, Separation

Introduction

In the rite of passage of life, namely birth, marriage and death, it is the marriage ceremony that humans can personally witness on earth. “In most cultures and religions, neither the man nor woman is considered important in the society after reaching maturity, without a spouse” (Giddens, 1997, p.177). In his own submission, Gwinn (2006) avers that “marriage is a social obligation which everybody in a few cases is expected to fulfill as part of his or her divine origin from God”. In the Genesis account of the creation, the origin of marriage is recorded in the first two chapters. The first account in Genesis 1: 26 – 30 says that God created male and female, with the sole aim of having mutual fellowship, after He had created other creatures. The second account in Genesis 2: 18 – 25 states that God first created man before He later saw the need for a helpmeet for the man. Consequently, the first woman emerged. Then, the man said “This is the bone of my bone and the flesh of my flesh. She shall be called woman, because she was taken out of man” (Gen. 2: 23).

According to the *Oxford Dictionary*, marriage “is a legal union of man and woman for cohabitation and often procreation”. *The New Encyclopedia Britannica* also defines it as “a legally and socially sanctioned union between one or more husbands and one or more wives that accord status to their offspring and is regulated by laws, rules, customs, beliefs and attitudes that prescribe the rights and duties of the partners”.

Douglas (1996) opines that God was the available eye- witness, when Adam and Eve accepted each other as husband and wife. The marriage contracted in Eden was between a man and his woman, which by implication was monogamous. Since then marriage has become a social obligation for every man to leave his father and mother and cleave to his wife and the two become one. Christians believe that marriage is a gift from God, which should not be taken for granted.

Marriage in Christianity is meant to be between one man and one woman (Matt. 19:4-6). It is a covenant relationship between two imperfect people coming to love each other unconditionally. Christians are not expected to go into marriage with the aim of experimentation; divorce, separation and re-marriage. Douglas (1996) surmises that Christian marriage was intended to be a permanent one- a life contract. Couples are to remain as one until death do them apart. Christ Himself stressed on the indissoluble firmness of the nuptial bond when He said that “what God hath joined together, let no man put asunder” (Matt. 19:6); and “every one that puts away his wife and he that marries the put away wife, committed adultery”

(Lk.16:18). In the actual sense, the Christian marriage is built on the relationship between Christ and the Church according to Ephesians' 5:21-25. Therefore, in Christian marriage; divorce or separation is not accepted according to the Scriptures in Matthew.19:1-6.

It is, however, unfortunate that aside some couples' challenges which had been common factors for divorce, many marriages are now breaking down pre-maturely in contemporary society because of social media and other reasons. This paper set out to unfold the efforts of some Pentecostal Churches in preventing divorce and pre-mature separation among the Christian community, particularly in Ilorin metropolis. To achieve this, many ministers of God and members from the selected churches were interviewed. The findings of this work will enable people especially Christians not only to know the effort of the selected churches in preventing divorce but also may emulate their good work.

God's Purpose for Marriage

Whatever created by God, there is always a purpose for it and marriage institution is not an exception. Marriage and the family are therefore, of fundamental importance to the Church and the society.

First, it is God's intention that marriage should offer companionship and procreation. According to Williams (1965), loneliness has been discovered to be one of the causes of mental retardation and suicide, and marriage is therefore an antidote to loneliness. After creation, God said it was not good that the man should be alone (Gen 2:18). God, therefore, made the woman for the man, thereby instituting marriage. Ogedengbe (2012) opines that, it is evident from the scripture that one of the primary purposes of marriage is to provide a helpmeet for man. Before Eve was given to Adam, certain responsibilities had been committed to him. For example, it was his duty to dress and keep the garden (Gen 2:15). But God saw that he needed help to fulfill these responsibilities. The purpose of God in marriage therefore, is to create a helpmeet that is suitable and complementary; not just any kind of help but a helpmeet in all areas of life.

Another purpose of marriage, according to Oderinde (2008), is to check sexual impurities. 1 Corinthians 7:2 says "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" Also, Hebrews 13:4a says "Marriage is honourable in all, and the bed undefiled". So, it is expected that marriage should enable the couples to live a life free from fornication and adultery. Paul further says that, "the wife's body does not belong to her alone but also to her husband. In the same

way, the husband's body does not belong to him alone but also to his wife" (1 Cor. 7:3;4).

Again, marriage is for procreation. The human race is being maintained through marriage "And God blessed them, and God said unto them, be fruitful and multiply and replenish the earth, and subdue it" (Gen. 1:28). Here, it is worthy of note that the power to produce after their kind was transferred to the man and the woman. This power can be rightfully exercised only in the context of marriage.

Some Challenges that often Lead to Divorce in Christian Marriage

Marriage in Christianity is supposed to make two become one, united party and strong enough to stand against the devil and his cohorts here on earth. This is the end product of love. "Two are better than one because they have a good reward for their labour (Eccl.4:9). However, the challenges of Christian marriage are diverse and they include the following:

Individual Differences

Crises in marriage are not, of course, inevitable in the early years of marriage. The first challenge is individual differences. The husband and wife may have had a long courtship but denied the right to certain things before contracting marriage. Such things are sleeping together and seeing the nakedness of one another. Other problems like snoring, skin blemish, differences in neatness and responses to issues may be a challenge in marriage. In this situation, there is a need for Couples to understand each other (Adediran, 2021 oral communication). Couples who could not accommodate and understand one another as a result of individual differences may soon allow for a divorce. "Understanding is the act of grasping mentally, comprehending, discerning and interpreting the actions of one another as husband and wife. It is also a determining factor for a peaceful home" (Oyedepo, 2018). Husband and wife must understand that they have different background, approach to issues and temperament. These peculiarities must be studied, understood and appreciated or tolerated to sustain harmonious and peaceful relationship. Husband and wife must not expect perfection from one another in all matters. There is no perfection in marriage because they are humans and only God is perfect.

Sexual Synchronization

Marriage is meant for pleasure including sex and therefore must not be denied one another. God has put the sexual urge in both man and woman

for maximum enjoyment in marriage. Sexual desire is not evil and wicked. Rather, it is good and godly but only within the bond of marriage (Gen.2:25, Heb.13:4). To deny sex for each other may lead to tension in the home, unfaithfulness, sexually transmitted diseases, illegitimate child and broken home. Shoremi (2012) warned couples not to deprive each other of sexual pleasure. The only exception to this rule will be the agreement of both husband and wife to restrain from sexual intimacy for a limited time for a specific purpose of giving themselves more completely to prayer and then come together again (1 Corinth. 7:5-6). But since marriage is designed to protect a man or a woman from falling into the sin of fornication and adultery, the period of abstinence therefore should be considered wisely. That is, it should be for few days and not for so long so as to avoid falling into sin. In Christian marriage, sometimes, husbands and wives need to agree on what is permissible in marriage in the area of sexual matters.

Interference of Third Party

This is a common problem facing many African homes today, particularly in Nigeria. Many homes in Nigeria usually have the problem of third party interference such as in-laws. (Abolarinwa, 2021 oral communication), testified that, just because her husband is from another tribe, it took her much time to cope with the in-laws. They frustrated the marriage with their interference in every issue such as finance, the number of children they should have, the maximum assistance the husband should offer domestically and so on. According to her, that interference affected her marriage so much that at a point, she and her husband had to express their feelings through messages written on pieces of paper. She warned that, on no account should the husband or the wife allow his or her relatives interfere unnecessarily in their marital affairs. Although it is a tradition in Africa that relations and in-laws are still considered one big family with couple after marriage, their advice should only be heartily welcomed when such would not create problems in the home.

Childlessness

According to Williams (1965), childlessness is one of the devil's greatest strategies for pulling down homes especially in Africa where a childless couple is written off. Childlessness though is a natural unhappy condition, even for both couples, many would refer to it as a problem caused by either one of the couple particularly the wife. Relations especially the mother of the husband, could go to the extent of finding another wife for her

son even when such action is not pleasant to their son. Childlessness in marriage is often considered as a misfortune or failure in Africa. In his submission, Amolo (2006) says “it should be understood that procreation is only one of the purposes of marriage and therefore one should not consider his marriage a defeat if it does not result into having a child”. On the issue of childlessness, a partner should not put the blame on the other but be mutually shared. Although children are the natural result of sexual intercourse between a husband and a wife, they are called “a gift from the Lord”. Sometimes, such childlessness may have spiritual undertone, therefore, apart from medical search for solution by couples, this should be complemented with serious prayers to seek the face of God.

Unemployment and Joblessness

Most couples have separated because the man could not perform his duties of taking care of the family due to unemployment. Amolo (2006) avers that some ladies cannot stand living with men who cannot provide for them. Unemployment is a demoralising experience, for both men and women in Nigeria. Indeed, unemployment is among the greatest sources of marital stress at the present time. All forms of social deprivation create stains in marriage. As a result of joblessness, newly married couples are sometimes obliged to live with their in-laws, and this increases the strain for couples who need privacy and peace to adjust to each other in the deprived areas. For those who secure accommodation, the payment of rents or mortgages is a recurrent burden and problem. There is exploitation by some landlords in the area of flat-letting. These experiences have not been favourable to some wives and therefore cause separation or divorce.

Causes of Couples’ Pre-mature Separation in the Contemporary Society *Wrong Marital Choices through Social Media*

In spite of the fact that marital choices vary from one couple/family to the other, making good and right choices is one of the God-given responsibilities of every human being including the choice of healthy partner to marry. One phenomenon that is influencing people’s choices in this modern age is the social media and the internet. In the choice of marriage partner, many have adopted the use of text messages and internets (Facebook, WhatsApp, Instagram) to send their photos or videos (phonograph) to one another for the purpose of getting a marriage partner. Stokel-Walker (2019) opines that, although it is a truism that social media has enabled many to meet new people or old contacts, to communicate, share

and/or exchange ideas and feelings online or Phones; it is noteworthy however that it has also exposed users to negative consequences including marriage. This type of practice is totally unacceptable to some of the Pentecostal Churches such as Deeper Life Bible Church and Living Faith Church.

False Identity and Fake Lives

Many marriage partners via social media and internet (cellphones) are total strangers who may not unfold their real identity. In fact, many people that involve themselves in a relationship via social media live fake lives and lure people into believing them of the type of person they claim to be. Stoke-Walker (2019) maintains that it is a pity that most of the relationships built out of online dating and ends in marriage, do result in frustrations and catastrophes. So many singles are now found wanting for not waiting on the Lord through prayers to get a good marriage partner as being taught in most Pentecostal churches.

Impatience and Lack of Maturity

It has been discovered that many ladies are no more patient enough before they marry. Gbuyiro (2010) asserts that a lot of ladies jump into marriage at a tender age as soon as they discover that the one who is dating them seems to be financially stable. Some spent less than three months or less to date via social media and got married without much information about their spouse. When one life challenge or the other comes, the marriage crashes because the lady jumps into marriage at an unripe age. According to Abogunrin (2012), people who marry before they are eighteen years old are much more likely to have unsuccessful marriage than if they had waited until they were older. Also, a man and a woman that differ in age, race, religion or background may have their chances of a successful marriage drop significantly if they are not mature. Maturity therefore is very important for consideration before the final step on marriage is taken.

More time for online chatting over Attention to the Spouse

Since more and more time is being devoted to the use of social media these days, couples have less time to be together physically. Devotion of more time on online chatting at the neglect of spouse has led to pre-mature breakdown in marital relationship. Eberendu (2015) asserts that overuse of Social Networking Sites leads to the decline of couple's relationship because even when some couples are in the same room, and at times on the same bed,

they may be engrossed in social media thereby neglecting their spouses. This choice to be online or be on social media has affected the communication sphere in many marriages. In fact, a concern has been raised that many couples have had pre-mature separation as a result of spending too much time on these social media sites, thus creating problems in their family life and making it difficult to maintain good relationships with their spouses.

Hidden Secrets and Deceit

Some wives or husbands do have some secrets which they intentionally hide from one another during courtship. Shoremi (2012) submits that many couples had issues and hide them before they got married. When such secret or lies unfolded after marriage, it could cause breakdown or pre-mature separation. For example, a lady who has been told by a man that he has cars, buildings, lives abroad and so on but all discovered to be fake after marriage, such marriage is liable to experience a pre-mature separation. Also, a man that is told by a medical doctor that her wife cannot conceive as a result of several abortions or informed that she already has a child for someone in secret and refuse to tell her husband before marriage, this may lead to divorce. Again, when a man deceives his wife to be into business but later known to the wife that such business is stealing or armed robbery related activities, such a deceit may bring about the collapse of the marriage.

Pentecostal Churches' measures at Preventing Divorce and Pre-Mature Separation in Ilorin

Pentecostal churches are charismatic churches that believe in the baptism of the Holy Spirit. They emphasises on certain spiritual gifts such as speaking in tongues, healings and deliverance. Some of their characteristics during services include prayers, singing and dancing. In Ilorin metropolis, there are many Pentecostal Churches but the few selected in this article include Christ Apostolic Church (CAC), Living Faith Church International (also known as Winners), The Rhema Chapel International and the Deeper Life Bible Church.

i. Rules and Conditions for Couples before Marriage

To prevent divorce and separation, the selected Pentecostal Churches as a religious organization have put in peculiar conditions which serve as code of conduct before a marriage could be conducted

The Living Faith Church and Rhema Chapel International, Ilorin have similar rules and regulations on courtship. For example, people going

into courtship must not be less than Twenty –One (21) years of age. In the two churches, Minister-in-Charge may exercise his discretion and allow courtship of a man and woman not to last less than six months before marriage but preferably one to two years. This is to allow the partners to know each other so well in character and the likes before marriage. Under no circumstances should a courtship proposal be made without the prior notification of the Minister - in - Charge or his representative.

Also, in both Churches, intending couple(s) must be born again, filled with the Holy Spirit and baptized in water. Couple(s) will be required to undergo a blood test to determine the compatibility of their genotype and Rhesus factor. The decision to go on with the wedding in the case of non-compatibility will however be the couple's choice, but the church will advise. Intending couple(s) will also be required to undergo HIV screening in Government hospital, and in case any of the parties is HIV positive, the Church will advise appropriately. Intending sister will also be directed to undergo pregnancy test and if found pregnant, the Church will not take part in their joining together. (Olusanya and Adegboye 2020 oral communication)

In the Christ Apostolic Church (CAC) and Deeper Life Bible Church founded by Joseph Ayo Babalola and Pastor William Folorunsho Kumuyi respectively, the two denominations have similar code of conduct in pre-marital relationships. For example, only those who are genuinely born again could marry in the two Churches. The two have marriage committees, set up to help in counseling unmarried members. The two churches uphold the doctrine of moderate dressing of members, especially that a woman must neither leave their hair open nor put on ear rings. However, as affirmed by J.O. Adediran and F.O. Oyinloye (oral communication 2021), while Deeper Life members are encouraged to marry fellow Deeper Life to avoid marrying non-born again Christians, Christ Apostolic Church believe that one can marry from any other Church as far as such is born again and has the consent of the Parents. The above has been the practice since 1996 in both Churches all in the spirit to prevent divorce or separation of Couples after marriage.

In the selected churches, parental consent is indispensable before marriage. Akano (2021 oral communication) submitted that parental consent is even a condition that is expected to be fulfilled before courtship could start. This is part of God's plan for marriage as the husband must pay the bride price to the woman's parents. It is the custom of the church to ask during wedding service "who gives this woman to be married to this man?" to further confirm the consent of the parents. It is therefore mandatory that both families meet and agree that their children could marry each other.

- ii. Major Teachings During Counseling for Couples before Marriage

Emphasis on the Purpose of Marriage in Christianity

In their counseling, teachings on the fact that there are always purposes for everything God created including marriage are often emphasised. At creation, God did not waste time creating any worthless things but was judicious. Marriage, which was instituted by God, was intended to fulfill certain functions. As earlier discussed in this paper, the purpose of marriage is for companionship, helpmeet and procreation. A man and a woman who are not really ready for these purposes are not expected to come together as couples.

Need for Solid Foundation

Couples are counseled on the need for solid foundation. Psalm 11:3 says "If the foundations be destroyed, what can the righteous do? According to Adediran and Oyinloye (2021 oral communication) many youths believe that it is no longer the business of anyone to make the choice of marriage partner for them. This may be true but making a right choice in the right way should be the concern of a good Christian. The choice of a marriage partner through friends, relations or social media may not be bad in itself, but effort must be made to know each other so well before marriage. It is important for Christian to marry a Christian. 2 Corinthians 6:14-17 says "Be ye not unequally yoked together with unbelievers. To build a solid foundation, the two must be in the same spiritual kingdom. In making a choice, one must not just hear from afar but find out the truth about the other before going into marriage. 1 Thessalonian 5:21 says "Prove all things; hold fast that which is good"

Patience and Maturity

Also, couples are requested not to make hasty decisions to get married because it can lead to pre-mature separation. According to Olusanya and Adegboye (2021 oral communication), there is need for both male and female going into marriage to be matured. By maturity, it means full grown or completed development. It is also described as the qualities and behaviours that one will expect of a sensible adult. Marriage is for adults, not for children. It carries heavy responsibilities that require experience. The Bible says "For the man shall leave his father and mother and shall cleave to his wife" (Gen. 2:24). God therefore did not provide a wife to Adam as a boy

rather as a man". The word "Man" here implies physical maturity. The physical maturity also applies to the woman. She should be a woman not a girl. She should be mature enough to care for the home. In Nigeria for example, a girl is considered matured to marry when she attains age of eighteen (18) and above. One must not choose a marriage partner because of financial background. 1 Timothy 6: 6-11 encourages Christians not to walk by sight but by faith.

Profitable Source of Income

Couples are advised to have profitable sources of income before they go into marriage. According to Lambe (2021 oral communication) marriage carries heavy financial responsibilities from accommodation to feeding, clothing, taking care of children and many more. It is therefore not good for couples not to have any source of income to meet up some of these responsibilities. Daramola (2022 oral interview), state that Adam was not idle in the Garden of Eden when Eve was given to him (Gen.2:15). Couples are not to depend on family or friends to take care of their needs as husband and wife (1 Tim. 5:8).

Making Communication with Spouse a Priority Over Phone or Media Chats at Home

Constant communication by Couples is a great weapon in any relationship that must thrive. For couples to have a happy home, communication is very important between the husband and the wife. Schoenberg (1983) posits that "a feature common to many problems in marriage is lack of communication between the couples. With much concentration on online chatting at home rather than communicating with spouse, the transition from the joy, affection and mutual concern in marriage can sometimes be traumatic". Olusanya (2022 oral interview) also says, in some homes, words are rarely exchanged except in anger, in nagging or in demand. Sometimes, social media has caused so much havoc in the home that the main, if not, the sole communication between married couples is through their children. When the children leave home, the couples live in chilly or perhaps frosty silence. If it was not good to be alone for Adam in the Garden of Eden that time, it is even more so today. Marriage, therefore, is not for couples to live together as roommates, but to live as best of friends.

Abogurin (2012), maintains that there must be time together by husband and wife to discuss. The two must communicate together frequently on issues and jointly take decisions. Effective communication is a major

therapy to many problems that may confront the family. It fuels a marriage, keep love moving to deeper levels and reinforces vital ingredients of trust between couples. A wise man once said, “a family that talks together, stays together”.

iii. **Teachings on the Evils of Divorce and Separation**

The greatest aberration in the institution of marriage is Separation and Divorce. The word ‘divorce’ is translated from the Greek word “*apoluo*”. It is translated many times as “put away” and also as “send away”. Meanwhile, the *New Bible Dictionary* defines it as “a legal dissolution of marriage; judicial separation of marriage pair; declaration of nullity of marriage”. In the colloquial language, divorce means, “calling a marriage quit legally”.

The evil of couple’s divorce and separation in Christian Marriage is enormous and painful not to the immediate couple only but to the entire family and the society at large.

First, children from Divorced or separated parents are often found with many negative behaviors at home and in school. Such children are said to be aggressive and problematic. It is always true that children watch people and take after their footsteps. Parents who always quarrel and fight on some issues before they eventually break up will have their children exhibiting such character to other people. Quarreling and using abusive words have thus become their part of life that they see nothing odd about it. Oyedepo (2018) gave the rate of family breakdown as approximately 300 percent higher among the progeny of divorced parents as it is among those who come from unbroken homes. Most of the notorious criminals and wayward children in the society have always been traced to the children from ruined marriages and homes. The saying is correct that charity begins at home.

Second, couples’ separation always results in one of the parents taking care of the children. The absence of one of the parents amounts to lack of full and proper care. It is better for two parents to take care of children than a single parent. For example, children living with a divorced mother may lack fatherly monitoring. Fathers are believed to have “heavy hands” to train the children especially male children who are always stubborn. Amolo (2006) says “when children are denied the kind of parental care they should enjoy, bitterness, distrust and grief may result in the young lives”. Children would be faced with making choice between the two people they loved and respected most.

Third, children from divorced or separated parents may be morally bankrupt. A woman who is no longer living with her husband may expose her children to promiscuity. This is because other men may start proposing re-marriage to her or even having sex with her. Gbuyiro (2010) opines that a divorced man may not only drink beer or watch bad movies but may ask the children to go and buy beer or ask them to watch bad programmes with him. He may be so irresponsible that he messes up with females in their presence.

In Luke 16:18, Jesus Christ says any man that divorces his wife and re-marries another woman commits adultery. In Corinthians 7:10-11, Paul denounces divorce among couple according to the authority of Jesus. If eventually they separate, the woman must not re-marry. She can only reconcile with her husband. The only ground for couple to re-marry is if one of the couple dies. To re-marry when ones partner is alive implies committing adultery in accordance to Romans 7:2-3 and 1Corinthians 7:39.

Conclusion

In Christianity, marriage is a commitment made by a man and a woman to share their lives together in a permanent and faithful relationship. Marriage in Christianity is “until death do us part” and so, there is no provision for divorce in this form of marriage apart from in the case of unchastity. It involves maintaining essential Christian values of love in the face of challenges a couple may face at some stages during their marriage. Divorce is not the perfect will of God and should not be embraced except when the life of either of the couple is in danger. Marriage is therefore meant for life according to the Holy Bible and God who originated marriage.

Marriage is something to be enjoyed and not to be endured. It is one of the great schools in life where the couples must learn from one another. It is not a joke and therefore must be worked on. Success in marriage is not achieved by luck but total commitment to make it work. To achieve a successful marriage, couple must pursue, struggle and labour for it.

Recommendations

For every institution, there is almost always a purpose it serves. Marriage institution is not an exception. It is to provide companionship, helpmeet, enable procreation and pleasure. However, in every marriage, there will always be some challenges.

People should note that marriage is such an important life event that before anyone enters into it, one should first clearly figure out and understand the motives behind it. The choice of good partner must be

considered as utmost priority. In Christianity, the choice of marriage partner should not be concentrated on the social media and online chatting but with the leading of God through prayers.

Also, before a Christian goes into marriage, there should be church marriage counseling as practised by some churches mentioned earlier in this paper. Marriage counseling may be of great help to make the couples understand the purpose of marriage, need for profitable source of income to keep the home, and maturity to make it work. A good wife is expected to keep her home at all cost and be careful not to discuss her home problems with friends, especially those that cannot be of help to her family.

As antidotes to the various challenges in Christian marriage and in line with Proverb 24:3, a husband and a wife must apply wisdom, understanding and maturity to whatsoever they are doing. While the right or wrong uses of the social media can lead to right or wrong marital choices, the church must orientate young and adults on proper use of the social media so as to prevent the negative impacts on Christian marriages.

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PREBENDAL CORRUPTION IN FEMI OSOFISAN'S *WHO IS AFRAID OF SOLARIN*: A REALIST APPROACH

Onyebuchi Nwosu

Department of English and Literary Studies
Alex Ekwueme Federal University Ndufu-Alike,
P. M. B. 1010, Abakaliki Ebonyi State
buchinwosu@yahoo.com
+2348035999169

Anike Adeshina

(PhD Student)

Department of English
Nasarawa State University, Keffi Nasarawa State
anikeadeshina94@gmail.com
+2348072299292

Abstract

Though corruption is rife in most African countries, one particular type – prebendal corruption seems to be more endemic and wreaks greater havoc in Nigeria. Known as the appropriation of one's office or position for personal and family enrichment, prebendal corruption negatively affects the socio-economic and political development of the society. Femi Osofisan is one Nigerian dramatist whose commitment to utilizing drama to portray and deplore the ills of corruption in Nigeria is unparalleled. Most studies on his deployment of drama to portray corruption and social vices in Nigeria have been quite general in their approach. However, this paper specifically focuses on the realist dimension of his portrayal of position-based corruption in his play *Who Is Afraid of Solarin*. By examining the various ways prebendal corruption is realistically presented in the play, it discusses its manifestations, instances, situations and its overall effects. It identifies possible remedial measures creatively enunciated by Osofisan to curb corruption in the society and concludes that the presence of a few incorruptible people in the society as exemplified by Tai Solarin in the play, exerts greater impact in the fight against prebendal corruption because their presence would send serious signals to the corrupt, thus deterring them from their corruptive tendencies which terribly harm and retard the society.

Keywords: Corruption, Realism, Prebendal, Nigeria

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Onyebuchi Nwosu

Department of English and Literary Studies
Alex Ekwueme Federal University Ndufu-Alike,
P. M. B. 1010, Abakaliki Ebonyi State
buchinwosu@yahoo.com
+2348035999169

Anike Adeshina

(PhD Student)

Department of English
Nasarawa State University, Keffi Nasarawa State
anikeadeshina94@gmail.com
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