EFFECTS OF BROKEN CHRISTIAN MARRIAGES ON THE UPBRINGING OF CHILDREN IN KADUNA STATE, NIGERIA

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A DISSERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF A MASTER DEGREE IN CHRISTIAN RELIGIOUS STUDIES EDUCATION

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DECLARATION

I declare that the dissertation work entitled "Effects of Broken Christian Marriages on the Upbringing of Children in Kaduna State, Nigeria" was carried out by me in the Christian Religious Studies Section of the Department of Arts and Social Science Education, Ahmadu Bello University, Zaria. The pieces information derived from the literature have been duly acknowledged in the work and a list of references provided. No part of this dissertation has been previously presented for another degree or diploma at this or any other institution to the knowledge of the research.

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CERTIFICATION

This Dissertation titled "Effects of Broken Christian Marriages on the Upbringing of Children in Kaduna State, Nigeria" meets the rules and regulations governing the award of master degree in Christian Religious Studies Education, of the Ahmadu Bello University, Zaria and is approved for its contributions to knowledge and literary presentation.

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DEDICATION

This work is dedicated to my late parents Mr. Jacob Ezema and Mrs. Esther Ezema who gave me religious upbringing.

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ABSTRACT

Marriage institution is that from which the family takes its origin. The family is where children are born into, reared, raised, formed, educated, trained, sheltered and provided with essential needs to enable them grow, develop normally and become fit in the society. Marriage provides the enablement for a man and a woman to live together and bring forth children of their own kind with divine, natural and social responsibilities laid upon them to carter for the wellbeing of their God-given children. However, if on the contrary the marriage institution becomes unstable, the effect will definitely resonate in all ramifications on the children. The rampant cases of broken Christian marriages in Kaduna State underscored the urgent need to conduct this study. The corresponding inevitable effects of this anomaly on the upbringing of their children are glaring everywhere. Therefore, the study was basically conceived on assessing "Effects of Broken Christian Marriages on the Upbringing of Children in Kaduna State." To achieve this main objective, the research design adopted by the researcher was survey approach because it enabled the researcher to get to wide coverage and get to large number of respondents. Besides, survey approach is faster, saves time and it is accurate and reliable. The population used for this study cut across churches in the three senatorial zones in Kaduna State. However, because of the large population of Christians in the State which 3,857,322, the target population for the study was 660. This figure was derived using Roscoe's (1975) recommendation for a minimum of 500 sample should be used in order get accurate and reliable result. Questionnaire and interview were the instruments used to collect data which were analysed using both descriptive and inferential statistics such as percentages, mean, standard deviation and t-test. The reliability coefficient of the data using the Cronbach method was 0.970, which showed that the instrument was found reliable for the study. The major findings showed that: broken marriages have moral effects on

children because it leads female children into prostitution, exposes them to pre-marital sex, rape, drug, poor academic performance, truancy and exam malpractice. On the social aspect, broken marriages render children homeless, reckless and drug addicts. It was therefore recommended that: intending Christian couples should be properly guided and well prepared before going into marriage to prevent early marriage disintegration; children from broken marriages in schools should be provided with adequate guidance and counseling services to enable them concentrate on their studies and other legitimate pursuits. The church and the State Government should synergise towards ensuring coherent, economically secured and morally formed families. Again a periodic study on the state of the family in Kaduna State should be conducted at least every decade to abreast the public the challenges facing the family especial in our world so fast changing.

TABLE OF CONTENTS

CHAPTER 3

RESEARCH METHODOLOGY

CHAPTER 4

DATA PRESENTATION, ANALYSES AND DISCUSSIONS OF RESULTS

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

LIST OF TABLES

CHAPTER 1

INTRODUCTION

1.1   Background to the Study

Marriage is one of the oldest known celebrated, social and divine institutions in the world today. It is the coming together of a man and a woman in mutual consent to live together as husband and wife for the rest of their lives. It is also the bringing together of two different families whose children are prepared to establish their own family. This practice of taking husband and wife in marriage is common among virtually every society in the world. By and large, marriage is a social celebration which one of its main objectives is the begetting of children to perpetuate the human race. According to O'Donell (1994), it is expected that everyone should marry as soon as possible and that women are expected to bear as many children as they can. Furthermore, he says that marriage is a matter of allocation of women to husbands, sometimes, but not always, taking individual choice into consideration.

 In the light of this postulation, everyone is obliged to marry for the purpose of child bearing and for the continuation of mankind. This would mean that religious celibacy in which one gives up marriage and the bearing of children in order to devote his or her entire life to serve God and humanity might be considered antisocial. Impotency or infertility from birth might as well be regarded as social disadvantage.

From the religious sphere, marriage and its corresponding establishment of family as instituted by God was meant for mutual companionship and procreation. The account of creation in Gen1: 26-28 & 2:18-25 shows how God, having created the first man Adam, saw the need to give him a companion, hence the creation of Eve. By this act, marriage union was divinely

established and commissioned to procreate. Therefore, marriage automatically implies the setting up of home for the purpose of companionship and child bearing. While the concept of companionship refers to the exchange of love and support which husband and wife derive from each other, the act of procreation refers to the expected fruitfulness of their conjugal act to reproduce their own kind.

The act of procreation places upon the parents the corresponding responsibility to bring up their children responsibly. They are to care for, educate, and form the character to their children according to the acceptable social norms and religious tenets or moralities. Hence, it is onus on parents, each playing their own role to the formation of the social, moral, psychological and spiritual life of their God-given children. The fundamental duty of parents is that they bring up their own biological children jointly. It is a social, natural and divine responsibility upon both parents; each playing their own role in the life of their children. Husband and wife are co-responsible for holistic upbringing of their children. The failure in this joint task in enough reason to cause the child drifts away from normal life with inevitable dire consequences on the moral, academic and social lives.

Often times, broken marriage incidents start with prolonged unresolved and ignored crisis. It may not always happen suddenly; however, the duration of crisis and the eventual brake up varies according to the determining factor. It is generally expected of couples that they make up their differences to preserve the sacredness, dignity and sanctity of marriage, and more so, for the good of the children. But unfortunately the marriage institution is facing barrages of challenges that are affront to its divine sanctity, cultural values, religious holiness, and societal expected responsibility. This time more than ever, broken marriages are common phenomenon among all strata of the social life even among the least expected Christian couples. There are

clear evidences to this in our National Daily Newspapers, parish marriage case on records and marriage cases in tribunal where applicable. The factors, which occasionally lead to broken marriages are not localised but can be found both in urban and rural areas since civilisation has spread to everywhere.

The status of the family is critically important to the formation of a responsible society and a godly religious organisation because the family is the first place of the child's contact with the world. Therefore, the family could be described as the crucible of every civil society and religious institution. It is a basic school into which the child enters as it comes to the world. The family is the fundamental building block of a society. The family, according to the Catechism of the Catholic Church (CCC) 1655 is "the domestic Church". In summary, the family is the genesis of the society. It is the individual unit, made up of husband, wife and children coming together in a place to worship God is that constitutes a religious congregation. By extension, this description is applicable to the formation of a social organisation, hence the theory of the Social Contract.

The stability of marriage is therefore important to a well organised, viable, functional society and religious institution. The family has often been regarded as the corner stone of society. In pre-modern time and modern society alike, it has been seen as the most basic unit of social organisation and one which carries out vital task such as socialising children. In virtually all societies, the family is the unit for raising children, taking a major role in socializing them to play their part in society (Labos & Holborn, 2000). This means that the family plays a major role in the society. The family, as the corner stone of the society would mean that it is indispensible and without it, society cannot be composed. The family as the unit of child rearing

stands out to mean that, what any given society would become, either peaceful, crime-free, developed or on the other hand, corrupt and morally bankrupt society would depend measurably on the family. The family is the first school of the child and the education the child receives from the parents greatly determines the conduct it carries into the society. The family is very influential in the life of the child so much so, that it can make or mar the future of the child.

1.2   Statement of the Problem

The institution of marriage could not have been proposed without pre-conceived objective and mission. From the background of the study, religion and society adjudged the function of marriage to be that which is ordained for mutual support and companionship of the contracting partners and for the raising of children. Therefore, the mission of marriage is fashioned towards enduring in blissful permanence and indissolubility. However, that is not to say that possibilities of differences between husband and wife may not arise, but the expectation therefore is that, misunderstanding between couples in marriage be few and far in-between rather than occurring very often to an overwhelming proportion.

Here in Kaduna State, children who are living under single parenting are hitting a record number, indicative of profound marriage instability and growing state of broken marriages. It is clear, especially to those whose vocations or professions have got something to do with marriage and family that the family in Kaduna State is in a situation. It is as a result of the rampant issues of broken marriages that underscored the urgent to undertake this study on the "Effects of Broken Christian Marriages on the Upbringing of Children in Kaduna State."

As a parish priest, the researcher has had to counsel many children from broken marriages and that is why the researcher has taken up this study. It seems as if children from broken marriages do not get adequate care and formation. The researcher's encounter with

children of broken marriages in Kaduna State seems as though the crises in their family affect their relationship with others and their natural disposition to self-confidence. There appeared to be a manifestation of insufficient material and financial supports, thereby resulting in distraction that makes concentration in school rather difficult. This situation may have been the reason why some end up sometimes as drop outs. Even when they manage to pass out, their results are often of very low grade.

Again, many ills are observable among such children in the society. Some get to drugs and become hooked and get their future and life ruined. Many others end up as social misfits and at times try to make a living through violence. This is why most crises are traced to the activities of hoodlums. The lawlessness in the society can be attributed to the ills among children of broken homes. This is often blamed on the failure of religion in character formation, influence of globalisation on the children via the media or political manipulation of children and youths who are gullible. Kaduna State has a long history of violent crisis masterminded by youths who are susceptible to manipulation by politicians. However, it seems that these social ills among children are occasioned by broken marriages. Owing to these stated problems the researcher has undertaken the study on "Effects of Broken Christian Marriages on the Upbringing of Children in Kaduna State."

1.3   Objectives of the Study

The main objective of the research is to find out the effects of broken Christian marriages on the upbringing of children in Kaduna State. In order to achieve that purpose, the following specific research objectives are hereby stated:

1. to find out the effects of broken Christian marriages on the moral formation of children in Kaduna State;

2. to examine the effects of broken Christian marriages on the academic performance of children in Kaduna State;

3. to examine the effects of broken Christian marriages on the social lives of children in Kaduna State;

4. to recommend ways which may remedy the effects of broken Christian marriages on children in Kaduna State.

1.4   Research Questions

The research questions that guide the study include:

1. what are the effects of broken Christian marriages on the moral formation of children in Kaduna State?

2. what are the effects of broken Christian marriages on the academic performance of the children in Kaduna State?

3. how has broken Christian marriages affect the social lives of children in Kaduna State?

4. what are the ways of remedying the effects of broken marriages among Christian couples in Kaduna State?

1.5   Research Hypotheses

For the purpose of this study, the following research hypotheses are formulated:

1. there is no significant difference in the opinions of male and female respondents on the effects of broken Christian marriages on the moral formation of children in Kaduna State;

2. there is no significant difference in the views of couples in marriage and those of broken marriage on the effects of broken Christian marriages on the academic performance of children in Kaduna State;

3. there is no significant difference in the opinion of children and parents on the effects of broken Christian marriages on the social life of children in Kaduna State;

4. there is no significant difference in the opinion of educated and non-educated on the ways of remedying the effects of broken Christian marriages in Kaduna State.

1.6   Significance of the Study

The beneficiaries of this study are couples in marriage, intending couples, children, government, church leaders and their members. The study brings out the damaging effects of broken Christian marriages on the upbringing of children in Kaduna State. It will benefit couples in marriage because the findings will enlighten them on how broken marriages can cause damage to the future of the children. It is generally believed that no parents would like to see their children suffer, therefore parents will definitely be compelled to rethink of any decision they may take that might affect the future of their children and themselves too. In this case parents would approach the duty to their children with renewed commitment.

Through this study, intending couples too would have deeper understanding of the meaning of marriage and therefore, prepare themselves adequately before going into it. The would-be-couples in marriage will come to understand that, aside from the fact that broken marriages have terrible effects on parents the damage it does is even more on the children. The recommendations on ways of remedying broken Christian marriages in Kaduna State will inspire intending couples to apply them earlier in their married life.

Children too will benefit from it because when the marriage of their parents is stable, peaceful, and with minimal crises, the home atmosphere will be conducive for the children's moral, academic, social and psychological lives. It is believed that this study will bring an end to the spate of marital cries or it will reduce it to the barest minimum so that fewer children will be victims of broken marriages. This will guarantee proper upbringing of children with sound moral and good academic performance.

Church leaders and their members would find this work useful for their pre and post marriage instructions in churches and for use at home. The content of this study could form part of preaching and instruction during hominy at church and wedding services. Adoption of this study by church members and leaders will bring to a sharp decline the number of marriage cases among church members.

The outcome of the study would assist the State Government with facts of marriage failures in the State and child-suffering for proactive measures. This is because, a viable and hopeful society as well as any religious organisation depends extensively on the dynamism and well-being of its children and youth. It proffers practical suggestions to consolidate the marriage contract for greater stability especially in the 21st century. The research would be made available to the public to know the damages done by broken marriages on the upbringing of children in Kaduna State. In this case, a copies of the study would be made available in the library for consultation. A part or whole of the study could be published where the general public can read it.

1.7   Scope of the Study

The geographical area of this study is Kaduna State in northern Nigeria. Kaduna State was once the capital of the defunct northern region and its cosmopolitan nature makes it a miniature Nigeria and as well, a place where a study of this nature could be done and used for generalisation on the country. In addition, the choice of the State is based on the fact that it is still the political epicentre of northern Nigeria and as well, for business activities. Furthermore, it has many higher institutions of learning compared to other states in the North, hence it is called the "centre of learning." The presence of these institutions attracts many Nigerians from other parts of the country who come to study. There are also many practitioners of different religions in Kaduna State, their presence makes the State suitable for the study of broken marriages. This is to say that many ethnic groups in Nigeria, men and women, religious leaders from other parts of the country and students are found in Kaduna.

Due to the large population of Christians in the State which is 3,857,322, the researcher targeted a population of 710 for the study. The researcher sampled 9 Local Government Areas out of the 23 Local Governments of the State. These 9 Local Government Areas were sampled from the 3 senatorial zones of the State. The work investigated only the effects of broken Christian marriages on the upbringing of children and did not include the effects of broken marriage on couples. The study was limited to Christian religion only and did not investigate broken marriages among other faith. The result of the research would be generalised only on Christians in the 23 Local Government Areas of Kaduna State.

CHAPTER 2

REVIEW OF RELATED LITERATURE

2.01   Introduction

This chapter reviews related literatures on the topic of research. These are books, journals, magazines, encyclopedias et cetera, on broken marriages and their attendant effects on children. The chapter considers the historical overview of broken marriages, writers' opinions on the consequences of marital crisis and effects of broken marriages on children. The section also looks into parental duties to their children, factors that constitute instability in marriage, critics of broken marriages, prevalence of broken homes and marriage maintenance as panacea to stability in marriage.

2.02   Historical Overview of Christian Marriages

When mention is made of broken marriages and its attendant effect on the upbringing of children, it is about a dysfunctional union resulting in the suffering of their children. It is unthinkable to imagine an effect without a causative agent. Therefore, it is only when there is a dysfunctional marriage, a crisis-ridden home, or a broken marriage that one can think of their effects on the upbringing of children.

In the old African traditional society, the upbringing of children was done communally. The moral orientation, spiritual formation and the informal education of children was interwoven and carried out communally (Fafunwa, 2004). This reality which has now vanished made the effects of broken marriages on the children to be very minimal. Mijah (2011: 37) also emphasises the communal nature of old African society when he asserts that "most African people were bound together by virtue of their common blood and descent through birth and

marriage. This is a moral order within the family and community which regulates and sustains welfare." It was certain that the coming of Christian missionaries brought about changes to African cultural values particularly in the marriage system from polygamy to monogamy which seems to be responsible for increased broken marriage index. In the process of bringing up children in the family, every parent has a responsibility to dispense.

The Christian missionaries made monogamy a criterion for joining Christianity. Consequently, a polygamist convert into Christianity would be expected to take one wife out of his many wives. This rule was made without any consideration or regard to the effects it might have on the future of the children. It is assumed that this might have caused emotional hurt on the children and could also make these children hate their father (Ehusani, 1991:175).

At the turn of our independence in 1960, monogamy had become wide practised in the Nigeria Church. The joint pastoral letter of the Catholic Bishops Conference of Nigeria (CBCN), titled, *The Catholic Church in an Independent Nigeria,* gives us the picture of the state of marriage in 1960. The bishops exulted monogamous marriage over polygamy. In their view, monogamous system of marriage enables the father to have a close relationship with all his children and that in polygamy a woman does not posses the statues that belong to the Christian mother.

In the post independent era, precisely in the 80s, the spate of broken marriages was already palpable and the social consequence was glaring to the public. In 1981 the bishops noted that broken marriages, abortion, and promiscuity were the dread social ills and that these practices were sweeping across the country. The bishops attributed it to inadequate preparation for marriage and exaggerated expectations from it (CBCN, 1981).

This increase in the broken marriage index as observed by the church's hierarchy could mean that many children might have suffered direly because of broken homes. The vocation to married life lays upon husband and wife the duty to parent their children responsibly. Children of the era of early Christian missionaries could be regarded as unfortunate victims of foreign cultural intrusion into African marriage and family system. The reason is that, African marriage heritage from time immemorial is polygamy. Therefore, adapting a new cultural system cannot totally be perfected in short term without resulting in a cultural mishmash. Second, the coming of the colonialists and missionaries bastardised African family values like the communal system whereby the training or the bringing up of a child was not left in the hands of the biological parents alone rather it was the duty of the entire community. At present, we live more of individual life of the western culture in which case, one can hardly spank someone else's child in the spirit of correction and discipline and the parents of the child would not take offence. But in the past, when the upbringing of children was done collectively, children of broken marriages didn't suffer much because the community system supplied and compensated what was lacking as the school system then was informal.

Broken marriages were not common among African families because despite the fact that marriage was a family and community affair, a marriage that was blessed with children was considered sealed and could hardly brake up. According to Ehusani (1991:175) "divorce was looked upon with displeasure among couples with children; childlessness was the strongest excuse for husband desertion, separation, and divorce." He goes on to say that: "Quarrels may set in, sometimes taking a crisis dimension when the couples begin to contemplate divorce, but once the marriage was fruitful, pressures were put on them to stay together for the sake of their children." Ehusani concludes that, "as marriage was a covenant between two families – sealed

by the arrival of children, divorce was an anomaly which set the whole community in confusion as it often inflicted wounds that took time to heal."

Given that broken marriage was abhorable and with strong condemnation, it cannot be said that it never occurred even when the marriage was blessed with children. However, the fact is that, the situation as at then was far less common when compared with the present happenings. Fruitfulness of a married union although guaranteed its preservation, there could be situations in which there were no children yet the couples remained together because of love. Therefore, marital love is one of the factors that can sustain a marriage from braking up. Polygamous practice which allows a man for multiple wives could compensate for a woman whose husband loved but could not bear children.

2.03   Concept of Broken Marriages, Divorce and Separation

Broken Marriage: this term does not seem to have a legal definition like divorce and separation. It seems to be much more recent term used to qualify dysfunctional marriage in general rather than divorce as most Christian denominations and especially some Main line Churches such as Catholic do not believe in divorce. Individual rendering definition is what is available. David (2011:1) says, "a marriage is broken when the two partners are not thinking in 'we' terms any more- each has their own life, their own goals, their own set objectives." The researcher defines broken marriages as a situation whereby essential elements of sustainable marriage are lost such that the marriage is no longer livable. Such ingredients include: mutual love and support, communication, sexual attraction and so on. Couples who have lost these marital necessities, even though still living together are said to be technically broken.

Divorce or Dissolution of Marriage: Glazier & Hellweig (2004: 342) are of the view that," a divorce is juridical declaration of a civil court which effects the legal dissolution of a marriage. It causes the marital relationship to cease in a legal sense and releases husband and wife from their civil enforceable matrimonial rights and obligations."

Separation: Reuter (2016: 2) submits that, "a legal separation is a court order that mandates the rights and duties of a couple while they are still married but living apart."

2.04   Marital Crisis

Burke (2007:8) reacts on crisis before broken marriage where he believes that most couples overlook such crisis that slowly wreck their marriage and as such take no notice of the effects which such crisis inflicts on their children. Burke observes:

> It is difficult for some married couples to admit that their marriage is breaking-up. Although, while some families notice much earlier that something is wrong with their marriage, others just hang on in their situation until they are exhausted emotionally. If there are children, they suffer even more but neither partner may even be aware of this.

Kibera (2007:59) mentions three stages in marriage during which marriage is at critical point and calls on couples to be careful during those times in order not to allow it degenerate to breaking point. The first according to him occurs after one year of marriage; a period when love is gradually getting cold; the second stage takes place at their mid-life when important psychological and physiological changes begin to take place in men and women. The third moment is when their children have all grown up and left the family to found their own family.

Burke (2007:23) enumerates reasons why many marriages fail. According to him: "marriages fail for a wide range of reasons such as, rush into marriage without the couple really knowing each other well; not understanding what marriage is all about from the point of permanence and commitment, marrying someone form another cultural background."

Dominian (1980:4) looks at the effects of marital stress which parents undergo and its impact on the children. According to him:

> Young children whose parents are experiencing severe distress may show the whole range of physical symptoms including disorder of sleep, feeding and elimination, abdominal pain, and headaches. Among older children it consists of lying, destructive acts, undue aggression, stealing, and truancy among boys.

Oluwajimi (2013:35) observes that, "before couples approach the court to dissolve their marriage they would have spent adequate time trying to solve differences." This period of trying to solve differences if mismanaged could lead to a more acute marriage crisis and even divorce. Implicitly, in this situation, in the event of crisis, children actually suffer. Ayalon and Flasher (1993) believe that it causes enormous stress on the children and go to observe that divorce is increasing in places like U.S.A, U.K and Israel. They notice that as they experience crisis, children in such family feel alienated, anger, trauma and even despair.

Leon and Cole (2013) draw the attention of parents to the embracement and worry which their children have when their parents are in a crisis capable of dissolving their union. In their view, "when parents decide to divorce, they typically have been through severe events that have led them to this decision. Whether or not children are aware of parents' decisions depends on many things including parents' behavior and children's experience."

North Carolina State University (2014) published that divorce do not just occur without warnings but rather takes a process. It says that divorce is difficult to comprehend than as it appears on the surface. It take a process before either of the couples or both could come to conclusion that their marriage relationship not just working and therefore, divorce is the best option.

These authors agree that prior to marital divorce, there is usually a crisis that ensues in the home. They do also agree that in the event of such crisis, children born of the union are

15

apprehensive of what might become of daddy and mummy quarreling now and again. On the contrary, about the areas of life and to the extent at which marital crises affect children, the authors' opinions differ slightly.

There is no doubt that when marital love eludes couples the inevitable consequence is disagreement which eventually changes the atmosphere of the home. The children, however, could become nervous, helpless and worried because their family which is the only place where they find love, care, and happiness is failing them.

It is true that before the dissolution of any marriage, something must have triggered it off to elicit crisis, but the duration of the crisis prior to the brake up varies from one case to another as well as the actual causes of the crisis.

2.05   Broken Marriages

Kahinde (2012: 39), decries divorce option amidst marriage crisis because, in as much as marriage is God's institution, couples should preserve it and stick together. He says, "marriage contracted in line with Godly principles need not get to this level, because God was involved at the onset and His advice was sought, therefore, God's grace will surely be available for such occasion." The author goes on to list the effects of divorce on children. According to him, "Children's minds become polluted against the other partner. Children's loyalty becomes divided. Children's education and future may be jeopardised. The children's minds become traumatised and stigmatised."

Chidili (2009:64) insists on the need for parents to remain together in their marriage and never breakaway for the sake of good and upbringing of their children:

> No amount of difficulty will make each party to abandon the family. This is because this
> has a very bad effect on the children. Children suffer tremendously from break up. They
> are denied education, sound morals, and religious teaching. They are exposed to hunger
> and danger of sickness and are deprived of what they so much need at their tender age

Mbanusi (2007) believes that divorce does no good to humanity and religion as there is no positive thing about it. The impact of it on the spouses themselves, their children and the society at large are glaring. Divorce inflicts a traumatic experience on both sides.

Padung and Datol (1996:26) stress the extensive damage divorce has on both parties concerned and the society as a whole. Dwelling therefore on the effects of divorce on children, they assert:

> When children are raised in divorced home, they are bound to lack parental care and may grow to be undesirable elements in the society. They may lack education and complete moral training. Divorce may promote indiscipline, hooliganism, stagnate emotional stability, brings down spiritual growth, financial instability, and debars psychological balance

Tierney (2011:27) advises that there is respective role for each parent in the life of the child which only that person can play very well. He maintains:

> The child must not come to experience a mother cast in a paternal-maternal role, nor a father acting as both mother and father, this not merely irresponsible. It is proven to be psychologically harmful to the emotional health of the children. Inability to assume their responsible role in the family constitutes not only gross negligence but may indicate a psychological inability to assume one of the essential obligations of the marriage as well

Offoegbu (2002:98) in his contribution indicates the effects of divorce on couples, their offspring even to the extended family. He affirms:

> Its traumatic effect on couples, their offspring, extended family, society, and nation are numerous. Today thousands of children are emotionally crippled by parental divorce. Research findings confirm that harm caused to the offspring by the destruction of their family have created in some of them fear for the future, underachievement, delinquency, various psychological damages, and guilt for the role they played in the divorce.

Clap (1992) reports on a study carried out by Wallerstein and Kelly on the rate of recovery of parents and children after a while of divorce, indicating that they are not doing any

better. Their report shows that most families are still in crisis and had not gotten their lives together yet. More disturbing, a large number of children were doing worse rather than better.

Hegstrom (2006) enumerates the damages done on offspring of broken marriage which include despair, emotional isolation, self-loathing and abuse actions. According to him, these are just few damages which remains are embedded within the personalities and souls of children of broken marriages.

Ugwu (2007:57) does not believe that divorce is an integral aspect of marriage but rather as coming from man and not from God. He says: "divorce is a human invention. Consequence of divorce is that children from broken home might have greater than usual difficulty understanding the emotional level of what it means to be a man or woman; the aspect of maturity is complicated by the loss of parents from the home."

Block, Kemp, Smith and Segal (2013) reflect on the effects of divorce on children which they describe as very bad experience. They say that at any stage, particularly in the event of marital crisis, children could have feelings of uncertainty or angry at the prospect of their parents ending their marriage. Arkowite and Lilienfeld (2013) agree that divorce affects children but it does so in a short term as many of them recover soon after. Again, that most of these children do well in the long run having overcome post-divorce trauma.

Cameron (2008) notes that the rate of divorce among married couples in the world is worsening. The children, according to him bear the consequences of divorce in any case. He says that parents do not handle their divorce with sensitivity, awareness and cooperation from both parties. The consequences of their neglectful or reckless action in the wake of the ending of the marriage can have a severe impact on their children. The children of divorce parents could feel

alienated from their peers, or stigmatised by the loss of a "normal" two parents' home atmosphere.

Hansen (2013) observes that the effect of divorce is one of those circumstances that can dwarf a child's progress in life. For him, divorce can be the first among many factors that set a child back without recovery. He lists nine effects divorce can bring upon a child. These are: smoking habit, Ritalin use, poor math's and social skill, susceptibility to sickness and increase likelihood of drooping out of school, a propensity to crime, high risk of stroke, greater chance of getting divorce, and early death.

Wallterstein, Lewis, and Blakeslee (2000) discovered using young Americans as case study that adults from divorced parents still face difficulties even at their adulthood. This is so because the adults are in some ways infected with their parents divorce even as they try to organise their life. According to their study adult children of divorce do not have what is called healthy "couple template" or model of marital partnership. They carry the image of the kind of couple relationship between their parents into their own marriage. The absence of exposure to good marriage family negatively affects their search for love, intimacy, and commitment.

Musa (2013:54) discusses the consequences of divorce on children. According to him, 'the consequences of divorce on the child are innumerable, profound and perpetual. The reason being that some of these consequences will surely surface in the long term. He goes on to say, "It is not surprising that divorce often causes such phenomena in children as following behind at school, to temptation to crime, drug abuse, relational difficulty, fear of commitments, professional failure, as the experts in this matter have proved,"

Galle (2012) remarks that there is disproportionate effect of divorce between parents and children. He insists that children going through a divorce experience can be a difficult situation

to cope with. He compares the effects of divorce on children to parents and discovers that children end up with greater amount of the effect.

Fagan (1999) complains of the great damage divorce would unleash on the future of children, especially on their social life. On this he says, children of divorced parents are prone to extra-marital sex and giving birth outside marriage, especially if the divorce occurred during their mid-teenage years.

Dixion (2010), believes that separation of parents do not just pass over children without its consequence, and that the effect is felt much later. He says that inadequate or lack of affection between couples measurably affects children development and emotional health. Children do not just pass through parental conflict, separation, divorce and remarriage rather, the enduring consequences on them. Children are affected by single parenting and it has been known that not even step-parenting can adequate substitute for a missing biological father or mother.

Wallerstein (2014) believes that divorce do not eternally cripple the future of many children because many shortly overcome it. He says that there is tendency of recovery because most children easily adjust and return to a normal life because of their strong will and resilience most have returned to pretty normal life after a period of 2-3 years.

Ongider (2014) opines that broken marriages can be a reason for psychological, social, and academic change from a normal life to deteriorating one for a child. The author goes on to say that other documented studies indicate that there are short-term and long-term negative effects of parental marital conflicts and divorce on offspring which includes poor academic performance, anti-social behaviour, and psychological in-balance.

Pickhardt (2004:12) comments that marital dissolution affects the life of the child and automatically changes the future of the child. "In the personal history of the boy or girl, parental

divorce is a watershed event. Life that follows is significantly changed from how life was before"

Amato (2005:16) compares the rate of adjustment of genders of divorced parents and comes up with the view that boys are the most hit than their girl counterpart rather than the other way round. He says, "boys in divorce family have more adjustment problems than do girls. Given that boys usually live with their mothers following family disruption, the loss of contact with the same-gender parents could account for such differences."

Leman (2005) reflects on the way to cope with the challenges of single parenting in order to better the life of the child. He argues that the key to single parenting does not lie with your child's relationship with your own parents. You would not find it in your child's relationship with his teachers, Sunday school teachers or youth leaders or siblings. The answer lies with you, in your relationship with your son or daughter.

The authors unanimously agree that broken marriages constitute terrible set back to the growth and development of children. They agree also that marital dissolution is destructive to the education, moral and psychological soundness of the child. The researcher does agree with the position of the authors reviewed above that marital divorce or separation of husband and wife in any form will certain, not be to the interest of the children. Children may be exposed to psychological, emotional, moral and material deprivation. On the other hand, the researcher does not agree with Amato on the recovery rate between boys and girls of broken marriage. The researcher is of the view that boys are rather emotionally stronger than the girls irrespective of who picks them and for that reason they should recover faster.

2.05.1 Effects of Broken Marriages on Children

Scholars such as Glenn and Liman (2012) and Julliane (2013) describe the impact of divorce on the educational attainment of children and assert that broken marriage has terrible effects on the academic performance of children at school. With regards to educational outcomes, they suspect that one of the many effects of divorce is that, it could impede educational attainment in several ways including creating stress that makes concentrating on school work difficult.

The three authors agree that children from broken marriages do have poor academic result because they do not have happy home and that there is no good atmosphere to study. In as much as they do not experience happiness at home, children of broken marriages may be distracted by their family situation and for this reason, may perform poorly at school. Anderson (2014) says that, slow academic development is another common way that divorce affects children. The emotional stress of divorce alone can be enough to stunt a child's academic progress because the life-style changes instantly. A broken family can contribute to poor academic outcome.

2.06   Parental Responsibility to the Wellbeing of their Children

Wagura (2007:20) affirms that the purpose of marriage is for procreation which is a noble task in sharing in God's creative work. The author writes, "children born from the union of husband and wife foster God's creative work in the world, which is a serious and sacred responsibility for the couples." Atado (2005:219) considers discipline to be the fundamental role of parental responsibility to their children. In his view, "the family is the basic unit of child discipline. Other agencies such as school, Church, Mosque and mass media play only a

secondary role in the training of children." Garugni (2010) believes that besides providing material needs and giving education to their children, parents should act responsibly by exhibiting marital understanding between themselves for the psychological growth of the children.

Dollar and Dollar (2002:183-184) stresses how important it is for the parents to take seriously the over-all wellbeing of their children. He opines that, "children are as important as your old school assignment, even more so, because they are given to you by God. As parents, your job is to build up, train, invest in, and shape them in preparation for the future."

Onah (2004:8) is particular about proper parenting and orderliness in marriage that would prepare the child for the future. He is of the view that the future of many God-given children is covered with so many uncertainties. "Had the proverbial sluggard known what fortune he would gain from the same abandoned field, he would have repented. So it is with many careless parents in this generation about the welfare of their children," the author submits.

Peschke (2001:584) speaks on parental duties towards their children which emanates from the fact that they gave birth to them. He argues that:

> The responsibility of parents for their children arises from the fact that they have given life to them and that the young human beings come helpless into the world entirely dependent on their loving care. Parents who brought a child into the world are bound by duty to educate them as a responsibility. Parents may lose their rights over their children if they neglect them or prove unable to provide suitable education

Peace House Discipleship Work (2001:94) argues that children came into the world through someone and that they must be cared for. Therefore, a child is someone's responsibility, first and foremost of their biological parents. "No child is able to bring himself and grow properly. Someone must bring him up. It may either be the parent as God ordained it or some other people in case the parents are dead or are unable."

Abe (2013:4) observes that the duties of parents to their children, such as love, are fundamental to the growth and development of children. For him, "the most important thing parents can give to their children, however, is a sense of being loved." He decries the raising of children by single parent. He argues: "One of life's greatest blessings and sources of joy is being called somebody's parent. But if you find yourself raising children alone, you then know better than anyone else that parenting is a job meant for two people and not for one person alone."

Appathurai (2009:18) suggests that the good or bad manner, the moral or immoral behaviour of a child reflects parents' life-style. First of all he says, "family comes into existence when a man and a woman publicly commit themselves in marriage to love each other till the end of their life." Regarding the behaviour of children, the author says, "children and youths behave defectively or wounded because their parents are flawed and wounded to a great extent due to improper upbringing. Family and society play significant role in the formation of individual character."

Madukwe (2008:39) is of the view that training of children is in fact the very duty of parents and must be carried out for the good of the society. "It is in the home that the fountain of society is erected." Theodore (2008:78) comments on the parents' duties in the family and insists that parents should give their children the basics of life to prevent them from skewing towards immorality and social bankruptcy. "This obligation rests on both parents whether living together or not. They must keep their children free from all forms of danger to physical and mental health."

Gbuji (1998:9) highlights the role of the family to the child and to the society for a well ordered society and Church, thus:

> Marriage forms the basis of the family, which in itself is regarded as the foundation of a well-organised society. The family has a delicate and fundamental mission in the Church

since it has the task of impacting the very first education to the child, giving form to their personalities, shaping their conscience, and impacting wholesome life value to them

Wandada (2012:15) opines that the parents determine so largely what the child will become in future, saying, "the family forms a person's conviction, feelings, attitudes and habits. It is within the family where one receives the first and most decisive stimulation for one's development," With regards to the importance of parents towards the proper upbringing of their children, all the authors are in conformity that parents' role is absolutely pivotal. There is no dissenting opinion to this fact.

The duty of parents to making sure that their children receive home training, care, love, shelter, good education, nourishing food, religious education and the likes is well founded because of being their biological parents. However, the parents cannot do this all by themselves; the society or the government must provide vibrant economy, stable political atmosphere and crime free society that will allow growth in every sphere of social life to thrive. Gbuji (1998) affirms this when he mentioned that "every man and woman and every family feels that today's political, economic, social and cultural changes and transformation have influence on their ways of thinking and acting. The family as the primary vital cell of the society and the Church is one of the institutions most threatened."

Grugni (2010:64) feels that material needs and education of children are not enough, because there are important family atmosphere that the child needs to see and feel as he grows. In his opinion, "parents should have proper understanding between themselves for the psychological growth of their children. He adds, "if they find in them a real unity of purpose they become sociable, steady, and responsible."

Boctor (2012:51-52) believes that a stable marriage helps the growth of children by the way the husband and wife relate to each other in the presence of their children."'One of the key means of growing a healthy and successful child is for them to observe a healthy and strong marriage relationship." He goes t on to say:

> A strong marriage gives your children security, safety, joy, peace, hope and much more. It sets foundation for their later marriage as you demonstrate what it should look like when they get married. Children coming from broken home or who experience parents who have an unhealthy relationship between them are more likely to rebel, have low self-esteem, do poorly in school, and hang out with wrong crowd

Adeyemo (2010) carried out a research study on the influence of a home or family condition on the child performance in physics. He discovers that the family background should be an environment in which children have the opportunity to succeed and be happy. "A conducive home influence manifests itself further in the school environment." He makes a case that, parental educational background, parental relationship with each other and strength of the family population protect and foster the physical and mental health of the child.

All the writers whose works were reviewed agree that the home or the family has indisputable place in the entire life of the child. The authors are not concerned about the role of individual parent but about the home atmosphere. They are in consensus that a stable home, a conducive home where a child can experience love and freedom contributes greatly to the overall development of the child. Children perform better in all fronts when the parents provide atmosphere of freedom, self-expression and progressive parents-children interaction. The reason for taking this position is that, besides giving a child education, food, shelter, clothing and so on, the aspect of parental marital love, respect, tolerance and peace before the children make the home livable and enjoyable even in the midst of material inadequacy.

2.07   Factors that Destabilise Marriage

Numerous factors have been identified as contributive to the marital crisis which could lead to its dissolution. These vary from one culture to another, from one and individual reason to another. This reason is that, people in their culture have different marriage norms, rites and taboos which are peculiar to them and often times, when these norms are violated the consequences could be dare. Therefore, what might be offensive to a people or a person might not mean anything to another.

Chidili (2005) notices that the inability of a marriage to produce a particular sex in an African cultural setting is enough reason to end it. He states that aside from childlessness the question of having a particular sex in marriage is also a risk factor measurably determines the stability of many a marriage some African cultural milieus. A marriage runs into a serious problem if at times it fails to produce the type of children the family wants." Burke (1999:107) states that, what makes marriage are the couples not necessarily the offspring. According to him, "we must remember that children are brought into a family already there to care for them. Children do not make a family much less a marriage. It is the spouses who make the marriage not the children."

Anderson (2007) gives reasons why many marriages have failed and these according to him are as a result of negative behaviour pattern which he categorises into four: (1) Escalation: a situation whereby anger is not controlled and is allowed to escalate, (2) Invalidation: this is attack on the person's character and personality that easily destroys a marriage, (3) Negative Interpretation: this is a situation in which one partner exaggerates the negative intention of the other such as, "a wife may believe that her husband does not like her parents," (4) Withdrawal/Avoidance: the risk factor here refers to one of the partners not being interested in

an argument. In that case the partner in question "turns off." When this is the case, "the withdrawer often tends to keep quiet during an argument, looks away, or agree quickly to end the conversation with no real intention of following through."

Burke (2011:65) is particular about violence in marriage which often time elicits marriage crisis and eventual brake up. He believes that domestic violence is regrettably prevalence. "It often begins even before the marriage takes place. I can only advise that any form of violence that takes place before the marriage is celebrated indicates that the couple is not suited for one another and so the engagement or courtship must be ended immediately."

Dobson (1997:375-376) talks about what he calls "the great marriage killer.' He lists them as follows: selfishness: here he distinguishes between givers and takers. He says, "a marriage between two givers can be a beautiful thing." Other marriage killers are excessive credit and conflict over how money will be spent, unhealthy expectations, getting married too early, unhealthy relationship with in-laws, alcohol and substance abuse, pornography and gambling.

Hagin (2006:92) outlines four basic reasons why marriage fails. The first reason is religion. To him, "the number one problem in marriage is religion. A believer shouldn't marry an unbeliever." The second is on religious denominational differences. "Another example of a potential problem concerning religion is when one spouse is of one denomination and the other spouse is of another denomination." The next reason is sex. "Many times religion and sex are mixed together. Sometimes a woman gets so 'spiritual' that she won't go to bed with her husband. She doesn't want her husband to touch her." The other reason is money. This is about spending without proper planning with wisdom. He remarkes that people get themselves into debt when they do not have the means or prospect of paying back. The final reason is children.

This has to do with the couple's agreement on how many children they will have and the spacing.

Atado (1993:15) identifies the root problem of marriage and its attendant failure to earlier stage of choosing a life partner. He says:

> No doubt the durability and the success of a marriage depend to a large extent on the caliber of the person one chooses as a life partner. As a matter of fact, the moment of choosing a spouse is a moment of sowing. Ignorance of the dynamics and mechanics make some people select their mate on the basis of outward characteristics: colour, height, shape, wealth, beauty, religion, profession, tribe, ideology and so on

Orabuchi (2013) laments the destructive effects of infidelity and the rate at which some married couples do it with ease and pride. He remarks, "if love is the unfettered glue that holds marriage together, infidelity seems to be the catalyst that builds dysfunctional home and subsequently leads to the demise of once thought secured home."

Kore (1995) believes that poor concept of marriage is responsible for broken marriages. Carrying out a study on 34 ethnic groups, he discovered that many men and women have low concept of marriage. He concludes, "based on that it is no surprising that families face a variety of forces that lead to divorce, separation and broken homes."

Kaduna (2009:2) affirms the stand of Catholicism on marriage indissolubility not even as a result of childlessness. He says, "children are only fruit of this love. Hence, childlessness is not and never be a reason to invalidate a validly contracted marriage or necessitate its dissolution."

There is no agreement among the writers on what really is responsible for marriage crisis. Each author appears to look at the causes of marital problems in the dimension peculiar to his personal judgment, understanding and society around him. Therefore, in this case, it may not be possible to summarise or generalise causes of marital problems because of cultural, religious, social and ideological variations among ethnic groups and individuals. However, the various

reasons of all the writers should be accepted as the numerous factors responsible for broken marriages since broken marriage is one universal term among all cultures and ethnic groups. Causes of marital crisis are in-exhaustive hence, there are possibly other factors that may not have been mentioned, yet are major influential factors.

2.08   Rejection of Broken Marriages

Some authors believe that marriage, when lawfully contracted, cannot be dissolved. They reject it not only on the grounds of religion but for the fact that the future of their children will be severely affected. Asogwa (2008:7) expresses the indissolubility of marriage and affirms that it is a lifelong covenant. "Marriage is not like a bus, a car that you could enter and when you feel uncomfortable you jump out from the car." He concludes, "marriage is life time partnership, this implies that nothing other than death should separate you and your life partner."

Aquinas (2007:421) speaks of marriage as instituted by God for the begetting of children to the exclusion of divorce. "Matrimony is instituted for the begetting of children according to God's providence and law. It was established from the beginning before the fall of man as a holy institution of nature." He adds, "the essential ends of marriage is the begetting and rearing of children and the control of fleshly tendencies."

Komboh (2008:9), contributing to the issues of Christian marriage states that it constitutes the major bulk of the priest pastoral challenge. He writes, "issues relating to Christian marriage at any given time constitute very serious object of study. In my estimation, there is no pastoral challenge that one has encountered over the years that continues to remind one of mind boggling issues and unresolved problems like Christian marriage."

Komboy goes on to describe what occasionally happens even among happily married couples: "even when the marriage is solemnised in the Church and the couple are really practising Catholic, suddenly one day you hear that the man has just walks out of the family and leaves the wife and children." The writer is specific about Catholic couples and the swift manner with which marriage dissolution occurs. He identifies the cause as a result of the dynamics of the society and advocates for a new pastoral approach. The author stresses that broken homes are real even with a family considered to be faithful to God.

The Roman Catholic Code of Canon law, (1983:203), canon.1153:1 explains the condition under which separation of spouses could be allowed. It says:

> A spouse who occasions grave damage of soul or body to the other or to the children, otherwise makes the common life unduly difficult, provides the other spouse with a reason to leave either by a decree of the Local Ordinary, or if there is danger in delay, even on his or her own authority

In regards to the fate of the children born of the union, canon1154 says: "when a separation of spouses has taken place, provision is always, and in good time, to be made for the due maintenance and upbringing of the children." Akanni (2006) expresses dismay over the systematic way by which some individuals attempt to bend the law of God in favour of divorce. "Regardless of what modern preachers may say to you, this God Almighty declaring, stands on the matter of divorce. Several seek ways and means to hide their hardness of heart so as to permit divorce, God is unequivocal that there is no divorce between husband and wife." Pope Leo 111 in Gangwari (1994) condemns divorce in favour of the integrity of marriage. According to the Pope, "consider seriously how holy, indivisible and perpetual by divine law the matrimonial bond of Christians is and how such a law can never by any human law be abrogated or derogated." Newman (1994:9) opines that divorce may be psychological yet the couples are not visibly divorced. He says, "there are husbands and wives who may not be legally divorced, but

who are psychologically divorced.' He goes on, 'it has been estimated that 75% of married couples consider their marriage a failure and their homes unhappy."

The authors mutually stand to preserve the bond of marriage as being ordained by God. By advocating marriage permanence, they are as well protecting the responsibility bestowed on the contracting partners such as begetting and training of their children. They are in a way averting what might plague the holistic upbringing of children by their own biological parents. The researcher strongly agrees with them because the writers are against a situation that if allowed to go wrong would unarguably affect the children's future.

2.09   Prevalence of Broken Marriages

Ita (2012:43) describes an experience of marriage that broke up shortly after it was contracted due to some issues the couple could not handle. He laments provenance of broken marriages and ease with which some couples end their union. He comments:

> Tragically, divorce is common in our world. Many couples have duped into the idea that a successful marriage is purposed for mutual satisfaction produced by compatibility between a husband and wife. If the relationship is not satisfying, then the problem is presumed to be between the partners. When considered irreconcilable (or sometimes simply inconvenient) then divorce is the choice often made and it is considered justifiable

Akinkunmi (2007:27) describes the reoccurring cases of marriage which ministers of God have to grapple with. He observes that many a marriage is weakly founded. According to him: "Perhaps the greatest challenge facing most pastors in their ministry is mending a badly constructed life. Most marriages are facing serious threats from the devil today because the foundation of such marriage is faulty." The author is alleging that some couples whose marriages are in crisis might have not had love for each other. They must have had wrong understanding or knowledge of the true meaning of marriage.

Parachin (2005:16) is concerned with the rate at which couples divorce even when they have had all the hope that their union will not break up. According to him:

> The vast many couples who walk down the wedding aisle feel highly confident that theirs is the marriage which will succeed in spite of the fact that nearly one half ends in divorce. Yet, a few years later, some of those same couples find that their relationship has moved from fulfilling to frustration, from one replete with hope and dreams to one which is loaded with disappointment and disillusionment

Komboh (2008:10) states that the problem facing couples in the Catholic Church is the same in all Catholic world over. He alludes that there are no pastoral work that one encounters in the field very often than marriage cases. He observes that in spite of this, couples continue to live in the marriage situation not minding all the fears, difficulties, and worries that these situations present. He concludes: "Christian marriage has remained an institution that has faced severe challenges in recent times no less different here in Nigeria as it is elsewhere."

Mcdon (2010:140) laments the rampancy of divorce where according to him, 'divorce is becoming a normal thing nowadays; people don't see anything serious about divorce. The Bible condemns divorce and even most societies frown at it because of its consequences on the divorcing couples and their children, and by extension their family members."

The observation of these authors on the rampancy of broken marriages is indeed correct. It is because of the rising index of broken marriages which the researcher observed in the society and their effects on the upbringing of children that necessitates this study. These authors' views corroborate the researcher's reason for taking up this study on, "The Effects of Broken Marriages on the Upbringing of Christian Children in Kaduna State."

2.10 Marriage Maintenance

Parachin (2006:32-34) comes up with 12 points practical measures towards sustainability in marriage in order to mitigate the high records of broken marriages. He advocates for routine

marriage maintenance. He suggests the following: marriage trinity which he says must be built around triangular form viz. man, woman and God. Other points include: "encourage your partner, commit your love to writing, speak optimistically, examine your attitude, beware of self-centredness, be the right person, make out time for play, swap roles, take pleasure in surrender and finally think before you speak."

Gary and Rosbery (2002:6) insists that marriage should be given freshness. He opines that, "decay is a norm. In the natural process of aging, machinery wears out, buildings fall into disrepair, pictures fade, and our bodies lose their tone and strength," he adds:

> A marriage is no different. Unless a marriage is kept fresh and nurtured, it will fade like old photograph. Marriage is a dynamic love relationship between a man and a woman, and at every moment that relationship is either growing deeper and richer or stagnated or decaying. And all deteriorating marriages are at least pointing down a dark and lonely road that can end in divorce

Smoke (2004:41) remarks on the devastating effects of broken marriages; consequently, he introduced what he calls "blending-up." This is an integrated family life where everyone in a family understands and respects the other. It is in the absence of this that marriage crisis ensues and divorce takes its toll. He observes that:

> Divorce disrupts and dismembers family system. Creating a blended family doesn't automatically heal those systems. Some part of that system stay disconnected for years to come and nothing you can do other than prayer, prayer can make a difference. I believe God created a family for a reason, and everyone in a family system needs to work hard to keep the family alive

Burke (2000:7) insists on on-going formation for married couples for sustainability and maintenance of married love in order to tackle the rate of divorce. He suggests:

> The study of marriage or knowledge about married life must also continue after marriage. This is where many couples flounder. All relationships are fragile and so they are in need of constant care. Many couples take their partners and marriages for granted and they suffer because of such blindness

Eboji (2007) compares marriage to building a house whereby one lays a block upon another. In his view, marriage is like a building. You must finish it to enjoy it and to do this, you must add one block to the other. You will never have a finished structure without consciously adding blocks to your building. He says, "except you upgrade your knowledge about marriage, you will keep on going in circles, from one failed marriage to another. If you do not improve your knowledge, there is no guarantee that the next marriage will not end in divorce. This is one of the reasons for multiple divorces."

Omartian (2007:195) suggests that marriage should be cared for, kept alive and maintained by the spouses:

> A marriage is just like the people in it. It is either growing and more solid, or it is breaking down and becoming more vulnerable. It never stays in just one place, although it may feel as though it does sometimes. Marriage actually has life of its own and can move forward or backward. It can breathe deeply when given fresh air, or it can suffocate if it is deprived of spiritual oxygen

Phiri (2011:23) comments on the need for the stability of marriage for the general good of the family and the community. He says that, "the family is the unit, for the organisation and for the living in the community. The family builds the community. The existence and the strength of the community owe a lot to the family which serves as the basis and pillar of any community."

The author goes on to point out the influence of each couple to making the marriage work. He says, "each spouse has a great influence on which direction their marriage will go by the words they speak, the way they act, and the frequency of their prayers. Fresh air or suffocation? It's their choice."

Generally, there is no contradiction among the proponents of marriage maintenance for permanence, routine retouch in order to sustain and add value to the marriage between husband

and wife so that the affection they have for each other may remain strong. In their general views, marriage is a 'living organism' that has life in it and should be made to live on. Therefore, married partners should keep it alive and not let their marriage union suffocate.

Marriage maintenance or post marriage clinic is rightly important for both old and young couples and would greatly mitigate the increasing percentage of marital instability and broken homes. This is because any relationship that is not constantly pruned towards greater performance will in no distant future depreciate. The researcher is of the opinion that embarkation on routine marriage maintenance would save many a marriage from plunging into perpetual crisis and eventually into total wreckage.

2.11   Empirical Studies

This refers to a review of already researched works or similar ones by earlier researchers on this topic. Empirical study aims at finding what other authors have written on the similar topic and what gaps their works have left unfilled. Five completed empirical studies are hereby presented:

Alika (2012) researched on Relationship between Broken Homes and Academic Achievement of Secondary School Students in Oredo Local Government Area of Edo State. The author's objective was to investigate the relationship between broken homes and academic achievements of the students. It sought to establish their relationship and impact of broken homes on academic performance of the students in the said Local Government Area. The population consisted of all adolescents in senior secondary schools in Oredo. The author used one hundred and fifty volunteer student respondents from single parents for the study. The instrument used to elicit information from the respondents was questionnaire based on likert

scale, while the statistical method employed for the analysis was the Pearson Product Moment Correlation Coefficient (r).

The author's findings showed a significant relationship between broken homes and academic performance of students. It was also discovered that female students from broken homes performed better in their studies than their male counterparts. That is, females were easily adjusted than the male. The result also showed that low socio-economic status had adverse effect on the academic performance of children of broken homes. The author recommended that personal social counseling should be rendered to students from broken homes with a view to counseling students who are experiencing some challenges. Marriage institution should be given adequate attention by the government.

Alika's topic has similarity with the researcher's own because both are concerned with the effects of broken homes on children; and while the author studied broken home's impact on the academic achievements of children, the researcher is studying on the upbringing of children generally. Both are convinced that the atmosphere of the home can influences the child performance measurably.

The dissimilarity is the number of respondents sampled. The author sampled 150 respondents whereas the researcher sampled 660 which shows wide margin. Again, while Alika made use of questionnaire instrument only the researcher used questionnaire and interview.

Omoruyi (2014) researched on "Influence of Broken Homes on Academic Performance and Personality Development of the Adolescent in Lagos State." The objective of the work was to investigate the influence of broken homes on the academic performance and personality development of the adolescents in Lagos metropolis with particular focus on Kosofe Local

Government Area of the State. The population comprised adolescents of all senior secondary school students of Kosofe Local Government Area. The author made use of 200 adolescent students he randomly sampled.

Instrument used for data collection was a self-developed questionnaire. For the analysis of the data collected, both independent t-test and Pearson Product Moment Correlation Coefficient were used. His findings showed that there was significant difference between single-parenting and academic performance of the adolescents. Again, there was significant difference between parental socio-economic status and academic performance. Further, the result showed that there was significant relationship between adolescents from broken homes and academic performance.

He recommended that government should review upward minimum salary from the current amount to reasonable and sustainable level to better the lives of the people. He went on to suggest that employment opportunity should be created for the unemployed parents, and that parents should be encouraged to improve their educational standard by engaging in continued education and that parents should keep abreast with developmental changes in the world. Finally, parents should be enlightened on the need to stay together as husband and wife to raise a good family. They should persevere to tolerate each other.

The topic of his study is closely similar to that of the present research because both are concerned with broken homes and their effects on children. The point of departure is on the area of the effects. Omoruyi carried out his investigation on adolescents but the present research centred on children. Omoruyi sampled one Local Government Area only but the present research has sampled nine Local Government Areas. Omoruyi used questionnaire only but the research

used questionnaire and interview instruments. Method of sampling used by Omoruyi is random, however the researcher will use random as well as purposive sampling method.

Mustapha (2011), studied the Effects of Broken Homes on Science Education Study in Sokoto State. One of the objectives of the author was to find out the impact of broken homes on science students. The objective was also to find out whether or not there is significant difference in academic performance of students from broken homes and those from stable homes.

The population of the study included all the married parents, teachers, and students of Sokoto South Local Government Area. The schools used for the study were selected based on location, size, type and nature of the school system, that is, whether day school, boarding or even mixed sexes. The instrument adopted was questionnaire drawn for the collection of data. Mustapha also used verbal interview with illiterate parents. The questionnaire was drafted in two sets; one for the parents and teachers while the other was for the students. Statistical treatment, t-test was used to find the significant difference between students coming from broken homes and those from stable homes

From the findings, there were less broken homes in the place where the study was carried out. It was also discovered that science students from broken homes were experiencing set back in their academics as the t-test proved the hypothesis wrong. The findings indicated that broken homes were caused by lack of understanding among couples in marriage.

The author recommended that since the home plays a vital role in the upbringing of children, parents should endeavour to stay together to ensure the welfare of their children. Couples should do everything possible to understand each other. Spouses should lower their expectations towards their marriage partner. Science students, regardless of their background,

can do better in school; therefore, children should be encouraged right from their homes as it will go a long way in helping them to achieve their goals. Science students from broken homes should be given career guidance to enable them overcome their study challenges.

Mustapha's topic is similar with the present researcher's because both topics are on effects of broken marriages on academics performance of children. However, while the researcher is investigating the effects of broken marriages on academics performance of children, Mustapha studied the effects on science student only. He used only one Local Government Area but the present researcher carried out his study on nine Local Government Areas. The researcher applied questionnaire and interview instruments while Mustapha used only questionnaire for his study.

Bosede (2010), carried out a study on "Broken Homes and Child Abuse". The study investigated the relationship between broken homes and child abuse among public secondary schools in south-west Nigeria. A total of 1,440 public secondary school students in 36 schools from nine Local Government Areas in 3 senatorial zones in south-west were sampled for the study.

The author used questionnaire as his instrument which he titled, Child Abuse Questionnaire (CAQ). The statistical tool used was the Pearson Product Moment Correlation Coefficient. The findings showed that many secondary school students experienced child abuse and one of the major causes was broken home. It was discovered that out of the above stated figure, 695 students were abused.

Based on the findings, the author recommended that government should focus resources of that State on ways to separate seriously abused children from continually abusive parents.

There should be promotion of comprehensive intervention in abusive situations by private social service agencies. Abstinence and marriage education should be taught in schools. This according to the author, should include, instruction on what is required to enter into companionship. Finally, the author suggested that counselors should be on the look-out for students from broken homes to monitor and counsel them.

Bosede and the present researcher has similarity in the number of Local Government Areas sampled for the study, Bosede used nine while the present researcher also carried out his study on nine Local Government Area. The dissimilarity is that the author studied the abuse of children in a broken home, the present work focuses on the upbringing of children. Bosede sampled 1,440 respondents whereas the present research samples 660.

Chukwuka (2013), carried out a study on "Causes and Consequences of Family Instability: A Case Study of Umuowa Community in Orlu Local Government of Imo State." The objective of the study was to find out the possible effects family instability have on the entire social structure and the best way to avoid family disharmony. The population was the Umuowa community with a total population of 5,500 people. The author used questionnaire instrument to conduct the study. The study included those from the ages of 25 years and above who are believed to have married or are about to marry.

The study revealed that children from broken families suffered most in the society because they lack parental love, guidance and attention. Consequently, they manifested problems that hindered normal growth. Again, children from broken homes develop bitterness and hatred which may lead them into armed robbery and prostitution. Lastly, the author argued that stability of the home can be associated with monogamy while instability can be attributed to polygamy.

The author recommended that in order to reduce marriage dissolution, government should make the divorce law stringent to discourage erring couples from bringing an abrupt end to the family at the expense of the children. Local government authorities should organise programmes to encourage marital stability on both television and radio. Prospective husbands and wives should have enough time for courtship. In addition, women should devote much time to their homes since the harmony of the family rests to a large extent on them. Last, the author advocated for marriage counseling and lectures on child development to be provided to assist couples experiencing difficulties in their family.

The similarity can be found in the topics of the work because the author investigated two things: causes of marital instability and second, the consequences, which is similar to the researcher's study on the effects of broke homes on the upbringing of children. The dissimilarity is the fact that the author tried to investigate the consequences of broken marriages on social structure contrary to the researcher who is conducting his work on the effects of broken marriages on children. Both writers used questionnaire instrument but the researcher will use interview instrument in addition.

2.12   Summary

Generally, the contributions Alika, Omoruyi, Mustapha, Bosede and Chukwuka were quite appropriate and relevant to broken marriages and their attendant effects on the upbringing of children and have given more insight to the topic. However, the researcher believes that there is no conclusion, yet as far as the effects of broken marriages on the upbringing of children is concerned. This is to say that the issues of broken marriages and how they affect children have not yet been tackled fully in the literatures reviewed.

The works reviewed lack sufficient details on broken marriages and the damaging effects they have on children who suffer the most. The literature reviewed were publications of studies carried out in particular geographical boundaries which findings may not be validly generalised on every socio-cultural marriage and family problems. Some of the literatures reviewed were published when the society had not yet experienced the kind of explosive information and communication technology like we have today and even those whose publications were recent failed to address these factors. The e-marriage system of locating one's life partner at face value and secondly, marriage by matchmaking as practised by some clergymen are prevailing marriage innovations. These kinds of marriages are usually celebrated without quality duration of courtship and these do not always end well with many couples. Furthermore, the increasing complexity of the society due to increase in enrolment in school that have brought about societal enlightenment, Western cultural influences in our society through the mass media and our own local film industries cannot be exonerated from the causes of numerous broken marriages. These facts are real, trendy, wide spreading as they are influencing many marriages negatively. The researcher finds these factors completely absent in the literatures reviewed, thereby, creating a lacuna that needs filling up.

CHAPTER 3

RESEARCH METHODOLOGY

3.1   Introduction

The chapter focuses on the following subthemes: research design, population of the study, sample and sampling technique, instrumentation, pilot study, reliability of instrument, validity of instrument, method of data collection and method of data analysis.

3.2   Research Design

By research design, we mean scheme or plan for the study. The design appropriate for this study is survey approach. According to Yabo (2007:28), "survey approach guarantees the coverage of the research by representation in its homogeneity and heterogeneity." The survey method enabled the researcher to get to a large group of respondents as direct participants in the collection of data. This is to say that it allows for wide coverage. It is also cheaper, faster and results obtained are usually reliable.

3.3   Population

This constitutes the main organ of every research work. Yabo (2007:31) defines it as "all the existing members of element of the group to whom the result of the investigations could be generalised unto." Alamu and Olukosi (2010:33) define population of study as "an arbitrarily defined group. It is that universe to which the investigator wishes to make generalisation." The target population of this study includes all the Christians in Kaduna State. From the census of 2006 gazette, Kaduna State has a human population of 6,066,562 (male 3,112,028 and female

2,954,534). The update of Christian population in Kaduna State as obtained from the office of the Christian Association of Nigeria (CAN) Kaduna Branch in 2015 is 3,857,322. The characteristics of the population would include students who fall within the age bracket of children, clergy and church leaders who prepare couples for marriage, church members who contract the marriage and civil servants who could stand for the government. The respondents for this study would be drawn from the Christian denominations in the Local Governments Areas of the 3 senatorial zones,

3.4   Sample

A sample is a portion of the population selected for a study. Sampling on the other hand is a process of selecting a small group of elements out of large group. Ubale (2013:37) sees sampling procedure as the "representative selection of the group of the population to be studied." To Alamu and Olukosi (2010:22), "sample is a subset of a population;" a small but true representative unit of the large group. Therefore, a sample is a group of respondents taken from a larger body to represent them upon whom the finding will be generalise. The main purpose of sampling is to save time, reduce cost and allow for effective management of the population.

Due to the large population of Christians in Kaduna State which is 3,857,322, it is pertinent to select a sample that can properly be managed. From the recommendations of Roscoe (1975), he said that a minimum of 500 (better still if more than that) sample size is recommended to give valid and acceptable result. According to him, the number should not be less than 500. Consequently, in order to arrive at Roscoe's recommendation, the researcher distributed 710 questionnaires, bearing in mind that not all the questionnaires would be returned. The sampling of respondents for the study was done by writing the names of the 23 Local Government Ares in a paper and draws were made so that the Local Government Areas whose name appeared were

then selected. Denominations in the Local Governments were randomly sampled to avoid domination and duplication of one denomination over others. The distribution of questionnaires to the respondents in the denominations sampled form the Local Governments Areas can be found in table 2.

3.4.1 Sampling Procedure of the Local Governments Areas

The local government areas were sampled from the three senatorial zones namely: Kaduna South, Kaduna Central and Kaduna North. Three local government areas were selected from each of the senatorial zones making a number of nine local government areas, which were used for the study. This method ensured fair representation of all Christians within the State in the study. The procedure for selecting the local governments from the zones was by writing the names of the local government areas on pieces of paper, fold them and put them into three cups according to the zones, shake them to mix in each of the three cups. Then, 9 people in the following series, 3, 3, 3 representing Kaduna North, Kaduna South and Kaduna Central were drawn and whichever local governments that appeared when the papers were unfolded emerge as the sampled local governments.

Table 1: Sampling of Local Government Areas

SENATORIAL ZONES	LOCAL GOVERNMENTS	SAMPLED
KADUNA SOUTH	Zongo Kataf	Jama'a
	Kajuru	
	Kaura	Kaura
	Kagarko	
	Kachia	Zongo Kafaf
	Sanga	
	Jema'a	
	Jaba	
KADUNA CENTRAL		
	Sabon Gari	Sabon Gari
	Kaduna North	
	Kaduna South	Giwa
	Chikun	
	Birnin Gwari	Birnin Gwari
	Giwa	
	Igabi	
	Kudan	
KADUNA NORTH		
	Sabon Gari	Kauru
	Makarfi	
	Ikara	IKara
	Kubau	
	Kauru	Kubau
	Lere	
	Zaria	
	Soba	

3.4.2 Sampling of Denominations in each Local Government Area

In the nine local government areas sampled for the study, there are 156 denominations; 71 denominations were sampled for the study. The list of all the denominations in the nine local government areas from which the 71 denominations were sampled can be found in appendix 'D.' The procedure for sampling the denominations was purposive random sampling technique to avoid duplication and domination of one particular denomination. The table of the 71 sampled denominations for the study can be found in the appendix 'E'.

3.4.3 Procedure for Distribution of Questionnaire to the Denominations

The 710 questionnaires were distributed to the 71 denominations sampled from the 9 local government areas. The table bellow shows the distribution.

Table 2: Distribution of Questionnaire to the Denominations

L.G.A.	No. of denominations Sampled	No. of Questionnaires	Percentage %
Kauru	5	43	6
B/Gwari	5	43	6
Kaura	5	43	6
Giwa	4	43	6
Ikara	5	43	6
Kubau	7	56	8
Z/Kataf	6	56	8
Sabon Gari	20	229	32
Jema'a	14	156	22
	71	710	100

3.4.4 Sampling of Respondents for the Study

In order to administer the questionnaire to the respondents, a random sampling procedure was adopted. In Churches of the 71 denominations, comprising educated and uneducated members including their leaders in cities and rural areas were covered so that both groups were studied. At the end of the exercise 710 respondents were administered with the questionnaire in the 71 churches of sampled churches of the nine local government areas in the 3 senatorial zones of the State.

3.5   Instrumentation

Two instruments for data collection were used, namely: questionnaire and interview. Ndaji (1999:64) says, "questionnaire is a device for getting answers to questions by using a form which is filled by the respondents." Adetoro (1986:42) says that the most commonly used instruments are questionnaire, interview, and observation. Above all, he says that, "questionnaire technique is more detailed than the others."

Like questionnaire, interview is also very effective and reliable instrument for data collection. Ekeh (2003:42) compares interview with questionnaire and concludes that the difference is that the former is administered orally and face-to-face. He points out that interview has advantage over questionnaire because "people prefer talking to writing." He goes on to say that interview method "eliminates the problem of low return rate." Olukosi (2010:53) says that interview method is effective because "the interviewer has control over the response he receives." Again, the interviewer ensures that detailed response is given to any question asked. In conclusion, the researcher believes that questionnaire and interview instruments both served the purpose for the data collection.

3.5.1   Questionnaire

The questionnaire was structured into six sections. The first section solicited for the demographic characteristics of the respondents. The remaining five sections solicited for information on the effects of broken marriages on the moral formation, academic performance, social life of children and ways of stabilising marriage institution. The responses to the five sections were measured on a modified Likert scale of four points and according to Nworgu, (1991), values are assigned as follows:

Strongly Agree (SA) = 4

Agree (A) = 3

Disagree (D) = 2

Strongly Disagree (SD) = 1

3.5.2   Interview

The interview schedule was mainly designed for the uneducated respondents who could best express themselves through this medium. The interview served as a complimentary data to get the feelings of respondents.

It sought to find out the effects of broken marriages on the moral, academic, and social lives of children whose parents are no long living together. It aimed at finding ways of achieving stability in marriage.

3.6   Result of Pilot Study

The pilot study was conducted on a small number of subjects to ascertain the suitability of the instrument. The instrument was administered to members of St. Mary Catholic Parish in Samaru, Zaria for the pilot study. This Church was chosen because it is not going to be included in the main study. A total of 20 respondents were selected for the pilot test. Data collected were coded and submitted for reliability and internal consistency test for the instrument. The Statistical Package for the Social Sciences (version 17) was used for the determination of the reliability and item consistency index. The option for the determinant of the reliability coefficient and internal consistency index for the instrument was the Guttman Split-Half Coefficient. The reliability index obtained was 0.798. The internal consistency coefficient obtained for the items within the instrument using the intra-class correlation and the average measures was 0.940. These observed reliability coefficients are approximately equal to one.

3.7 Reliability of the Instrument

Yabo (2007:42) defines reliability of research instrument as "the quality of the instrument in measuring what it is assigned to measure." It is the consistency of an instrument to give same result when it is used to carry out a research work. Therefore, an instrument is adjudged reliable when the result obtained from it is consistent upon using several times. From the result of the pilot study, the reliability index obtained was 0.798, which is equal to 1. Therefore, the instrument was reliable.

3.8 Validity of the Instrument

Osuala (1993:124) looks at validity of instrument thus, "if it measures what it is expected to measure." Akuezuilo and Agu (2002) see validity of instrument as that degree to which an instrument is capable of measuring what it is expected to measure. The questionnaire designed was submitted to the researcher's supervisors for corrections and approval. It was again given to a statistician who examined it. After the instruments had been approved by the supervisors and verified by a statistician, the researcher carried out a pilot study before going to the field to administer them to the respondents. From the pilot study, the internal consistency coefficient obtained for the items within the instrument using the intra-class correlation and the average measures was 0.940. This observed coefficient is approximately equal to one. Therefore, the instrument was valid.

3.9 Method of Data Collection

The questionnaire was administered to the respondents with the aid of research assistants. Eight research assistants were trained and deployed while the researcher took one local government, giving a total of nine local government areas. The research assistants were properly

trained or instructed before they embarked on the field work. This was to forestall any error or mismanagement of the entire coordination process of obtaining accurate and honest information from the respondents. Permission was duly obtained from Church authorities on whom the data was collected.

3.10   Method of Data Analysis

When the data had been collected from the respondents it was then analysed. The method of data analysis was the statistical mean. Basic statistical methods such as frequency, percentages, mean, and standard deviation were used. The hypotheses were tested with the two sample t-test procedure because of the two independent groups involved in each of the tests. All the hypotheses were tested at the probability level of 0.05.

CHAPTER 4

DATA PRESENTATION, ANALYSES AND DISCUSSIONS OF RESULTS

4.1   Introduction

This study primarily aimed at finding out the Effects of Broken Christian Marriages on the Upbringing of Christian Children in Kaduna State. A total of 710 copies of questionnaire were distributed and 660, representing 91% were returned. Their responses which formed the data analysis were presented in sections. The Statistical Package Version IBM23 was used for the analysis of the results of which were presented in sections. The first section presented the distribution of respondents by their demographic variables in frequencies and percentages. These include their gender, age, marital status, position in Church, parent or child and educational status. Four research questions were answered using the descriptive statistics of means, standard deviation and standard errors of means. In each set of items that answer the research question, a cumulative mean was obtained and compared with the decision/standard mean of 2.50 which was computed based on the modified 4-likert scale options. The third section tests four null hypotheses using the inferential statistics of independent t-test statistics to determine absence or presence of significant difference in the mean perception of group of respondents. All the hypotheses were tested at 0.05 alpha level of significance. Summary of findings were also presented and discussed.

4.2   Presentation of Demographic Data

Table 3: Distribution of Respondents by their Gender

Variable	Frequency	Percent
Male	375	56.80
Female	285	43.20
Total	660	100.00

According to the table 3, a total of 375, representing 56.80% were males and the remaining 285,

representing 43.20% were female. This age distribution shows that both male and female were

relatively well represented in the study.

Table 4: Distribution of Respondents by their Education

Variable	Frequency	Percent
Educated	395	59.85
Unducated	265	40.15
Total	660	100.00

On respondents' educational status, a total of 395, representing 59.85% are educated and the rest

265 representing 40.15% are uneducated. This shows that majority of the respondents in this

study were relatively educated.

The researcher classified the educated as those graduates with ND, NCE, HND, B.SC, B. ED,

MA/M.SC/M.ED and PhD. They are so classified because, they have a defined area of

specialisation. The researcher also classified the uneducated as those with First School Leaving

Certificate and Senior Secondary School Certificate Education (SSSCE) because they do not yet

have defined field of specialisation.

Table 5: Distribution of Respondents by their Age

Variable	Frequency	Percent
12-18 yrs	111	16.8
19-25 yrs	217	32.9
26-32 yrs	177	26.8
33-39 yrs	68	10.3
40 yrs and above	87	13.2
Total	660	100.0

On respondents age level, a total of 111 representing 16.80% were between 12-18 years while 217 or 32.90% were between 19-24 years and 177 representing 26.80% were 25-30 years as against 68 or 10.30% that were between 31-36 years and the rest 87 or 13.20% were from 37 years and above.

The respondents were grouped into children and parents. The children were 111 representing 16.8% and the rest 549 representing 83.20% were grouped as parents.

Table 6: Distribution of Respondents by their Marital Status

Variables	Frequency	Percent
Single	206	31.20
Married	400	60.60
Divorced	40	6.10
Separated	14	2.10
Total	660	100.00

The table 6 showed that 206 or 31.2% were single while 400 or 60.60% were married as against 40 or 6.10% who were divorced and the rest 14 or 2.10% were separated.

Table 7: Distribution of Respondents by their Status

Variables	Frequency	Percent
Student	226	34.20
Clergy	43	6.50
Church Leader	85	12.90
Church Member	161	24.40
Civil Servant	145	22.00
Total	660	100.00

On respondents status, a total of 226 or 34.20% were students while 43 or 6.50% were clergy as against 85 or 12.90% that were Church leaders, while 161 representing 24.40% were Church members and the rest 145 representing 22.00% were civil servants

4.3   Research Questions

This section presents the answers to research questions. There are four research questions; two contain ten items and two contain nine items. These were presented in frequencies, means, standard deviation and standard errors. The cumulative mean for all the items for each section was compared with the 2.50 decision mean to determine general agreement or disagreement with the question being answered. (4+3+2+1)/4 = 2.50

.Question One: What are the effects of broken Christian marriages on the moral formation of children in Kaduna State?

Table 8: Perception of respondents on the effects of broken Christian marriages on the moral formation of children in Kaduna State.

S/no	Item	Response categories				MEAN	STD.DEV
		SA	A	D	SD		
1	It leads female children to prostitution	341	249	31	39	3.35	0.82
2	It exposes them to drugs/drug gangs	226	302	60	72	3.03	0.93
3	It exposes them to rape acts	211	237	180	32	2.95	0.89
4	It leads to stealing.	226	239	147	48	2.97	0.92
5	It could lead them to murder.	150	312	146	52	2.85	0.86
6	It could lead to indecent dressing	158	314	101	87	2.82	0.94
7	It exposes them to pre-marital sex	292	277	58	33	3.25	0.812
8	It could result to teenage pregnancy	278	286	63	33	3.23	0.82
9	It results to violent act/criminalities	233	329	56	42	3.14	0.82
	Cumulative mean					*3.07*	

Decision mean = 2.50

Contents of table 8 revealed respondents' views on effects of broken Christian marriages on the moral formation of children in Kaduna State which they adjudged very high as the cumulative mean of 3.07 was found to be higher than the decision mean of 2.50.

A look at all the items showed that item one which says that "It leads female children to prostitution" attracted the highest mean of 3.35 showing that 590 respondents agreed while 61 respondents disagreed. Another serious effects of broken Christian marriages on the moral

formation of children is that, it exposes them to pre-marital sex as this item attracted the second highest mean response of 3.25, indicating that 569 agreed to this as against 91 that disagreed. Another effect identified by respondents as one of the effects of broken Christian marriages on the moral formation was that it could result in teenage pregnancy with mean response of 3.23 as the details showed that 564 agreed, whereas 96 respondents disagreed. Violent acts and criminalities were identified also by respondents as effect of moral formation of children as it attracted mean response of 3.14 as the details showed that 562 agreed as against 98 that disagreed. Another effect of broken Christian marriages on the of morality children was that, it exposes children to drugs and drug gangs with mean response of 3.03. The details showed that 528 respondents agreed whereas 132 disagreed. Next on the series was that broken marriages affect moral formation of children because it leads to stealing. This attracted mean response of 2.97 as the details showed that 465 respondents agreed as against 195 that disagreed. One other effect of broken Christian marriages on the moral formation of children is that it exposes them to rape acts as it had mean response of 2.95. The details revealed that 448 respondents agreed whereas 212 respondents disagreed. Respondents believed that broken Christian marriage could lead children to murder with mean response of 2.85 as the details showed that 462 respondents agreed as against 198 that disagreed. The last on the table is that broken marriage could lead children to indecent dressing with mean response of 2.82 as the details showed that 472 agreed while 188 disagreed.

Question Two: What are the effects of broken Christian marriages on the academic performance of the children in Kaduna State?

Table 9: Perception of respondents on the effects of broken Christian Marriages on the academic performance of the children in Kaduna State.

S/no	Item	Response categories				MEAN	STD.DEV
		SA	A	D	SD		
1	It leads to serious truancy	259	266	54	81	3.07	0.98
2	It is the cause of Poor academic performance	269	272	83	36	3.17	0.85
3	It leads to examination malpractice	176	240	184	60	2.81	0.93
4	Some children do not have opportunity of schooling	228	317	75	40	3.11	0.83
5	Children from such homes do not concentration in class	243	290	89	38	3.12	0.85
6	They do not have academic guidance of the parents	297	248	84	31	3.23	0.85
7	It makes it difficult to study at home	278	244	82	56	3.13	0.93
8	They are exposed to occult membership	199	311	101	49	3.00	0.87
9	There is not enough finance to support their education	226	234	99	101	2.89	1.05
10	They could drop out of school	289	234	99	38	2.89	1.05
	Cumulative mean					3.04	

Decision mean=2.50

It is obvious that broken Christian marriages have tremendous effects on the academic performance of children in Kaduna State, as the cumulative mean response of 3.04 was found to be higher than the 2.50 decision mean. They were in strong believe that they do not have academic guidance of the parents, as this item attracted the highest mean response of 3.23 with details showing that while 545 were in agreement, 115 disagreed. In the same vein, majority feel that it was the cause of poor performance as this view got the second highest mean of 3.17

showing that while 541 were in agreement 119 disagreed. Another important effect of broken Christian marriages on the academic performance of children was that it makes it difficult to study at home with mean response of 3.13. The details showed that while 522 agreed, 138 respondents disagreed. It also revealed that children of broken marriages do not concentrate in classroom with mean response of 3.12 as the detail showed that 533 agrred whereas 127 respondents disagreed. The item that said children of broken marriage do not have opportunity of schooling attracted mean score of 3.11 as 545 respondents agreed while 115 disagreed. The item which says that it leads to truancy had a mean of 3.07 with details indicating that 525 respondents were in support as against 135 who disagreed. Another effect of broken Christian marriage on the academic performance of children is that, it exposes children to occult membership with mean score of 3.00. To this, 510 respondents agreed as against 150 who disagreed. The item which says that inadequate finance to support the education of children of broken Christian marriages is one of the effects had mean score of 2.89 as the details showed that 460 respondents agreed as against 200 who disagreed. Another effect of broken Christian marriages on the academic performance of Christian children is that, children could drop out of school with mean score of 2.89. Respondents' details indicated that 523 agreed while 137 disagreed. Finally, it is also believed by respondents that it leads to examination malpractice with mean of 2.81 as the details revealed that 416 respondents agreed as against 244 who disagreed.

Question Three: How has broken Christian marriages affected the social lives of children in Kaduna State?

Table 10: Perception of respondents on the effects of broken Christian marriages on social live of children in Kaduna State.

S/no	Item	Response categories				MEAN	STD.DEV
		SA	A	D	SD		
1	It leads to reckless life.	302	240	34	84	3.15	0.998
2	There is poor socialization.	223	226	151	60	2.93	0.963
3	It makes it difficult to get a life partner	175	250	147	88	2.78	0.986
4	It leads to a tendency to also divorce	188	252	171	49	2.88	0.909
5	It exposes children to different antisocial behaviors in the society: smoking, drug addiction, street fighting	243	271	104	42	3.08	0.880
6	It leads to hateful of marriage	239	298	75	48	3.10	0.870
7	It leads to hateful of one's parent(s)	211	261	136	52	2.96	0.917
8	It causes homelessness	241	272	99	48	3.07	0.896
9	Such children do not have adequate care and protection in the society	300	251	46	63	3.19	0.933
	Cumulative mean					*3.02*	

Decision mean = 2.50

It is obvious that broken Christian marriages have tremendous effects on the social lives of the children. This is because the calculated mean response of 3.02 is higher than the 2.50.

Specifically, majority believed that such children do not have adequate care and protection in the society as this view attracted the highest mean response of 3.19 with details showing that while 551 were in agreement, 109 disagreed. "It leads to reckless life" attracted the second highest mean response of 3.15 with details showing that 542 agreed, as against 118 that disagreed. Another effect of broken Christian marriage on the social lives as identified by

respondents is that it leads to hateful of marriage with mean response of 3.10 as the details showed that 537 agreed as against 123 who disagreed. The next in the series is that, it exposes children to antisocial behaviours in the society. This has a mean of 3.08 as 514 agreed and 146 disagreed. One other effect is that, it causes homelessness. This attracted mean score of 3.07 as 513 respondents agreed whereas 147 disagreed. The mean score of 2.96 stands for respondents who are of the view that broken Christian marriages leads to hateful of one's parents. A number of 472 agreed while 188 disagreed. Respondents also identified poor socialisation as one of the social effects of broken Christian marriages with mean score of 2.93 as the details revealed that 449 agreed as against 211who disagreed. "It leads to a tendency of divorce" has mean score of 2.88; the details showing that 440 respondents agreed whereas 220 disagreed. The last in the series is that "it makes it difficult to get a life partner" with mean score of 2.78 as the details indicates that 425 respondents agreed as against 235 that disagreed.

Question Four: What are the ways of improving stability in marriages among Christian couples in Kaduna State?

Table 11: Perception of respondents on ways of improving stability in marriages among Christian couples in Kaduna State.

S/no	Item	Response categories				MEAN	STD.DEV
		SA	A	D	SD		
1	There should be family prayers daily	374	205	40	41	3.38	0.86
2	Family should attend Church service regularly	339	246	42	33	3.37	0.81
3	There should be full marriage courses before solemnization	375	207	43	35	3.40	0.83
4	There should be more enlightenment campaign and education by the clergies in their sermon	246	287	69	58	3.09	0.91
5	Churches should organise routine post – marriage course	278	295	50	37	3.23	0.82
6	Those who intend to marry should have enough time for courtship	336	233	61	30	3.33	0.82
7	Parents of the couples should support them	314	262	49	35	3.30	0.82
8	Couples should be open to each other	332	218	58	52	3.26	0.92
9	Couples should always communicate to each other	306	253	60	41	3.25	0.86
10	There should be mutual support	295	259	41	65	3.19	0.93
	Cumulative mean					3.28	

Decision mean=2.50

The table above shows respondents views on the ten items concerning ways of improving stability in marriage among Christian couples in Kaduna State. Their cumulative mean response of 3.28 is higher than the decision mean of 2.50 showing that they were in agreement with the items. Specifically, item two which says "There should be full marriage courses before solemnisation" attracted the highest mean response of 3.40 with details showing that while an

over-whelming majority numbering 582 respondents agreed, 78 disagreed. In the same vein, majority believed that there should be family prayers daily. This item attracted the second highest mean response of 3.38 with detail, showing that 579 agreed as against 81 that disagreed. Another item is that, families should attend Church services regularly with mean of 3.37 which details showed that 585 respondents agreed as against 76 that disagreed. The item that advocated for enough courtship has mean score of 3.33 as 569 agreed against 91 who disagreed. The item that says parents should support couples had a mean of 3.30. The details revealed that 576 respondents agreed whereas 84 disagreed. Respondents also identified item with mean response of 3.26 which encouraged couples to be open to each other with details indicating that 550 agreed over 110 that disagreed. Communication of couples in marriage was also highlighted by respondents as a means of achieving stability in marriage as it attracted mean response of 3.25 with details revealing that 559 agreed whereas 101 disagreed. Routine post-marriage course for couples in marriage had mean score of 3.23. 573 respondents agreed but 87 disagreed. The item that stressed on couples' mutual support attracted a mean of 3.19 with figures of respondents indicating that 590 agreed as against 106 that disagreed.

Finally, the item that emphasised on more education and enlightenment by clergy in their sermon had a mean of 3.09 with details showing that 533 agreed over 127 that disagreed.

4.4 Testing of Research Hypotheses

In testing the null hypotheses, the perception of respondents on all the variables concerned were computed and inferential statistics of independent t-test was used, since it involved two independent groups. All the null hypotheses were tested at 0.05alpha level of significance.

Hypothesis One: There is no significant difference in the opinions of male and female respondents on the effects of broken Christian marriages on the moral formation of children in Kaduna State.

Table 12: Independent t-test statistics on the opinions of male and female respondents on the effects of broken Christian arriages on the moral formation of children in Kaduna State.

Variable	SEX	N	Mean	std.dev	std.err	df	T Calculated	t critical	Sig (p)
Effects of broken Christian marriage on the moral formation of children	Male	375	27.8400	3.93680	.20330				
	Female	285	27.2877	3.63396	.21526	658	1.845	1.96	.065

Calculated p > 0.05, calculated t < 1.96 at df 658

Result of the independent t-test statistics in table 12 shows that there is no significant difference between male and female respondents on the effects of broken Christian marriages on the moral formation of children in Kaduna State. Reason being the fact that the calculated p value of 0.07 is higher than the 0.05 level of significance while the calculated t value of 1.85 is lower than the 1.96 critical t value at df 658. Their calculated mean perceptions on effects of broken Christian marriages on the moral formation of children were 27.83 and 27.29 by male and female

respondents respectively, implying that both male and female did not differ significantly regarding effects of broken Christian marriages on the moral formation of children. Therefore, the null hypothesis is hereby accepted and retained.

Hypothesis Two: There is no significant difference in the views of couples in marriage and those of broken marriages on the effects of broken Christian marriages on the academic performance of children in Kaduna State.

Table 13: Independent t-test statistics difference in the views of couples in marriage and those of broken marriages on the effects of broken Christian marriages on the academic performance of children in Kaduna State.

Variable	Marriage status	N	Mean	std.dev	std.err	Df	T Calculated	t critical	Sig (p)
Effects of broken Christian marriage on the academic performance of children	Married	400	30.3225	4.48316	.22416	452	0.041	1.96	0.967
	Broke Marriage	54	30.2963	3.95078	.53763				

Calculated p > 0.05, calculated t < 1.96 at df   452

Result of the independent t-test statistics in table 13shows that there is no significant difference in the views of couples in marriage and those of broken marriages on the effects of broken Christian marriage on the academic performance of children in Kaduna State, reason being the fact that the calculated p value of 0.98 is higher than the 0.05 level of significance while the calculated t value of 0.041 is lower than the 1.96 critical t value at df 452. Their calculated mean perceptions on effects of broken Christian marriages on the academic performance of children were 30.32 and 30.30 by couples in marriage and those in broken marriages respectively, implying that both couples in marriage and those in broken marriages did not differ significantly

66

regarding effects of broken Christian marriages on the academic performance of children in Kaduna State. Therefore, the null hypothesis is hereby accepted and retained.

Hypothesis Three: there is no significant difference in the opinions of children and parents on the effects of broken Christian marriages on the social life of children in Kaduna State.

Table14: Independent t test on the difference in the opinion of children and parents on the effects of broken Christian Marriages on the social life of children in Kaduna State.

Variable	Age Group	N	Mean	std.dev	std.err	Df	T Calculated	t critical	Sig (p)
effects of broken Christian marriage on the social life of children in Kaduna State	Children	111	27.9279	4.68015	.44422				
	Parents	549	26.9781	4.23484	.18074	658	2.116	1.96	.035

Calculated p < 0.05, calculated t > 1.96 at df 658

According to the outcome of this independent t-test statistics in table 14, significant difference exist between children and parents on the effects of broken Christian marriages on the social life of children in Kaduna State. Reason being the fact that the calculated p value of 0.04 is lower than the 0.05 level of significance while the calculated t value of 2.12 is higher than the 1.96 critical t value at df 658. Their calculated mean perceptions on effects of broken Christian marriages on the social life of children were 27.93 and 26.98 by children and parents respondents respectively, implying that children had significantly higher perception than the parents regarding effects of broken Christian marriages on the social life of children. Therefore, the null hypothesis is hereby rejected.

Hypothesis Four: There is no significant difference in the opinion of educated and non-educated respondents on the ways of remedying the effects of broken Christian marriages in Kaduna State.

Table 15: Independent t-test on the opinions of educated and non-educated on the ways of remedying the effects of broken Christian marriages in Kaduna State.

Variable	Education Status	N	Mean	std.dev	std.err	Df	T Calculated	t critical	Sig (p)
The ways of remedying the effects of broken Christian marriage	Educated	395	36.0180	2.5121	0.3220	**658**	2.41	1.96	0.029
	Non Educated	265	33.1111	2.6161	0.3131				

Calculated p <   0.05, calculated t > 1.96 at df   658

According to the outcome of this independent t-test statistics, significant difference   exists between educated and non-educated respondents on the ways of remedying the effects of broken Christian marriages in Kaduna State. Reason being the fact that the calculated p value of 0.03 is lower than the 0.05 level of significance while the calculated t value of 2.41 is higher than the 1.96 critical t value at df 658. Their calculated mean perceptions on ways of remedying the effects of broken Christian marriages were 36.02 and 33.11 by educated and non educated respondents respectively, implying that educated respondents had significantly higher perception than the non-educated respondents regarding ways of remedying the effects of broken Christian marriages. Therefore, the null hypothesis is hereby rejected.

4.5   Major Findings

1. The study reveals that both male and female respondents did not differ in their opinion because they agree that broken Christian Marriages lead female children to prostitution, expose them to pre-marital sex, teenage pregnancy, leads children into drugs, expose them to rape acts, stealing, indecent dressing (t value of 1.85).

2. Broken Christian marriages lead to serious truancy, poor academic performance, examination malpractice, lack of concentration in classroom, lack of parental academic guidance and may finally lead to school drop-out (t value of 0.04).

3. That there is a significant difference in the perception of children and parents regarding the effects of broken Christian marriages on social life of children (t value of 2.12).

4. That there is significant difference in the perception of the educated and the non-educated respondents regarding ways of remedying effects of broken Christian marriages in Kaduna State (t value of 2.41).

4.6   Discussions of Major Findings

It was discovered that prostitution, exposure to rape acts, stealing, indecent way of dressing, sex before marriage, teenage pregnancy, all kinds of social vices are moral effects associated with broken marriages. Fagan (1999) corroborates these views of the respondents when he observes that children of broken marriages have higher tendency to giving birth outside wedlock. He attributes this to most often the poverty in the family which arises when only one parent is made to carry the burden of training, educating and providing for the children. The second item identified by respondents as major effect of broken marriage on the morality of children is pre-marital sex as it has the next highest mean. According to Buctor (2012), children of broken marriages are predisposed to rebellious acts and involve in all kinds of sexual immorality. From the interview conducted, the views of the interviewees were that, broken marriages lead children into sexual promiscuity and robbery (interviewees 2&2); children have the propensity to occult membership (interviewee 1) and drug addiction (interviewee 5) due to lack of normal parental upbringing. Beside these two, respondents also discovered that other factors contained in the items are consequences of broken Christian marriages on moral formation of children.

The research also discovered that broken marriages destroy academic future of a child as it could lead to lack of concentration in the class, examination malpractice, truancy, poor academic performance, occult membership, deprivation of parents' academic direction, difficulty to study at home due to family crisis, inadequate fund to finance children's education and eventual destruction of a child's academic career. Looking at the mean scores of each item, the total results showed that children of broken marriages have difficulty in their educational career. From the questionnaire, respondents showed that lack of academic guidance of parents is the

main effect of broken marriage on the academic future of children. Burke (2007) expresses the importance of complete parents in guiding, molding and directing the entire lives of their children, particularly in moral and academic matters. Respondents also identified poor academic performance in school as the second highest effect of broken marriage on academic future of children. Liman (2012) and Juliane (2013) remarks that, one of the effects of broken marriages on children is that, it impedes academic progress of the child. Anderson (2014) supports this that, slow academic development is one common effect of broken marriages on children. Example of this is a child victim of broken marriage who narrated her academic ordeal when she said, "I have never been to any standard school except public school where we sat on the floor because of the neglect from the family. It had really affected my performance" (interviewee 3). Someone said that the danger of broken marriage is that, children might hardly have good academic background because one parent cannot do the job alone (interviewee 1). In summary, other items on the table of the questionnaire are equally effects that arise as a result of broken marriages.

In addition, it was revealed that children had higher perception than parents on the effects of broken marriages on their own social life; hence the rejection of the hypothesis. Reckless life, poor socialisation, difficult to get a life partner, tendency to also divorce, antisocial behaviours, hateful of marriage and one's parents, homelessness and inadequate care and protection in the society are identified as social effects of broken marriages. The most effect identified by respondents is that, children of broken marriage do not have adequate care and protection in the society. Atado (2005) emphasises the importance of parents sticking to their marriage for the overall upbringing of their children both in their social lives and otherwise. In the event of broken marriage, children are led to ill-feeling, worry, state of loneliness, abandonment, taking to drugs, feeling of insecurity and unsafe in the society which would prevent them develop and

explore the world. The second highest mean item is that broken marriage leads to reckless life. In this respect, Grugni (2010) observes that broken marriage make parents less focus on the training of their children and so they end up living recklessly and wayward. From the interview conducted, it was observed that broken marriages cause bad socialisation in children (interviewee 1). Some interviewee went on to say that broken marriages lead children to idealness which could result in criminalities, reckless life, lack of social values, have no parental control and are not provided with material needs (interviewees 3 & 4).

Finally, from the result, it was noticed that the educated respondents had higher views on the ways of remedying the effects of broken marriages which result negated the hypothesis. All the ten items on the table adjudged as means of remedying broken marriages as none of their mean is less than 3.0. However, the item with the highest mean is "there should be full marriage course before solemnisation." In line with this, Cullinan (2015) strongly insists on couples preparing for marriage to undergo the full programme. He observes that most of the Church's marriage courses were inadequate in many respects. Therefore, he calls for an update of marriage program to suit the challenges of the society and therefore reduce the frequent divorce in marriage. The next item with the highest mean is that which calls for family prayers daily. Rosbery (2002) insistes that for a marriage to be sustained, it must be nurtured and refreshed lest it fades and deteriorates in meaning and essence. He suggests that one of the ways in which marriage can live-on is through prayers, therefore, families should always pray. In line with this, Parachim (2006) advocates that marriage should be built on a Trinitarian form viz. man, woman and God. That is, couples should pray regularly for their marriage. Aside prayers, Smoke (2004) introduces what he calls "blending up" if marriage must achieve stability. This is a situation where in a family life, everyone understands and respects the other. Burke (2000) calls for

72

continuous marriage instruction even for couples in it. From the interviews carried out, it was suggested that couples should pray together at all times, do things together, imbibe patience and tolerance (interviewees 1, 2 & 3). Some interviewees believed that couples should attend Church together, respect each other, and avoid infidelity (interviewees 4 & 5) as ways of remedying Christian marriages. This is to say that when these observations are carried out, there would be stability in marriage and therefore reduce instances of divorce in Kaduna State.

CHAPTER 5

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The research is on "Effects of Broken Christian Marriages on the Upbringing of Children in Kaduna State." The marriage institution is that unit from which the family finds its root. The family on the other hand is where children are born into, reared and raised, formed, educated, trained, sheltered and provided with essential needs to enable them grow, develop normally and become fit for the society. Marriage provides the enablement for a man and a woman to live together in mutual support and bring up their children according to divine law and social norms.

If, however, on the contrary, the marriage institution becomes unstable, wrecked by crises and end up in dissolution, then, the effects will definitely resonate in all fronts on the upbringing of the children. The rampant cases of broken Christian marriages in Kaduna State underscored the urgent need to conduct this study. The corresponding inevitable effects of this anomaly on the upbringing of children are obvious in our Churches and schools. Therefore, the study was basically concerned on assessing "Effects of Broken Christian Marriages on the Upbringing of Children in Kaduna State." The effects of broken Christian marriages on the upbringing children were measured on moral formation, academic performance, social life of children and ways of remedying effects of broken marriages. To achieve this main objective, four research objectives, four research question and four null hypotheses were drawn. The research design adopted was the survey approach because it enabled the researcher to get a wide coverage. The study

cuts across all the Christian denominations in the three senatorial zones in Kaduna State namely: Kaduna South, Kaduna Central and Kaduna North. A sample size of 660 respondents was used for the study. Two instruments were used namely: questionnaire and interview. Both descriptive and inferential statistics such as percentages, mean, standard deviation, t-test were employed for the analysis of data collected from the 660 respondents. For the reliability, Cronbach reliability method was used and the result obtained was 0.970, which showed the instrument was found reliable for the study.

On the research question on moral effects, respondents agreed that all the 9 items contained had effects on the moral formation of children. They believe that broken marriages led female children to prostitution, exposed children to pre-marital sex; rape acts, drugs, indecent dressing, murder, stealing. The result of the null hypothesis showed that male and female respondents have the same opinion that broken marriages affect moral formation of children. Hence, the null hypothesis was retained.

On the academic performance of children of broken marriages, the research questions contained 10 items formulated to investigate the views of respondents on the effects of broken marriages on academic performance. Respondents believed that broken marriages cause truancy, poor academic performance, examination malpractice, deprivation of opportunity of schooling, difficulty studying at home, drop out of school. The result of the null hypothesis showed that couples in marriage and those broken marriages did not differ significantly on the effects of broken marriages on academic performance of children. The null hypothesis was therefore, retained.

Regarding effects of broken Christian marriages on the social life of children, there were 9 items in the research questions which respondents generally agreed that they

cause children of broken marriages to live recklessly, socialize poorly, have difficulty to get life partner, homelessness, have tendency to divorce. The null hypothesis showed that children had higher view than parents regarding effects of broken marriages on the social life of children. This result led to the rejection of the null hypothesis.

On the ways of remedying broken Christian marriages in Kaduna State, respondents believed that all the 10 items in the research question could help to remedy broken marriages. They were of the view that, family prayers daily, regular attendance to church, full marriage course, routine post marriage course, mutual support were ways by which broken marriages could be remedied. The null hypothesis showed significant difference in the views of educated and non-educated respondents regarding ways of remedying broken Christian marriages in Kaduna State. The educated respondents had higher perception than the non-educated; hence the rejection of the null hypothesis.

It was therefore recommended that: intending Christian couples should be properly guided and well-prepared before going into marriage to prevent marriage disintegration; the Church should have post-marriage seminar and clinics where couples in marriage can be refreshed on the divine sacredness, religious holiness, cultural values and social responsibility on marriage. This will mitigate marital conflicts and divorce because when there are less marital crises and broken marriages, it will also reflect on children; children from broken marriages in schools should be provided with adequate guidance and counseling services to enable them concentrate on their studies and other legitimate pursuits. The Church and the State Government should synergise together towards ensuring coherent, economically secured and morally formed family. Again, a periodic research on the state of the family in Kaduna State should be conducted every

decade to bring the public abreast the happenings in the family unit especially the rate at which the society is changing.

5.2   Conclusions

Based on the research findings the following conclusions are drawn:

1. Broken marriages constitute some of the reasons for immoral acts such as prostitution, pre-marital sex, teenage pregnancy, drug abuse, rape, stealing and indecent dressing.

2. Poor academic performance of most Christian students is as a result of the effects of broken marriages.

3. Children and parents significantly differ in their perception of broken marriages on the social life of children in Kaduna State.

4. Educated and non-educated people in the society do not perceive the same way what can be considered as the ways of remedying the effects of broken Christian marriages in Kaduna State.

5.3   Recommendations

Based on the outcome of this study, the following recommendations are hereby put forward. That:

1. intending Christian couples should be properly guided and well prepared before going into marriage to curtail marriage crisis and eventual disintegration.

2. churches should organise post-marriage seminar and marriage clinics where couples could be reminded of the divine sacredness, religious holiness, cultural values and social

responsibility of marriage. This will mitigate marital conflicts and divorce because when there are less marital crises and broken marriages, it will also resonate on children.

3. children from broken marriages in schools should be provided with adequate guidance and counseling services to enable them concentrate on their studies and other legitimate pursuits.

4. The Church and the State Government should synergise towards ensuring coherent, economically secured and morally formed family.

5. Again, a periodic research on the state of the family in Kaduna State should be conducted every decade to bring the public abreast the happenings in the family unit especially the rate at which the society is changing.

5.4   Suggestions for Further Studies

The study is by no means exhaustive. Further studies can be carried out especially on the effects of socio cultural factors on marital conflicts among married Christians in Kaduna State.

5.5   Contribution to Knowledge

1. Kaduna State is known for perennial ethno-religious and political crises where young people are manipulated and used as instrument of destruction. This study is the first of its kind on the effects of broken Christian marriages on the upbringing of children in Kaduna State and it is quite revealing.

2. Since this study is perceived to be the first of its kind in Kaduna State, it is a vital source of reference for researchers.

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APPENDIX A

QUESTIONNAIRE ON THE EFFECTS OF BROKEN CHRISTIAN MARRIAGES ON THE UPBRINGING OF CHILDREN IN KADUNA STATE, NIGERIA
PART   ONE: PERSONAL DATA

INSTRUCTION: Please read the questions carefully and tick (   ) in the box where it applies to you.
   1) Your gender: Male ( )   Female (   )
   2) Educated (   )   Non-educated (   )
   3) Your age: 12-18 years   (   )
      19 –24 years (   )
      25 –30 years (   )
      31 –36 years   (   )
      37   years and above (   )
   4) Marital status: single (   ),   Married (   ) Divorced (   )   Separated (   )
   5)   Your status in the Church/society/occupation/student:
      i.   Student (   )
      ii.   Clergy (   )
      iii.   Church Leader (   )
      iv.   Church Member (   )
      v.   Civil Servant   (   )
      vi.   Business Man/Woman   (   )

            PART TWO

What are the effects of broken Christian marriage on the moral formation of children in Kaduna State?

S/N	ITEMS	SA	A	D	SD
1.	It leads female children to prostitution				
2.	It exposes them to drugs/drug gangs				
3.	It exposes them to rape acts				
4.	It leads to stealing				
5.	It could lead them to murder				
6.	It could lead to Indecent dressing				
7.	It exposes them to pre-marital sex				
8.	It could result to teenage pregnancy				
9.	It results to violent act/criminalities				

What are the effects of broken Christian marriage on the academic performance of children in Kaduna State?

S/N	ITEMS	SA	A	D	SD
1.	It leads to serious truancy				
2	It is the cause of poor academic performance				
3.	It leads to examination malpractice				
4	Some children do not have opportunity of schooling				
5	Children from such homes do not concentration in class				
5	They do not have academic guidance of the parents				
6	It makes it difficult to study at home				
7	They are exposed to occult membership				
8	There is not enough finance to support their education				
10	They could drop out of school				

What are the social effects of broken Christian marriage on the social life of children in Kaduna State?

S/N	ITEMS	SA	A	D	SD
1.	It leads to reckless life				
2.	There is poor socialization				
4.	It makes it difficult to get a life partner				
5.	It leads to a tendency to also divorce				
6.	It exposes children to different antisocial behaviors in the society: smoking, drug addiction, street fighting				
7.	It leads to hateful of marriage				
8.	It leads to hateful of one's parent(s)				
9.	It causes homelessness				
10.	Such children do not have adequate care and protection in the society				

What can be done to remedy broken Christian marriage in Kaduna State?

S/N	ITEMS	SA	A	D	SD
1.	There should be family prayers daily				
2.	Family should attend Church service regularly				
3.	There should be full marriage courses before solemnization				
4.	There should be more enlightenment campaign and education by the clergies in their sermon				
5	Churches should organise routine post-marriage course				
6	Those who intend to marry should have enough time for courtship				
7	Parents of the couples should support them				
8	Couples should be open to each other				
9	Couples should always communicate to each other				
10	There should be mutual support				

INTERVIEW SCHEDULE

Topic: "Effects of Broken Christian Marriage on the Upbringing of Children in Kaduna State."

INTRODUCTION: This interview is designed to collect data that will complement the questionnaire instrument.

Preliminaries:

1. What is your name?

2. How old are?

3. Are you a Church leader or a member?

4. Are you married or single?

5. Are you aware of the increasing rate of instability in marriage and the eventual brake up in Kaduna State?

6. Have you been a victim or do you know of anyone of your friends or neighbour who has experienced divorce?

7. Do you believe that children of broken marriages suffer so much?

Main Interview Questions:

1. In your opinion, what do you think is attributed to broken homes in Kaduna State?

2. In what ways do you think that broken marriages affect children especially in the following ways?

   a) Education

   b) Moral life

3. Do you think that broken homes also effect children's socialisation?

4. Kaduna State is known for ethno-religious, and political crises such as the 1992 Zango Kataf, the 2000 and the recent 2011 political crises. Is it possible that children of broken homes are used to carry out killings and destructions?

5. Are there ways in which marriage can be stabilised so as to end children suffering?

6. In your view, what do you think the couples should do in building strong family?

APPENDIX C

OUTPUT FOR RELIABILITY TEST

Reliability

Case Processing Summary

		N	%
Cases	Valid	20	100.0
	Excluded(a)	0	0.0
	Total	20	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	Part 1	Value	0.830
		N of Items	22
	Part 2	Value	0.939
		N of Items	22
	Total N of Items		44
Correlation Between Forms			0.722
Spearman-Brown Coefficient	Equal Length		0.838
	Unequal Length		0.838
Guttman Split-Half Coefficient			0.798

a. The items are: SEX, AGE, EDUCATIONAL QUALIFICATION, CHURCH DENOMINATION, MARITAL STATUS, STATUS IN THE CHURCH, Childlessness, Adulter , Influence of parents of the couples , Alcoholism, Financial difficulties or crises, Immature marriage , Mixed marriage , Infatuation and early marriage. Short term marriage course , Selfishness / insecurely, Inadequate care and protection in the society., Indulge serious in truancy, Low / poor academic performance, High tendency to exam malpractice. More drop –out from school are from children of broken homes , Psychologically traumatised.

b. The items are: Ant. Social behaviours smoking , drug addiction, Prostitution , Homeleness, Violence behavior, Most of them do not go to Church. Do not Participate well in Church activity , Hardly join prayer groups., Shy to pray in public gathering., Indulge in immorality., Involve in criminality and dubious act , Youth restiveness, Poor socialisation, Inferiority complex in the society , Sexual promiscuity., Teenage pregnancy , Violent acts perpetrated by hoodlums, All antisocial behaviours in the society, Family prayers daily, Attending Church services every Sunday, Full Marriage courses before solemnisation, Enlightenment campaigns and education by the clergies in their sermon, Routine post –marriage course .

Intraclass Correlation Coefficient

	Intraclass Correlation(a)	95% Confidence Interval		F Test with True Value 0			
		Lower Bound	Upper Bound	Value	df1	df2	Sig
Single Measures	0.263	0.163	0.441	16.682	19.0	817	0.000
Average Measures	0.940	0.895	0.972	16.682	19.0	817	0.000

Two-way mixed effects model where people effects are random and measures effects are fixed.

a. Type C intraclass correlation coefficients using a consistency definition-the between-measure variance is excluded from the denominator variance.

b. The estimator is the same, whether the interaction effect is present or not.
c. This estimate is computed assuming the interaction effect is absent, because it is not estimable otherwise.

LIST OF DENOMINATIONS IN THE NINE L.G.A

DENOMINATIONS IN KUBAU L.G.A

1. Catholic Church
2. Baptist Church
3. Assemblies of God Church
4. ECWA Church
5. Anglican Church
6. Cherubim and Seraphim Church
7. Seventh Day Adventist Church
8. Redeemed Christian Church
9. Chosen Church
10. Christ Apostolic Church
11. Deeper Life Bible Church
12. COCIN Church
13. Living Faith Church
14. Christ Holy Church
15. HEKAN Church

DENOMINATIONS IN KAURU L.G.A
1. Catholic Church
2. Baptist Church
3. Evangelical Church Win All
4. COCIN
5. Anglican Communion
6. Seventh Day Adventist
7. Deeper Life Bible Church
8. Assemblies of God Church
9. Goodness Bible Church

DENOMINATIONS IN BIRNIN GWARI L. G. A
1. Catholic Church
2. ECWA Church
3. Christ Apostolic Church
4. Anglican Church
5. National Evangelical Church
6. Living Faith Church
7. Assemblies of God Church
8. Deeper Life Bible Church
9. Rock of Salvation and Deliverance Ministry Church
10. Chapel of Salvation
11. Baptist Church
12. Mission Church

DENOMINATIONS IN SABON GARI L.G.A

1.   Catholic Church
2.   Eternal Sacred Order of Cherubim and Seraphim
3.   Wesley Methodist Church
4.   Living Faith Church
5.   Assemblies of God Church
6.   National Evangelical Mission
7.   Christ Apostolic Church
8.   Baptist Church
9.   Celestial Church
10.   RCCG Solomon Porch
11.   Divine Bible Church
12.   African Church Mission
13.   Assembly of Grace Bible Church
14.   All Grace Evangelical Mission
15.   Trinity Salvation Church
16.   Pentecostal Gospel Ministry
17.   Community of Yahweh
18.   Salvation Army
19.   Holy Sabbath Mission
20.   Goodness Pentecostal Church
21.   Jehovah's Witness
22.   GLEM
23.   Jubilee Chapel
24.   Anglican Commission
25.   The Lord Chosen
26.   Overcomer's Ministry
27.   Glorious Church Mission
28.   Charity and Faith Mission
29.   NKST
30.   Love Revival Gospel Church
31.   Chapel of Redemption
32.   Christ Ambassador
33.   Maranatha Gospel Ministry
34.   Apostolic Church
35.   Living Water Bible Church
36.   Presiding Bishop Charity and Faith Mission
37.   Church of Advent
38.   Rehoboth Christian Assembly
39.   Jesus is the Way Gospel
40.   JAWOM Good News
41.   Jesus People Evangelical Church
42.   God Cares Divine Bible Church
43.   Noah's Ark
44.   Christian Teaching Center
45.   Mountain of Redemption

DENOMINATIONS IN GIWA L. G. A.
1. Catholic Church
2. ECWA Church
3. Anglican Church
4. Redeemed Christian Church of God
5. Living Faith Church
6. United Evangelical Church
7. Deeper Life Bible Church
8. Baptist Church
9. Apostolic Church of God

DENOMINATIONS IN KAURA L. G. A.
1. ECWA Church
2. Assemblies of God Church
3. Living Faith
4. Catholic Church
5. Baptist Church
6. Deeper Life
7. The Lord Chosen
8. Anglican Church
9. Redeemed Christian Church
10. African Church Mission
11. Seventh Day Adventist
12. Hekan
13. Pathfinders Church

DENOMINATIONS IN ZANGO L. G. A
1. Cherubim and Seraphim
2. Mountain of Fire and Miracles
3. ECWA Church
4. Catholic Church
5. Baptist
6. Faith Tabernacle
7. Watchman Charismatic
8. Living Faith Church
9. Anglican Church
10. Celestial Church
11. Redeemed Christian Church of God
12. HEKAN
13. Assemblies of God Church

DENOMINATIONS IN JEMA'A L. G. A.
1. Anglican Church
2. Evangelical Redeemed Christian Church
3. Church of Christ

4. New Creation People Church
5. Deeper Life Bible Church
6. Jesus is Life Ministry
7. Baptist Church
8. Qwa Ibom Church
9. Catholic Church
10. Christ Apostolic Church
11. ECWA Church
12. First African Church
13. Living Faith
14. Abel Faith Church
15. Dominion Chapel
16. RCCG Church
17. Assemblies of God Church
18. Methodist Church
19. Good News Power Base
20. Royal Priesthood Assembly
21. Burden Bearer Church
22. C and S Church
23. Redeemed Christian Church of God
24. Time and Life Bible Church
25. Mountain of Fire Ministry
26. C.P.M Church
27. Grace of God Church
28. Celestial Church
29. Supernatural Bible Church
30. The God Chosen Church

DENOMINATIONS IN IKARA L. G. A.
1. Catholic Church
2. Anglican Church
3. ECWA Church
4. Assemblies of God Church
5. Deeper Life Bible Church
6. Living Faith
7. HEKAN
8. Redeemed Church of God
9. Baptist
10. Truth and Life Church

APPENDIX E

Table showing names of sampled denomination in each of the local government areas

S/N	LOCAL GOVERNMENT AREA	NUMBEROF DENOMINATIONHES IN THE LOCAL GOVERNMENT AREAS	NUMBER OF DENOMINATIONS SAMPLED
1.	Kubau	15	Baptist Seventh Day Adventist COCIN The Chosen Church HEKAN Assemblies of God Catholic Church
2.	Kauru	9	ECWA Anglican Communion Good News Bible Church Living Faith
3.	Birnin Gwari	12	ECWA Christ Apostolic National Evangelical Church Chapel of Salvation Mission Church
4.	Kaura	13	Catholic Church Deeper Life African Church Mission Pathfinders Church HEKAN
5.	Sabon Gari	46	Wesley Methodist Divine Bible Church Trinity Salvation Community of Yahweh Salvation Army Jehovah's Witness Jubilee Chapel Overcomer's Ministry Jawon Good News Noah's Ark Christian Teaching Center Church of Advent Maranatha Gospel Church Catholic Church Pentecostal Gospel Mission Holy Sabbath Mission ECWA Church Living Water Bible Church God Cares Divine Bible Church Baptist Church

6.	Zango Kataf	13	Redeemed Church of God
			Cherubim and Seraphim
			Watchman Charismatic
			Faith Tabernacle
			Assemblies of God
			Baptist
7.	Jama'a	30	New Creation People Church
			Jesus is Life Ministry
			Baptist Church
			Good News Power Base
			Grace of God Church
			Celestial Church
			Supernatural Bible Church
			Mountain of Fire and Miracles Ministry
			Dominion Chapel
			Abel Faith Church
			Qwa Ibom Church
			Anglican Church
			Christ Apostolic
			Royal priesthood Assembly
8.	Giwa	9	Catholic
			United Evangelical Church
			Apostolic Church
			Living Faith
9.	Ikara	10	Truth and Life Church
			Living Faith
			HEKAN
			Baptist
			ECWA

157 denominations   71 denominations

APPENDIX F

Interview (preliminaries) (1)
1.   My name is Theresa Abreka (Mrs)
2.   Member
3.   Married
4.   Yes I do
5.   I know of a friend who has experienced divorce, I tell you and from the look of things it is not a pleasant experience
6.   Yes, they do, I strongly believe so

Main interview
1.   So many things, like promiscuity, insecurity, lack of coordination, lack of proper care, lack of trust etc.
2(a).   If the children are so young, it will be difficult for them to have a good educational background, because only one partner may suffer the burden especially when the partner is not buoyant enough.
b.   It is not easy to mould children of broken homes. The children could engage in so many compromising behaviours like fornication, theft, cultism, other indecent acts, etc, these could have devastating effects on the children
3.   Children of broken homes come be a victim of lack of socialisation that's true.
4.   Yes it is possible because when there is no proper parental control. The children could go astray any could be used to carry out what you mentioned especially when poverty is involved.
5.   Couples should identify factors like adultery as well as build trust, patience and understanding amongst each other as it will go a long way in ending suffering in divorced situation. Because the above mentioned are factors that lead to divorce, thereby putting the children at risk or negligence.
6.   Let them always come together and pray because nothing supersedes prayer. Another thing is that they should always do things together like eating together as a family, pray together, reason on how to overcome challenges together, celebrate successes and achievements together etc.

Interview (preliminaries) (2)
1.   My name is Catechist Christopher Adamu
2.   Church Leader
3.   Married
4.   Yes it has become very common these days
5.   I have never been a victim but I know a couple of people affected or have experienced divorce
6.   I do but not completely because it all depends on the age of such children.

Main interview
1.   Adultery, wife battering, deceit, lack of trust, jealousy and other forms of irresponsibility
2(a).   They are left in the hands of nannies, relations, guardian who may not give them that proper educational support or discipline.

b.   Children of broken marriages are vulnerable to so many negativities which I believe are too many too mention.

3.   Yes there is a great possible.

4.   In the midst of naivety, idleness and so on, anything could happen in such situation.

5.   There should be proper marriage counseling because a proper marriage counseling before wedding would address all the factors that could lead to marriage crisis and subsequent divorce.

6.   They should try and identify what separates the family, always do things together and pray without ceasing; this will surely build a strong family.

Interview (preliminaries) (3)

1.   My name is Agatha Okeke

2.   Member of Church

3.   Single

4.   Yes

5.   I have been a victim of divorce family

6.   Yes they do. I am an example

Main interview

1.   To me, I have seen things like reckless life, lack of a harmonius relationship, quarrels and divorce.

2(a). I am a very good example. Ever since my parents got separated, I have never been to any school that is standard except a public school that we sit on the floor. Because of the neglect from the family, I now live with yet they are wealthy. It has really affected my performance, but I pray things will improve.

b.   Oh my God the other day the man in the house even attempted to rape me but I raised on alarm it has not really been easy for me.

3.   It does especially the fact that they may be emotionally unstable.

4.   Of course what do you expect.

5.   My advice is that court marriages should be highly encouraged aside from the traditional and Christian marriages. That is because in court marriages couples are meant to be conscious of one another and don't encourage divorce easily since they know that all asserts are to be shared equally should one of the partners suggest or file a divorce. Anyone who does otherwise will be changed. I have really suffered and I don't what that to happen to anyone.

6.   They should imbibe patience, understanding, tolerance, love, trust no matter the situation of things and above all pray at all times, with God all things are possible.

Interview (preliminaries) (4)

1.   My name is Na'allah Barde

2.   Member

3.   Yes I am Married

4.   Yes

5.   Yes

6.   Yes

Main interview

1. So many things that could be attributed such as love of trust, there is this notion of having a genotype test before marriage. One can later discover that one may have the same genotype like as keeping bad company especially from when the woman which may have negative influence.

2(a). Education: I feel those who come from broken homes definitely have proper educational background. If a child comes from a broken home he/she may lack motherly or fatherly training.
Secondly, a child from such homes suffers or may lack adequate supervision that could make him/her get good educational standard.

b. Children who come from broken marriage home suffer discrimination from either a step mother or a step father.
Secondly they lack home training, nobody to guide them. They lack parental care once a mother and father is not there a child suffers discrimination.

3. Yes it does because a child who is not with parent either father or mother, suffers lack of socialisation because
   ➢ He/she will not be given due social value from the family or the society
   ➢ A child is not socialised when he is not told what to be done in the home from example
   ➢ Socially a child needs to be taken care of was times of need like buying clothes for him and controls him. (i.e lack of parental control).

4. No

5. Yes – before marriage men and women need to undergo marriage course
   ➢ Marriage should be built on love and not materials
   ➢ Marriage should be built base on religious ground like a Muslim marrying a Christian there religious beliefs and practice will be conflicting like Islamic marriage encourages, divorce while Christian marriage does not.

6. Attending Church together, couples should respect each other, couples should always attend family programmes so as to be taught how to build a strong family.
Couples should be able to understand the background of each family if you come from a poor or rich background they should know.

Interview (preliminaries) (5)

1. John Johnson is my name
2. Church Member
3. I am not Married (single)
4. I am aware
5. Yes
6. Yes

Main interview

1. Factors like lack of communication between couples when any problem arise, no trust, lack intimacy and so on

2(a). Being a teacher, I know that children need to be guided when in school or at home so if they are not guided properly they may not attain the height they may want to get. So, parental guidance is very important in educating a child.

b. Morally, children from broken homes can be affected especially the fact that they can be influenced into so many negative things like drug addiction, rape, arm robbery and may lack moral values due to lack of parental care.

3. To a great extent yes especially when they are in the hands of bad step-mother or father they tend to live in fear and that can affect them psychologically.

4. It is possible especially the fact these children may be loose or exposed to all kinds or hazards that could make them compromise themselves.

5. First, families should embrace God's plan for marriage and not that the man or woman has to be this or that. Love and affection should be paramount, pray for God to direct the right person to you so that you don't go into marriage based in physical attributes.

6. Always do things together adopt a "United we stand and divided we fall" ideology. Be ready to forgive each other. Avoid infidelity together and avoid a third party when there is a conflict.