



**A BROKEN FAMILY RELATIONSHIP A CHALLENGE TO  
PASTORAL CARE**

**BY**

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## **SUMMARY**

The aim of this thesis is to really know and understand what breaks marriages and to research how this problem is cause, but also to help people to dealt with the problem of relating in marriage while they deal with the problem of raising children.

So the approach of this thesis, will be on Narrative Approach as a way of trying to dealt with relationship that families faces daily. In using the Narrative Approach it is the role of therapist to accompany couple as they seek to relate to each other, help couples to negotiate.

Chapter one, is the introduction of the story of my brother (Rancho) who experience the problem of broken relationship in marriage. Secondly to understand what is relationship? And to know what broke relationship. In chapter two, I explain what is Narrative therapy. In chapter three I am sharing the stories of couples who has broken relationship, and dealing with their problem through listen and interpretation. In chapter four the result and interviews are going to be helpful in understanding how the broken relationship causes divorce. So I am going to deal with broken relationship and the meaning



of divorce. What is divorce and how divorce has come in as the result of brokenness. In chapter five, ten question will be asked in order to trace were relationship broke down.

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## **CONCLUTION**

What I have learned from research and suggestion for further studies, and ask the church particularly ministers of the gospel to work with couples.

## CHAPTER 1

### INTRODUCTION

It was on the 16<sup>th</sup> of March 1990 early in the morning when I was with my mother in the kitchen. I was washing some dishes, which I was not able to wash previous night. It was my duty as a young boy to see to it that dishes were washed. My mother was waiting for some tea to be served because She normally drank tea in the bedroom.that morning she woke up and came straight into the kitchen, and share that she had a bad dream and something wrong might happen to her. I did not take her seriously, as I knew that she normally had strange dreams. So, we drank tea just as we were about to finish, we heard dogs barking outside, and I thought maybe they were barking at people passing by. Our house is on the main street, at the corner were most people and taxis pass by, So we did not take the barking seriously, even though they continued barking, until I opened the door to see what was happening. I saw an old man wearing dirty clothes holding a plastic bag. I went closer to him and I was shocked and puzzled when I realized that he was my brother. I screamed “Tamang, Tamang, tlhaga o bone” (calling my mother, come and see). She came out and shouted at me “ke eng? Go diragalang? (What is it? what is going on?), and I said;” ke obuti Rancho! Mmone gore o ntse jang.” (It’s my brother Rancho, just look at him). And my mother responded “o modimo wa tswaro, ke bonang?” (Oh

God of mercy what do I see). I looked at my brother, he was pitch black just like his name meant. He had a very bad smell, was barefoot as if he had walked for 2 year. He became hysterical. I tried unsuccessfully to calm him down, at that time, he was moving up and down without saying a word. He was furious and wanted to hit us, as we came closer to him, trying to attempt to cool him down. We, then called our neighbours to help us hold him down, as we struggle we released something was wrong with him. We then took him to the nearest clinic, after examining him, we referred to Bloemfontein hospital where the doctor discovered that he was mentally ill. After 2 months, he was released, he came back home to stay with us. He started taking medication for his treatment up to this day as I write this mini thesis

The above story troubled me to such extend that one has to ask the following questions “ what happened to my brother? What went wrong in his marriage? My brother Rancho is the first born of Tamang and Pakisho Thekisho, he is followed by my sister Motshedisi who passed away at the 8<sup>th</sup> May 1998 and myself, then my younger brother Itumeleng, and the last born is Mantwa. My father was a postman delivering letters in town, when he passed away on the 15<sup>th</sup> July 1975, my brother (Rancho) took over as a postman until he was married to Nomaqamsanqa Voslag. They were blessed with two children, a boy and a girl. Later on he then proceeded to worked at





a railway station for about a year. From there he worked as a local municipality police officer in Welkom (a town in northern Free State, about 95 kilometers from Brandfort where he was born) after being trained as a police officer. When my brother left the post office, he recommended me as his replacement, because this was a family job. I joined the post office in 1991. I left when I received a call to the ministry of word and sacrament. Back to my brother, (before his illness) he was a handsome respected person in the community, and to his family. he was a real man. I used to visit him while he was a police officer in Welkom. At work he was reliable, respected police officer who never caused any problems. But as a Motswana person, I always says “ gago ntlo e e sa neleng” (there is no home that have no problems). Hence we are facing his broken family relationship. This issue of my brother caused me to examine Broken Family Relations.

Let us now examine the issue of Broken Family Relationship in marriage. In his book, *Ideal Marriage* Van de Velde says “no one who like a doctor is constantly in a position to know what goes on behind the scene of married person” (Van de Velds it 1965:4). And I truly agreed with him because of my brother (Rancho) who brought me closer to the understanding of problem in marriage relationship. As he was experiencing going through problem, the family was also affected by this Broken Relationship. We need to understand that Broken Relationship in Marriage doesn't affect only the

couples, but it also affects those who are closer to the couple's. Therefore it follows that he and his wife were having problems, and that finally affected his work performance, and he was finally suspended from work, because of broken relationship that affected his work he could not relate to his colleagues at work. He became frustrated until he started drinking too much. Things got worse when his wife removed him from his house and they were separated. During their separation, their first born Peter started misbehaving and finally joined the street gangs, and later was murdered during February 1993. His death was the result of Broken Relationship, which is challenging Pastoral Care in very serious manner. The result of brokenness affected the family which became dysfunctional, and lead to poverty, gangstarism, unemployment and murder. The family was left with their daughter who is currently staying with her mother in Welkom. I was only informed by my brother (Rancho) in January (2003) that he had received a decree of divorce, but could no longer remember the year in which he received it. My biggest problem was that I did not have time to meet my brothers wife to hear her side of story because she died in December 2003. After hearing this news of my brother, the question I was asking myself was "Is this the result of Broken Marriage Relationship that cause even a person not to remember? Since now I am a minister, having gone through the program of Pastoral Care in Practical Theology for about 3 years, the news of the divorce challenged my Pastoral ministry even more, but it also helped me to find a

better way of taking care of my brother (Rancho) as I tried he remain without family with his own church. It also prepared me to help other family within the children.

## **WHAT IS RELATIONSHIP**

Before I can share some ideas about Relationship, I think is vital to talk about the meaning of a family. Broken relationship goes hand in hand with family, whether family or intimate relationship. One need to remembered that a partner can be a great source of love, pleasure, support and excitement, relationship at the sđmetime can cause problems, finally becomes a source of grief and anguish if relationship goes wrong. What then is a family“ the explanation, may differ from one person to another – and from culture to another. Moxnes\_ narrates how he normally responds to the question posed in casual conversation with relative, strangers or colleagues at conference when asked “Do you have a family”. He will respond by saying.

“Yes my parents are alive, and I have brothers and sisters who are married and who have children... My grandparents live with my uncles and aunt and their children live in separate households in a large farmhouse. Each summer the house is filled with several cousins, with uncles and aunts, and even

great uncles and great aunts and second cousins was occasional visiting. We all made up a large extended family” (Moxnes,1997:14). This is indicative of the fact that they did not receive the answer to the question they asked. By family they meant the family of pro-creation. In other words “Are you married?” How many children do you have? “What is wife / husband doing? Etc. Mbuti share an insight that is worth nothing as an African, for him family it also included extended family, even ancestors.

He remind us that such questions about the family are usually posed in the family context in Europe and North America, i.e. the restricted nuclear family consisting of husband, wife and children. Mbiti his answer to such question would not differ much from that given by Moxnes, because he maintains that in Africa, “ the family has wider circle of members, children, uncles, aunts, brothers and sisters who may have their own children and the other immediate relatives and also the deported ones”. Mbiti(1990:105)

But we cannot denied the fact that family problems can be difficult to get a handle on, as there might be a lot of people involved. Also most of us are not used to looking at our families in a Western concept. Objectively we tent to think they are just our family and that is how it is. But I always says “without family there isn’t any future”. No one can live alone“ there is only one way for the human race to have a future. That is for us to have children.

If we should all stop having children the human race ends, and therefore there will be no family”.

Beavers when exploring relationship in the family and this suggestion

1. Try and think objectively about what you are trying to achieve. Give yourself the benefit of any doubt and attribute the best motives to your life. Get together all the examples you can of where the plan has worked for others etc. maybe get a friend to help you. You don't have to write it down, just think it through. If at this point you realise you're doing the wrong thing, you might want to make a strategic withdrawal.
2. Think about why your family is disagreeing with you. There is probably more than one reason. Maybe they don't understand your plan, maybe they had a course of action decided for you, maybe they have some worries and anxieties of their own. Make a real effort to place your self into their shoes, even though their behavior may be very frustrating to you. Imagine discussing the question with them i.e, think of what you might say and how they might reply. When you have thought of what might be worrying them, think creatively of a way. of reassuring them if it helps, make a list of their worries and reassurances.
3. Find some way of discussing it. That's easy if your families are talkers, but many families aren't. However you can still find an opportunity to calmly mention your plans, to give a few examples of others that have

done the same, to reassure their fears and sympathies with their disappointment. You may have to drop your points into the conversation over a time. Don't expect a miracle become people rarely change their opinion overnight. Don't feel you have to have total agreement, stop the discussion while the going is still good, and come back to it a few days – later if they see you're serious, and that some of their worries have been considered they will probably be a bit more agreeable the next time.(Beavers: 1985 page 3.18)

The above example seems to me as a good strategy of addressing broken relationship, which can help open up discussions among family members. Frequently the conflict can be the other way round, many families find a son or daughter leaving for university, and this becomes a catalyst for them to make changes. Sometimes it can be impossible to find agreement then quarrels begin to emerge. If maybe one is interested in discussing the situation further or if find one cant use the techniques describe in the above simple example – then problems have began which may affect the family relations. It is too upsetting to find someone who is too entrenched, and therefore counseling may help you to clarify what is going on and to find a way of dealing with the problem. Dysfunctionality maybe brought about by an empty nest, drinking, extramarital affairs or by broken communication

## Relationship

- ❖ Relationship binds two people or a couple. It is about equal partnership, where couples enjoy togetherness, living a happy and satisfactory life. Once equal partnership becomes a pattern of communication for the couple, it opens up participation or it presupposes the additional right of the wife to take the sexual initiative whenever she feels like it. Once this is accepted by the husband, and from my contact or experience in therapy with many married couples. I honestly believe that there will be very few, if any, who will permanently reject it, though there may be initial, half-hearted attempts to do so. The sexual life as well as relationship will become richer, and even more satisfactory and satisfying. There will come into being a new concept of the sexual partnership, because now it is a true sharing in which both partners have equal responsibilities of building the relationship. Dr. Jay Ziskin and Dr. Mae Ziskin say “sex is only one of many elements involved in the success or failure of relationship. They continued saying, the degree of success of relationship includes the degree to which it encompasses sexual gratification. By sexual gratification, we do not merely mean the opportunity to copulate: we mean the opportunity for a full, rich, and exciting sex life”(1973:9).

Certain aspects makes relationship work successfully whether family relationships, friendships or partnerships, but at the end it tends to come up with the same few steps that Beavers suggested. he shares seven steps that helps relationships, acceptance of differences, capacity for boundaries, operating mainly in the present, respect for individual choice, skill in negotiating, and sharing positive findings (Beavers: 1985:48). These element help build relationships between couples. let us examine each one of them.

### **Acceptance of difference**

People in successful relationship do not try to force the other to be exactly like them, they work to accept differences, even when this difference is profound. Infact this teach us when one is in relationship, one need to be content with such things one needs. To be contending is to accept the way you are in life. we need not copy without others, without knowing how they reach that decision. It appears that Rancho's relationship broke down by the other not accepting him, or the other way around.

### **Capacity for boundaries**

People are aware that there is a point where they stop, relating especially if it is one way and the other person begins. Sadly it is unrealistic to expect others to solve all our problems or meet all our need – even though we may



hope for this at times. Maybe Rancho was not able to accept his partner as being different from him.

### **Operating mainly in the present**

Once relationship either focus on repeatedly picking over past events, or else based only on the hope that things will be better tomorrow, they tend to go off the rails. This is part of the problem faced by many couples. Some of them are fixed to their own relationships. They don't want to change.

### **Respect for individual choice**

It is accepted that each person has the right to decide his or her own direction in life – the relationship then adapts to follow this pattern. Some couples do not respect each others choice.

### **Skill in negotiating**

Once each individual has decided what they want, the couple or families are able to work out a way to fulfill these different goals without anyone of them having compromise totally their own stand.

### **Sharing positive feelings**

In a couple these may be sexual intimacy, however it can also just be pleasantness and kindness, as couple relate to each other.

This might seem that a relationship requires quite a lot of individual skill negotiation and self – sufficiency that can be a bit off putting at first. However it is comforting to consider the research of John-Bowlby on attachment He concluded that human beings are originating social and tend distinctively to know how to form in born close attachments to others (John-Bowlby1975).

Relationship problems often arise out of mis communications, because couples we never learned what to do or because they have lost touch with this instinctive good sense and become over – anxious about our relationships. This may be because we have lost our own self-respect and sense of our personal – work, it may be because we are in personal distress, and so putting too much pressure on our relationships, it may be because we have had unfortunate experience in past relationships, and so have temporarily lost our ability to make successful relationships for so long that we may doubt if we ever had it. However, most people seem able to recover these skills if they put their mind to it.

If we want a good relationship, we need to work on improving our attitudes, because relationships start with an individual. If one person is clear and



they ask for it, the whole relationship can begin to be on a different basis.

As a Motswana boy, I always says – ga go ntlo e e sa neleng (there is no home that has no problems) we need to face, challenged or even dealing with problems in our relationships. When problems arose, then it become difficult to face such problems, others discontinued their relationships, because there is no way of dealing with such problems.they separate or divorce.

Large books and length courses have been created to explore the infinite complexity of human relationships. Problems can arise from a large number of sources, and it can frequently need some care to help disentangle the mixture of influences. These problems can be extensified by the pressures from others or from the media, which give an idealised view of relationships between couples, which is often at odds with the reality many people experience in life.

Here Beavers give us some simple guidelines to help us to explore and resolve tension, which we may be feeling about relationships, he but these guidelines, a question form. (Beavers W.R 1985:103)

### **Do you know what you are looking for in a relationships**

Couples have different reasons or ideas they need from others, when entering into a relationship – or companionship. Some it is for sexual experience, to have a long – term partner, to create a family and so on. Do you know what you are looking for? have you discussed this with your partner?.

### **Are you asking too much or expecting too little from your relationship?**

A good relationship can provide support, good communication, good sexual expression, companionship and eventually an opportunity to build a joint life together. If you are looking into it to provide more than this – for example to give you a sense of purpose and work or protect you from some deep personal fear, you may be trying to get a partner to provide things that in fact only you can achieve. If on the other hand, a relationship brings you continual grief and unhappiness you may be accepting for yourself a far lower level of interaction than you have a right to expect. In particular no one deserves to be on the receiving support you need to change ending a relationship if abuse is happening to you.

Do you got a model for the relationship you are trying to build?

Researchers counselors, authors, has discovered that there are many reasons that courses broken relationships. I am not going to engage myself on many factors, but I want to share Three aspects that make relationships not to work successfully. This question “what has caused broken relationship” has many answers, but I want to deal with three aspects i.e. Communication, Listening and Commitment, I think they are most worrying factors in relationship. In relationships, affection communication has seen a serious problem. Andrew Ferber, Marilyn Mendelsohn and Augustus Napier says, “ communication is a cover term for the structured dynamic process relating to the interconnectedness of giving system. They furthered says that when people are in one another’s presence, if it can be shown that each adjust his / her behavior in relation to the others, though we shall say that these individual are in communication with one another”. (A.Feber. M.Mendelsohn. A Nappier: 1972:354)

I have notice families, even most respected ones, having problems of communication. In some families, letters are used for communication although couples staying in one roof. That things do happen, when communication breaks down, is problems emerges. Then you need to always ask yourself a big question. “why does that bed of roses you expected to find in relationship, turn out to be a bed of nails?” Surely one should know instinctively what one’s partner means, and be able to communicate with a

minimum number of words. Unfortunately, this generally not the case, communication involves more than talking. There is a word in English that says “action speaks louder than words”, it simply means “Communication is not only concentrate on talking”. It is two ways process which involves what is said verbally and non – verbally, as well as how one is understood and how one understands the response received.

Most couples have up in different families where communication styles were dissimilar. Some families show each other feelings, other hide them, some talk about everything, others are more reticent. But in spite of all, communication has to be good. Dr Corlfred Broderick share– how to confront problems and maintain loving relationship he says, “ clear channel communicating cuts through the misunderstanding that jam many relationships (Dr. C Broderick: 1979:52). Different styles need to be examined to enable one to find a mutually satisfying style of communicating. The way you are feeling about yourself often influence your understanding of what your partner says. If your partner touches your cheek you may understand this as affection, or sexual approach, or as a criticism that you should have shaved. If you’re feeling vulnerable or low, the latter may be most likely interpretation.

Balswick Jack and Balswick Judith says “communication contributes in such important way that make the life of family very strong, they further speak about the dynamics of good commitment clarity of perception and clarity of expression. Clarity of perception pertains to the especially to the receiver of communication, if involves good listening skill, the ability to “pick up the sender” information and body language, and willingness to ask for clarification when needed. Communication skills, which are most needed in a relationship, involve the ability to be open and honest, to speak about how you feel and what you want without attacking your partner or shouting”.(J. Balswick, J. Balswick 1991:47) Steve Wlke Dove and Neta Jackson says “learning how to communicate with people has been one of the biggest challenge, but urges couple to learned that they don’t have to shout while arguing, they are saying disagreement is there in life, but neither couples has to feel put down just because the other one doesn’t agree” they further maintains that couples in relationship still disagree, but the disagreement don’t wake up as many people in the neighborhood, and when its over, couple should still communicate not to wait a week, months to reconciled. (S. Dove and Neta Jackson 1994:32)

Communication involves respect. Shouting is one of the scaring issues in relationships. I think the message needed to be clear and unabiguous showing respect for your partner feeling and rights. If you have a complaint

it is useful to express it as “I feel...” rather than starting with a blaming “you are....” This shows that you recognise that you also have a role to play in solving the problem, rather than increasing problems or stress. (Steve Wilke Dove & Neta Jackson) says, “ when stress increases, conflict surfaces, and tension mount, healthy couples turn to healthy options”. They continued saying – healthy options solve problem, maintain the teamwork, and move to responsibility for your role in listening, whether you are talking or listening, it is your responsibility to ensure that you not being misunderstood and that you are not misunderstanding your partner. Allow your caring and respect for your partner, as well as you respect yourself, to be demonstrated through the interaction.

It is important to be able to communicate your needs assertively and clearly set your goals without trying to manipulate the other person. Healthy couple negotiates honesty for what they want. You don't forget when communicating effectively, you need to be open and honest you need to express yourself clearly and understanding both verbal and non- verbal message. Relationship is about caring one another, is also love one another. Balswick Jack o & Balswick Judith k. says, “ when it comes to express love in a marital relationship, men face a dilemma. They goes furthered by saying relationship requires a sharing of affection and companionship, the ability to communicate and express feelings”. So, relationship is about partnership, if



your partner feels attached or



stop communicating, because there is no protection relation.

## **Commitment**

Commitment will be the last issue to talk about.

This is a really worried aspect in relationship these days. Couples are not as committed as they use to be in the past. What has gone wrong? Why are modern couples lacking commitment? In my opinion “marriage is a commitment faithfulness and also a risk. and most societies where adultery is common, and faithfulness undermined, the risk is greater, and some people are put off entering into relationship for the risk is too great! On the other hand Brummer:explains “as human person, however we are not able to become unfaithful to each other and thus to the identity, which will we adopt for ourselves, but the circumstances of our lives could give rise to changes in our identity which make it difficult for us to continue to relate to each other – our identity as persons is not immutably stable.”(Brummer 1994:16)

1. Commitment is fast becoming a thing of the past, something that God demands, our parents practice and we know to be right, but now it is, everyone (does) what (is) right in his/her eyes (Judges 21:25).
2. Commitment promises strength – couple had broken them commitment. They had chosen to walk away from a life long commitment, and the promise they made at their wedding till death do us part”. It was no

longer to be “ as long as we both shall live,” but as long as we both shall love.” This is another part that affects relationship and marriage between couples

## **Biblically**

If we are committed, submitting ourselves daily to God’s purposes in loving obedience, we will soon find ourselves overburdened, overworked, overstressed and without strength. To depend upon God in daily commitment is to seek his face and receive his strength. “My help comes from the Lord “(Ps. 121. 2) Frustration comes when we fail to relate to each other. Then we experience lack of joy instead of love and compassion for others. Then worry, discouragement and a critical tongue are more evident than peace and contentment God.

Jesus speaks in a reassuring way in John 15: 4,5 “Abide in me, and in you. As the branch cannot bear fruit of itself, ... I am the vine, you are the branches”. The believer cannot produce fruit without the life – giver: Jesus himself. The challenge through John 15:4-5 share something about bearing fruit, especially when we give our lives to God.



ourselves to the Lord, he works in us through the Holy Spirit, and our commitment life will “bear much fruit”. Jesus said “for without me you can do nothing (John 15: 5).

And hence we face this brokenness in our relationship is because we are not yet prepared to change our behaviors, and we tend to forget that, where there is a minimum degree of commitment and acceptance, people are likely to think more in terms of what they can get from a relationship rather than what they can contribute to it.

We sometimes tend to forget what is actually the meaning of commitment, what do we really mean when we speak about commitment. Jack o Balswick and Judith Balswick says “commitment can be highly valued, but relationships unstable. They continued saying” commitment involves a willingness to confront a partner in love as well as a willingness to listen when a spouse express a difference of opinion or is confrontational.”(J. Balswick and J. Balswick 1991:73). In other words Commitment assures us of love that cares enough to listen to understand, and to find ways to work out the conflict. But how can conflicts worked out whilst there is no understanding in relationship, in township every weekend on Saturday – night - wife will be running up and down chased by a drunk husband with

knou kiere wanting to beat her, just because he is drunk and accusing his wife that she is not committed to the marriage and sometimes small issues will cost the fight just because the meat cooked for the husband, he claimed that there is not enough salt in it. And this fight Will go on until Sunday - Monday morning he will be sober, as if nothing happened last night. It will start again next Saturday. This problem happens normally when they receive the money. The point I am trying to share is that the husband is no more in commitment, for him commitment is a thing of the past – like in the book of Judges we find this word (commitment). Denying or failing to deal with conflict is invariably destructive to family relationships. Denial of conflicts is like sweeping dirt under a rug. It only appears in order to eliminate the problem, it does nothing about behavior brought about by conflict in the first place. Again denial is destructive not only on the relational level, but also on the personal level, since those couples who denying in our conflict are also forced to deny their feelings of hurt, disappointment and anger caused by their partners.

In conclusion commitment gives a couple a basis of security, so that they can be open and responsive to each other. The more secure the couple feel in their commitment to each other, the more complete their sexual response will be. Because commitment is openness. We must not forget relationship suffer when hidden conflict is not exposed and dealt with



accordingly. commitment is an important part of relationship, couple need to take this seriously.

## CHAPTER 2

The approach of this dissertation will be based on narrative approach. The narrative is an approach that dealt with story telling, a story became the center and the focus on the point as you deal with it. Muller says, "narrative approach is only concerned with stories as if all that is needed is to collect and re - tell interesting stories". (Muller: 1991:48) I agree with Muller on his narrative approach, but his Western concept misses certain approach in African, concept of story telling because African people are story-telling people and share that as part of their daily life.

Narrative approach a relevant approach in that it gives people the chance to tell their stories, with the aim of coming to terms with the situation, they are facing. In using the narrative approach in therapy, the therapist is expected to use variety of means of opening up the client as he/she shares his/her story in order to fan the spark of hope into a flame of energy for change in personality. That includes believing that people have the power to change, encouraging them to picture themselves mentally as growing towards their goals. Michael White & David Epston states that "persons who seek therapy frequently experience an incapacity to intervene in all life that seems

unchanging, they are stymied in their search for new possibilities and alternative meanings”. (White and David Epston 1990: 84)

Alice Morgan says “a narrative therapy seeks to be a respectful, non blaming approach to counseling and community work, which centers people as the experts in their own lives” (Morgan, 2000:40). It views problems as separate from people and assumes people have many skills, competencies, beliefs, values, commitments and abilities that will assist them to reduce the influence of problems in their lives! Entering story as away of doing therapy is important, because it allows dialogue to happen between therapist and client.

I agree with Alice Morgan on her narrative approach but her concept of Western does not go deeper in opening up clients to share at level of trust. It is centered on individualism, while African concept is centered around group i.e. family or clan as supportive system.

In other words, narrative therapy is not concentrating on a problem, rather on person - here I am sharing a story of young couples, a husband who was an alcoholic – which he was seen controled by alcohol. This young man was

a married, a fathered of two children a boy and a girl - aging 6 and 11. He never have time to relate to his children, everyday after work - he did not come home- after work, and kept visiting shebeen. He will come late in the evening – while children were asleep. In the morning there was absolutely no time to relate to the family because he is rush hour to work. As the wife was narrating this stories of her husband, she was in tears - because her husband was control by alcohol. And the result of alcoholism he will be fighting with the family.

Because of drinking and not able to relate to the family, and also the control of alcoholism he became impatience, especially when challenged about alcohol. He did not want to listen to her, he withdrew from life and just go, intimidated his family. Secondly narrative therapy will be helpful in dealing with his withdrawal and concentrating on the tactics of alcohol - so alcohol separating you with your family - everytime the family needs you, always you are not there for them - you keep yourself distance, you became busy. The third tactics is what I am calling & money wastes. Money also becomes a real problem, because it affect the family, budgeting and family provision. Every month is an excuse after one another - at month end, there will be a group of woman standing at work to collect their money, because the



husband during the week took an installment of liquor, so these women are here to collect their money. What is more painful is that, this husband take installment all over the township. The problem he is facing is time to pay back. He will promise to pay, but failed. So these groups of women come together and agreed to go where this man works at month end, and collect what they own them. You can imagine how much money does this man spend on liquor.

Now as a therapist - you listen carefully to what the problem is .The main problem is alcohol. So this does not mean these person has no strong issue. Hence, I am saying we don't concentrate on a problem so much, but we look at this person. As a therapist you develop an alternative story, you journeyed with this person therapeutically, you support this person until he find what is best - for him / her by using narrative therapy as a unique of working with the man.

The above issue of working with the person problems, reminds me of Moses one day he saw an Egyptian fighting on Hebrew, he assessed the situation and when he saw that there was nobody, he killed the Egyptian, on the second day he saw again two Hebrew fighting together so, he wanted to

resolve their problem. One of them said to him, “Who made you a Judge over us? Do you want to kill me as you killed the Egyptian?” And Moses feared, and said. Surely this thing is known and so he fled from Egypt to Middlen (Exodus 2:11 – 14)

The point I am highlighting here is that - God never capitalized on issues of killing that Moses was involved in, but he uses this killer to bring back the Israelites from bondage. Which means God never use the blaming approach technique here, but he journeyed with Moses until on top of Mount Sinai. The therapist also needs to understand which approach he or she bases his or her own actions. The therapist also needs to understand his or her own belief system about people and their capabilities before making a conscious decision, on which approach he or she is taking. The therapist or marriage counselor needs to remember that working with people means getting involved in their lives, this in turns, means that the therapist or marriage counselor needs to be consciously guided by certain values.

It is really indeed relevant in dealing with the narrative approach in therapy, so as to clear up the misunderstanding:

Muller states that “the first misunderstanding is that the narrative approach is only concerned with stories, as if all that is needed is collect and re-tell interesting stories” (Muller 1991:1). Some people have the lively ability to tell stories whilst sharing over cup of tea or when sitting next to a fire, some like my brother Rancho, sharing their story full of fear and tears, looking at him I realise that there is no life in him. But narrative approach is different, since it is more than just telling of stories, but is entering into someone’s life and open the secrete characters that has been closed for a long time.

The second misunderstanding is that when people become aware of the narrative approach. They think that they need to be literary scholar's, their whole task is to analyse stories according to a scientific process. Muller argues that the first misunderstanding could lead to skepticism since people tend to think that narrative approach methods is too simplistic. (Muller 1991:1)

In the true sense, the narrative approach is non-blaming in its approach, and full of interesting possibilities and skills that open up a person. Concerning strengths of narrative therapy Erik Sween maintains that narrative therapy is premised on the idea that the lives and relationship of persons are shaped by

the knowledge and stories that communities of persons negotiate and engage in to give meaning to their experiences of relationship that make up ways of life associated with these knowledge and stories. After blaming you then started arguing. (Sween 1999:15) I agree with Sween because a therapeutic model that is not concern with people, will fail in helping clients.

Narrative therapy assists persons to resolve problems by enabling them to separate their lives, and relationships from those knowledge's and stories that they judge to be impoverising. Narrative therapy assists individuals like (my own brother Rancho) to challenge the ways of life that he find himself subjugated in - I think it will be through narrative therapy - that my brother will come to his senses, as I journeyed with him - to make him remembered, what happened during those days, and also encouraging him towards re - authoring his own live and relay to the rest- assuring him that it is not the end of the world. Narrative therapy allows you to journey with a person by allowing him/her space in order to experience his/her pain or problems.

Narrative therapy involves exploring the shaping moments of a person's life, the turning points, the key relationships, and those particular memories not dimmed by time. Focus is drawn to the intentions, dreams and values that

have guided a person's life despite the setbacks. Many times, the process brings stories that have been overlooked, surpassing stories that speak of forgotten competence and heroism.

Narrative therapy nods up the story as the basic unit of experience. Stories guide people's actions, thinking, and feeling so that they can make sense of their new experiences. Stories organize the information from a person's life. Therapy concentrates on re-organizing their stories so that they can participate in remaking a new self in themselves.

Semler et al holds that "narrative therapy proposes that people use certain stories about themselves like the lens on a camera". (Semler et al 2000:53) These stories have the effect of filtering a person's experience in therapy, selecting what information and getting focused in or focused out of their problems. These stories shape people's perspectives of their live, histories and futures.

The narrative approach in therapy provides a means to refocus the lens on this camera and help reshape personal stories. Lets go back to the stories of my own brother Rancho: As we saw him, coming home after a longtime like

an old men wearing dirty clothes, holding a plastic bag in his hands. Surely, this was very painful situation because we never knew what was going on. And you know again that blood is thicker than water. We had here and we took the decision that our brother was bewitched. We never at that stage realized that maybe those problems affected his life story. Eric Sween argues that “a person's life is crisis crossed by invisible story lines. These unseen story lines can have enormous power in shaping a person's life”. (Eric Sween 1999:9) Questions are used to focus on what has seen most meaningful in a person's life? Common areas of inquiry include intentions, influential relationship, turning points and how these areas connect with each other. As a therapist you concentrate on unheard stories, so that they can come out in order to be dealt with the client is forced to relate by virtue of being in therapy.

The ultimate reason for all failures in relationship, what we call the invisible story lines, or unseen story lines can be sin, and divorce can at one level be described as a spiritual problem. Christians however must resist the temptation to treat all marital difficulties as problems, which can be fixed merely by addressing the spiritual condition. This approach is too simplistic; it ignores the fact that human beings are complex social and

psychological creatures. There is a problem of complicated factors that affect how two people come to choose each other as well as non-their relationship develops (or fails to develop).

It is the role of therapist to accompany couples as they seek to relate to each other, help couples to negotiate: Obstacles and interventions are important to observe and analyze in therapy. A major therapeutic task for the therapist is to help the couples shift from an argumentative style to negotiation. By negotiation, I mean that both sides are encouraged to voice their complaints and to constructively work for changed in the relationship. The couples must learn, and be willing to assent their own positions, their reasoning and the importance of sharing their feelings and needs. Then as they work on their issues, hopefully they will learn into compromise and move to solution that are reasonable and satisfactory to both. .

The particular problem the couple may be focusing on, at that moments is as important, because they are now learning to deal with issues that affects communication. The therapist can help them learn how to negotiate with each other. How they resolve their differences is the crucial point. Therapy

begins from the time they make an appointment. They may not be able to solve all their problems, as long as they are raised that is important.

It may be taken that this is a reality - oriented, problem solving approach, however its simplicity is deceptive. Helping couples learn to negotiate can be - hard to overcome - is really difficult - it's really hard, task that requires sustained therapeutic efforts. I am reminded of a couple in our area at Brandfort: (let's call them Mr M and Mrs W).

Mr M and Mrs W had three children - one boy and two girls. This family was dysfunctional because there was no peaceful nights - The children were very much afraid of their father because he never ever talked to them, he was stricked and bully. He never spent a lot of time with his wife, he used to buy croceries alone - there was no way - the wife could share ideas with him. When the wife request they must go to town as family - this man will make a big argument. This kind of life, lead to them grows apart from each other. It was difficult to speak to the family. Therapeutically, one has to concentrate on the man who has power, so that the family can feel free to share and negotiate in sharing power within the family. In other words, therapy has to concentrate from bulling to negotiation.



The therapists can emulate to the father good ways of communicating with wife. (Mr and Mrs W) what prevented their efforts in sharing together, - here Mrs W will be looking for help - because there is absolutely no peace in the family. Billie S Ables and Jeffrey M Bradsma said, "Often one finds that by coming to therapy, the couple hope some magic would be worked". (Billie S and Jeffrey M Bradsma 1978:89) But because as a therapist you have been listen carefully one can re - emphasize that change in their lives will come by virtue of their own efforts and that it may prove to be very hard work. If doing nothing resulted from feelings of helplessness, then one will need to cultivate hope through observation, interpretation and intervention in order to help Mrs W as individual, to see to it that hope need not depend solely or exclusively, or on the skill of the one who hopes. That hopes is often realized through others and through no effort of our own. By observing how the therapist deals with them therapeutically.

This system of approach begins to deal with healing and the broken relationship of people. In the following chapter, are will be sharing the stories of couples who has broken relationships, and dealing with their problem through listening skills and interpretation.

## CHAPTER THREE

This chapter will concentrate on the stories shares by two couples: I will share experiences from couples married within:

- A) The newly married (1 - 5years)
- B) The long marriage (10 - 50years)

Therapy will concentrate on their problem and I will work with their stories therapeutically as a way of healing broken relationships.

The first story is from a newly married couple that married between (1 - 5years). Mr Moteme (The husband) not his real name) and Mrs Moteme (the wife also not her real name). I started hearing Mr and Mrs Moteme therapy on the first day concentrated on listening to their stories - without interference. The following scenario unfolded.

Mr Moteme: Five years of our marriage was hard on shouting and was without progress, of hearing each other I have tried to secure what is right for us, provided what the family need but that goes without help. Well, I married my wife in 4 December 1998, because I had known her all my life, and I could not hesitate to conclude in my mind that she will be my future wife. She was my high school sweetheart still remember the first time when we meet. It was during December Holidays, when my eyes saw this beautiful, short and nice girl for the first time after school. We met next to Community Hall, I greet her and she respond - from there I knew things were going to work for me. Before she left, I ask her if I could visit her, sometime, she then agreed. I came home that day full of joy and told my mother what took place in my life. My mother was very closed to me, hence I shared with her my problems, my father and I, never share this matter because he was stricked never share with children. My mother was everything for me. So I knew she would ask me some question about the lady I met, later she told me that lady comes from a respectable family. She was executed - and maybe she loved that relationship, and for me it was pre - matured.

I was not sure how it would develop but my mother was already having plans for us. To be honest, our relationship started there - until we got married. But before we got married - we were friends and lovers outside the bonds of matrimony. The main problem started when we became husband and wife. That bed of roses we expected to find, turn out to be a bed of thorns. I think to be brief, three things has jeoupadise our relationship / marriage 1. Carrying for each other infact my wife did not know or understand how to care for me. Let me just share an example. I remember one day I caught the flu Of course, I knew what to do. I went to bed and waited. But nothing happened - how can your wife ignore you whilst she notice that you are not well - that incident make me sick when I remember - I said nothing about it. I couldn't believe it! Here I was sick, and the woman I loved so much was showing no care - or mercy on me. I simply could not imagine any explanation that would fit. Couldn't she tell I was sick? She could not even put her hand so that I may realizes that she is there for me, but nothing at all. She could hardly have overlooked the fact that I was in bed in the middle of the day, moaning and groaming and being dehydrated before her very eyes. I wandered if she did love me? I was asking myself these question everyday & everynight. To be honest, this was not the real answer, you know, what really surprise me, is that my wife was in a cheerful

mood, singing as she worked. You can imagine, I was sick and in bed, and that so far there had been absolutely no move to get me a single drop of anything e.g. glass of water or even a cup of tea.

Therapist: Listening to you it appeared to me that you were expecting your  
Wife to mother you.

Mr Moteme: Yes! And she was not available.

Therapist: What stopped you from communicating your feeling to her.

Mr Moteme: Well, she could see that I needed her tender care, how can a  
Man sleep during the day? Could she not understand me? I  
Couldn't believe my eyes, here I was sick, and the woman I  
loved so much was showing no care or mercy on me.

Therapist: Well, it appears you expected so much from her, and yet you did  
not show, you expected her to know your feelings without  
sharing.

Mr Moteme: We were married four years ago, I think she should know my  
needs.

Therapist: Just like your mother know your needs.

Mr Moteme: Yes of course

Mrs Moteme: But you must understand clearly, I am not your mother but  
wife.

Mr Moteme: You see, no care, no love, is this answer that you should get from your wife? I don't think so.

Therapist: She just reminded you that she is not your mother, can you respect to that (therapy concentrate on the problem of mothering which came as the quarreling)

Mr Moteme: I am not finished, the second problem we are facing, is this thing of comparison. My wife will always compared our marriage with others for e.g. if she see other couples driving nice cars (BMW's), expensive clothes she will come and tell me she saw so and so driving such car, wearing that and that. Then the problem of quarreling will begin because I am not accepting what she is bringing.

Therapist: I am sure you hear how your husband explain about the way you compete with other couples.

Mrs Moteme: well, that's absolutely true, I was just trying to get the best for us.

Mr Moteme: At whose expanses, I am sick and tired of you putting me in debts (shouting and standing)

Therapist: Is this the way you start fighting at home?

Mrs Moteme: You always shout like that, he does not listen, he bullies me

as if I am a girl friend

Mr Moteme: Yes, you don't even care weather I was sick you could hardly have over looked the fact that I was in bed in the middle of the day, moaning and groaning and being dehydrated before your eyes. I wondered if you did love me?

Mrs Moteme: Wait a minute, I am not your mother, even that matter your servant.

Therapist: just hold now, you seem to be worried about being cared for, this incident seem to have hurt you.

Mrs Moteme: I am your wife not mother, you need to grow up.

Mr Moteme: I am tired of you including my mother in our quarrels.

As they continued talking I began helping them to explore the way were brought up.

Mr Moteme: Before I forget, this is the last point I want to raise, the issue of respect. It has been a real problem in our relationship. I can confess that I have tried to recovered a little of respect from my wife. She never respected me when I was sick. She failed to show me that respect. Respect is one of the important elements in marriage, it nature love and grow couple to love each other. But to be honest since we got democracy, our

spouses are now over the moon, they are forgetting that husband are the head of the family.

Therapist: You have lot respect as to who is the head of the family.

Mr Moteme: Yes but now, today equal right has contributed in jeopardizing our marriage. We are now living in hell, freedom in our country has introduced western concept, our wives have lost respect. During the share of his (husband) stories, the wife was so furious wanting to talk, sweating and I had to gave her space so that she can express herself.

Mrs Moteme: “O maka, Hey wena, tlogela go bua maka ka nna” (meaning you are lying, stop talking liars about me)

Therapist: Okay, okay (wife) be cool, please take it easy. She then blasted the two of us.

Therapist: As a therapist you need to listen careful if then is a need for point of clarity and then clarified or interpret the situation.

Mrs Moteme: As she was talking, tears began to fall down. My husband forget I have also try my level best to secure our relationship in this marriage. But today I am surprise he has talk so badly about me. If I can count the mistake that he made in the last, I should have left long ago. Today you are accusing me of not





caring for you! Monna , o bua matlakala (meaning , this man is talking nonses). He is the one who was supposed to care for me, instead he goes around with his ex girl friend, coming home late and expected me to tolerate this. And for that matter I even know those “matekatse ao o tsamang le bona” (I know the concubines you are in love with) but was silent. As the wife was busy talking, then the husband jumped in

Mr Moteme: Hey my wife “tlhokomela leleme leo la gago” (be aware of what you are saying to me)

Mrs Moteme: I have been so quite for a long time, yes, you said you have had flu and I did not care for you during sickness. Tell me her now, how can I care for you whilst you came late in the house? Don't you remember I even said to you that you must consult a doctor, for that flu? Is that not regarded as caring for you? And you didn't do that for heaven sake. Remember two years in our marriage was enough, I could feel that I was I the wrong boat, but I kept hoping things will be better, there is no hope what so ever. We have grown apart. We may start thinking

about separating.

Therapist: What are you trying to say?

Mrs Moteme: This man put blame on me, now he accused me that I am comparing our marriage with other couples. Tell me, what should I supposed to do? I thought maybe if I will refer to other couples, maybe he will come to his senses. My concern here, was that, couples who married after us were progressing in many things. My worry as a young newly woman was this  
Question:

“what went wrong with our marriage) is it because of comparison that our marriage is falling apart? You are the one who does not care. I have tried to build this home, but I am failing. I withdraw and I know that I am depressed, I was ready to change because he keep burging me I finally lost respect. Today you shout. I remember a painful incident that occurred three weeks ago, it was Saturday morning when you said to me that was going to come late home because you will be joining your friends to watch soccer Bafana Bafana Match, South Africa Soccer Squad). I was shocked when you arrived back at about 4am Sunday morning.

You then went straight to sleep, without talking to me. Tell me  
is that how a man should behave?

Mr Moteme: I told you I was going to watch soccer with the boys, what's  
the problem?

Therapist: The main issue here is why you came back at 4am.

Mr Moteme: You know what boys do, their things.

Therapist: No do not share with me (I was angry that he wanted  
me to be on his side)

Mr Moteme: Well! We drank.

Mrs Moteme: Are your boys better than your marriage, and then you share  
with your therapist that I don't care.

Therapist: (*I chose to be silent because they were now dealing with the main  
problem that brought them to therapy*)

Mrs Moteme: So as he was sleeping, I then woke up at 5:30 to prepare meals  
because we were having Holy Communion at our church that  
Sunday, and normally, when we have Holy Communion, the  
service starts at 9:00. Moreover, as a society steward, therefore I  
need to be 30 minutes earlier. I normally play gospel music in  
the morning while taking a bath.

whilst taking a bath. I could not get my CD player. I check the CD until I realized that CD was left in the car. So I took the keys, open the car, to fetch CD player. As I was about to close the car something said to me, look at the back of the seats.

Hey, I could not believe my eyes, I was shocked and puzzled “ka bona panty” (I saw a lady underwear) I began to ask myself too many questions without an answer. I went to the bedroom and I realize that my husband is in deep sleep, I looked at him, I went straight to the kitchen, yes the water was already boiling, as I was about to pour him with boiling water, my conscious said to me “no”. I started screaming “Hey wena Monna, “tsoga, ke re o tsoga monna, tsoga o bone matlakala a a gago” (Wake up, wake up and see your dirty things)

Mr Moteme: “Hey wena mang, keng, ntlogele ke sa robetse “(leave me alone I am still sleeping).

Mrs Moteme: “O tla mpolella gore ke panty ya ga mang mo koloing”)? (you will tell me who’s underwear is that in the car).

Mr Moteme: Underwear! Which underwear are you talking about? I know nothing about underwear.

Therapist: I was quiet because they are now talking and dealing with the

main problem that affect their marriage.

Mr Moteme: I told you don't take care of me.

Mrs Moteme: Screaming with loud voice

Mr Moteme: If you took care of me I would not have been tempted.

Mrs Moteme: Do you want to kill me! Don't you know about AIDS. I want divorce now. I cannot stomach all this nonsens. I run out of fuel, our marriage came to stop, because there is no respect, no trust, no caring and no hope whatsoever. You have show me your unfaithfulness.

Therapist: I am afraid our time is out you are now really dealing with the issue that really affect your marriage. Mr Moteme you need to deeply think about what your wife shared, AIDS is there, AIDS is killing. See you next week. The session ends up with tension between them. I stopped the session in order to teach them about time. They have a tendency of coming late to therapy.

Let us now analyse the problem affecting long term married couple (10 - 30 years)

Mr and Mrs Sephaka (not their real surname) married for a long time.

Here is one of story shared by Mr Sephaka. Mr Sephaka is 70 years old man, and he looked like he was 40 years old. He shared two issues that has blessed his marriage;

1. I have never drink liquor
2. I have never go around with other woman

Mr Sephaka: I want to thank my lord for not drinking, I know families that has already experience broken relationship because of “Bojalwa” (liquor). Some of my equal, who grow up with me are finished because of they are not satisfied with their partners. Some of them have divorce.

Therapist: What do you think is the key to make your marriage successful?

Mr Sephaka: (Laughs) therapist I’ve already said two things. You have to get rid of liquor and don’t ever go around with other woman. Let me tell you therapist, I didn’t want to marry in the beginning. I was enjoying my life as a young man, my father always ask me question. Tell me here my boy, when are you going to get married? Can’t you see that you growing old? (the old man would tell me). I did not take the old man seriously, although he looked serious when sharing this issue of marrying. to be honest with me, I was afraid of girls. In my youth time I

hate a company of girls. I did not want to share or talked with them.

Mrs Sphaka: (Laughing) you was afraid of me.

Mr Sphaka: (Laughing), therapist let me tell you how did I meet this woman. “one day my mother ask me to go and visit one of my cousin, I never knew this was a planned marriage. My cousin has two beautiful girls. As I reached the place. I knocked and my cousin opens the door for me, I greet and conveyed the message of coming to visit. When I was about to leave the place, my cousin called the young girl to take me halfway. So she walked with me, talking normal things on our way home. After a kilo and half she returned back. So, to cut the long story short, this girl (my cousin daughter) automatically fallen inlove with me, how I don't know but later we got married.

Therapist: Are you now happy with your marriage!

Mr Sphaka: Of course yes. Although in marriage there must be surprises, but we managed to stay focused, sometime, when we don't come in terms, we close our doors going to our bedroom and discussed, if one of us made mistakes, we admit, accept, apologize and go on with life. Our marriage is based on trust

and prayer, we know and maintain that marriage is not based on us, but God. I remember during our difficulties, when my wife had two miscarriage, she cried everyday. I remember saying to me “My honey” I am now starting loosing hope that I will not catch up again, and I said to her softly , lovey if God has planned to give us children he will, if he does not give us, also that will be his will. It was not for a very long, when God answer, we then had our first daughter “Galaletsang” (glorified) and the second and the last born was a boy “Tshwaro” (grace).

Therapist: I was worried and suspicious that he was the only one talking, his wife was quiet. I noticed that the wife was wiping her tears.

Mrs Sephaka: I am crying today when I remember the miraculous works of Our Mighty Lord. If it was not of God, I think my husband and I would not be here. I want thank God before you therapist about this caring husband, who stood firm during my difficult days. I am saying this because I know one woman who was finally divorced because of her mother in law. Each time she visited then she would say “Ao mosadi, ga o se o ithwale? (woman, haven’t you conceived”) after she left their home



they will remain quarrelling. The husband will say, you must hurry up to fall pregnant, otherwise I will marry the second wife.

Mr Sephaka: Beautiful wife's have been separated or divorce because they are the one who are judged.

Mrs Sephaka: This is very painful.

(Later on Mr Sephaka shared that he wanted to marry the second wife, so as to continued with procreation).

This caused a heated debate in therapy.

Mrs Sephaka: I respect you but a second wife will never come between us.

Mr Sephaka: You are still going to be number one, nothing will change.

Mrs Sephaka: Tell me, will you be in bed with me every evening?

Mr Sephaka: We have to arrange certain ~~evenings~~ that I be with the second wife?

Mrs Sephaka: Over my dead body.

Therapist: Well your wife is not happy with your proposal.

Mrs Sephaka: If she moves in I am out, I am divorcing, no talk now.

Therapist: I then remembered my brother Rancho who was asked to leave, and finally find out that he was divorced. Is this the way he experienced broken relationship?. I have come to terms with issues that causes divorced. To name few, broken relationship, not

communicating, unfaithfulness, comparison etc. The above and many other issues affect how couples relate to each other. With the above in mind, let us analyze divorce.

## **DIVORCE**

What is it?

When married partners divorce, they go different ways. The English word “divorce” originate from latin word “divortum”, which comes from the verb divertere.

Balswick & Balswick say, “divorce is ultimate failures in relationship, and divorce can at one level be described as spiritual problem. (J.O. Balswick & J.K Balswick: 1991:270). And I truly agreed with the above authors that divorce is ultimate failures in relationship. Failure in supporting one another, failure in relationships makes people who are unhappy, couples who are quarrels everyday, turned to take a decision of divorce, as a very to remove themselves from their past and to find happiness out of marriage.

This reminds me one of my client Mrs Hlatsed not her real name, who stay in marriage for eighteen years, but she never succeeded in her marriage. Her marriage ends up with divorce. As she share the story to me she tried by all means to safe her marriage but she got tired. Her husband abuse her for eleven years and Mrs Hlatsed was silent, she was afraid of telling her neighbours because she could loose her marriage. She then broke the silent when her husband kicks her in public in town. As she was continued sharing this ugly story she kept on crying.

I really started loosing hope in our marriage. Because I was so hurt, I wanted to leave my house there and there. Instead, I decided to give her the benefit of doubt. You can now imagine if one doubt his / her partner marriage is no more there. Second thing that damages our marriage is this

thing of comparison. My wife will always compared our marriage with other marriages - for an example if she see, other couples driving nice car, BMW's, expansive clothes - she will come and tell me - she saw so and so driving such car, wearing that and that. The problem will be that - my wife do not understand how so & so came to get those things. We would start quarreling and of cause such things disturb me, to such an extend that I wanted to get out of this marriage. The above problem make me to remember the day when we were trying to get a marriage ring - We took almost full two months - not because we did not have our own choice – Because she always wanted a ring better than other people - My wife was comparing our ring with others, hence it took us such a long time.

Husband: This is the last point I want to raise was the issue of respect. I can confess that - I have tried to recovered a little of respect from my wife. She never respected me when I was sick. She failed to show me that respect. Respect is one of the important elements in marriage. It nature love and grow couples to love each other but to be hornest again - since we got democracy - our spouses are now over the moon they are forgetting that husband are the head of the family. Now, today equal right has contributed

in jeopardizing our marriage. We are now living in hell, freedom in our country has introduced western concept, and our wives have lost respect.

During the share of him stories, the wife was so furious wanting to talk, sweating and I had to give her space so that she can express herself, at some stage - the wife will jump and say

Wife: "O maka, Hey wena, tlogela go bua maka ka nna". (Meaning - you are lying, stop talking a liars about me).

Therapist: And I will say to the wife, please, please Sweetheart, give him a chance, your time will come. She then blasted the two of us.

Therapist: As a therapist you need to listen careful if there is a need for point of clarity - you clarified or interpret the situation. So after a lengthy stories shared by Moraswi (husband) then followed Mathlaku (Wife):

Wife: A (b) I have also try my level best to secure our relationship in this marriage , this man, I am saying this man today because he has talk so badly about me. If I can count the mistakes that he made in the last, I should have left long ago five years. Today you are accusing me of not caring for you.. Monna o bua matlakala - (meaning, this man is



Talking nonsense). He is the one who was supposed to care for me – instead he goes around with his ex-girlfriends – coming home late, and expect me to tolerate this. And for that matter I even know those “Matekatse ao o tsamayang le bona” (I even know the your concubines). (*As the wife was busy talking, the husband interrupted*).

Husband: Hey Matlhaku tlhokomela leleme la gago (beware of what you say to me)

Wife: I have been so quite for a long time, yes, you said you had flu and I didn't care for you in your sickness. Tell me now, how can I care for you whilst you come late in the house? Don't you remember I even said to you Moraswi that, you must consult a doctor for the flu? Is that not caring for you? And you didn't do that for heaven's sake, two years in our marriage was enough – I could feel that I was in the wrong boat – but I kept hoping things will get better, there is no hope whatsoever – we have apart. We may as well as start thinking about separation. Now you accused me of comparing our marriage to that of other couples. I thought maybe if I referred to other couples – maybe he would come to his senses -

My concern here, was that, couples who married after us - were progressing in many things. My worry as a young, newly woman is asking this question? "what went wrong with our marriage? Is it because of comparison that our marriage is falling apart?. You are the one who does not care, I have tried to build this home, but I withdraw and I know that I am depressed. I was ready to change - because he keeps burging me I finally lost respect Today you shout. I remember a painful incident that I occurred three weeks ago. It was Saturday morning when he said to me that he was going to come late home because he will be joining his friends to watch soccer (Bafana Bafana match (South Africa Squads). I was shocked when I arrived (back) at about 4am Sunday morning, he then went straight to sleep. Without talking to me. Tell me is that how a man should behave?

Husband: I told you I was going to watch soccer with the boys, what's the problem?

Therapist: The main issue here is why come back at 4 am.

Husband: You know what boys do.

Therapist: No I don't share with me (I was angry that he wanted me to be on his side)

Husband: Will we drank

Wife: Are your boys better than your marriage – than you share with your

therapist that I don't care.

Therapist: (I close to be silent because they were now dealing with the main problem that brought them to therapy).

Wife: I woke up at 5.30am, to prepared meals because we had Holy Communion at our church that Sunday - and normally when we have service of Holy Communion the Church starts at 9:h00 in the morning. And I am a society steward, I need to be at church 30 minutes before the service start, therefore I normally play gospel music in the morning while taking a bath. I could not get my CD player. - I check one CD until I realized that CD was left in the car. So I took the keys - open the car, to fetch CD player - As I was about to close the car - something said to me, look at the back of the seats. Hey, I could not believe my eyes - I was shocked and puzzled. "Ka bona Panty" - (I saw a lady underwear) I begun to ask myself too many questions without an answer - I went to the bedroom and I realize that Moreswi is in deep sleep, I looked at him, I went straight to the kitchen, yes the water was ready, as I was bout to pour him with boiling water my conscious said to me "No" – I started screamed "Hey wena Moraswi, "tsoga, ke re o tsoge manna, tsoga o bone matlakala a a gago (wake up, wake up Moraswi and see

your dirty things)".

Husband: "Hey wena mang - ke eng, ntlogele ke sa robetse (leave me alone I am still sleeping).

Wife: o tla mpolella gore ke Panty ya ga mang ka mo koloing? (You will tell me who's underwear is that in the car).

Husband: Underwear - which underwear! I no thing about that.

Therapist: I was quite because they are now talking and dealing with the main problem that affect their marriage.

Husband: I told you, you don't take care of me.

Wife: Screaming with loud voice;

Husband: If you took care of me I would not have been tempted.

Wife: Do you want to kill me! Don't you know about AIDS. I want divorce. I cannot stomach all this nonsens - I run out of fuel > our marriage came to a stop - because there is no respect - no caring no hope, you are now agreeing to your unfaithfulness.

Therapist: I am afraid our time is out. You are now really dealing with the issue that really affect your marriage. Morwasi you had to deeply think about your wife shared – AIDS. See you next week. The session and up with tension between them. I stopped the session in order to teach them how a tendency of coming late to therapy.



## Chapter 4

After listening to the couple which I've already interview in the chapter three, some crucial matters of urgency were spring out. Couples were single out, that their marriage goes in despair. The fact that their condition in marriage are not improved and creates in human atmosphere in marriage, clearly this conditions affect their minds, emotionally and psychologically by the situation they are come from with their everyday life in marriage.

When couple were fighting, for the rest of their lives in marriage, surely the elements of despair will remove chances of hope. We need to understand that, when time of despair comes, in marriage and break occurs in that time one need someone to talk to, because when in dark you need a friend. Donald Capps reflecting on the importance of relationships has an impact for a person to despair.”(Donald Capps 1995:103)

In despair, we need to place a great deal of blame on ourselves for the failure in our own marriage, and abilities, with at is primarily even exclusively responsible for the frustration of our hopes. Donald Capps maintains that the pastor's role with despair people will include:

- assisting the despairing individual to see that hope need not depends solely or exclusively on the skill of the one who hopes

- That many hopes are realized through others and through no effort of our own. In the light of the above despair is a threat to the hope of achieving good outcome. (Donald Capps 1995:106)

The couples find it difficult to live in that kind of conditions in marriage. Which has been highlighted in chapter 3, but they did not have an alternative, Mrs Moteme says “ her parents told her that “lebitla la mosadi ke bogadi” in actual fact “ the grave of a lady is in her marriage”. Knowing that death is the only – thing that will separate you, and you must suffer because you are married to him Frank (Capps. A D 1995: 99) calls despair, “suffering without meaning”. That means even though your situation is not humanly prepared in marriage you do not have an alternative meaning but to stay, to give her marriage a chance, as a newly married couples she tried because (o tsoa legae o lailwe pele a tsamaya) “ she comes from her home advised for stay inspite of problems”. It is unlike hoping which involves the opposite perception. Hence Capps says: I have desired but there is no reason to have them, as they will come to pass for me”. (Capps 1995:100)

In doing therapy, the primary task of the therapist involves helping individuals who have become hopeless and deeply despairing of not knowing what really marriages is all about, and help them to achieve good life. It also involves helping couples to focus on their goals that are

realizable in the near rather than in the distant future. You journeyed with couples Capps holds that the development of an array of relationship is a way for the individual to restore a damage sense of self – resulting from the experience of disloyalty or betrayal (Capps 1995:104). Yourself or your partner, it matters if one will be ignorant of thing he / she is doing, and at the end of the day it will be shouting and war. I think Capps here is trying to introduce the policy of honesty. There will be no shouting in marriage “Honesty is the best solution” (which really save your marriage, even ones dignity. These initiatives, which address the primary self – afflicted cause of hopelessness, are resigned to arrest the downward spiral of hopelessness by “unfreezing the future” (Capps 1995: 104).

Despair denotes the expectation that there is nothing in the future. According to the interviews with Mrs. Hlatsoa the divorcee, to her a marriage was fruitless, there was no future, and on hope. In marriage insure, there was suffering. That is why her marriage ends up with divorce. For Mrs Hlatsoa, marriage conditions for her aggravate the despair she already sufferers for 18 yrs in marriage. In actual fact despair denotes utter loss of hope. For Mrs Hlatsoa tried by all means to protect her marriage, but she ends up loosing hope. For her it was better to be alone, and isolates, Bringle says “despair fosters isolation, it feeds on the sense that we must single handedly find our way out of the impasse of the present circumstances

without which we feel ourselves utterly unable to find any escape or resolution.”( Bringle 1990:17)

There’s upsolutely nowhere, we can ignore that Marriage, need to be natured. And if those elements could have been happening an applies to the family of Hlatsoa, I guess, this divorce could not took place.

Restoring the background of restorying despair therefore moans that the stragling couples experience hope even if their marriage sink in the respect river, this reflects the creative theology tension which “ Hope within hopelessness”. (De – gruchy 1991:277) terms? It is not all that all marriage found themselves in repairing life, but couples like Mr. and Mrs Moteme in chapter 3, especially Mrs Moteme, keep on saying, “hey go tla loka” (simply saying, one day it will be okay). The essence of this pain is the Moteme’s family used the opportunity of their mistake to build good marriage. That is why stove defines” hope as the anticipation of the future, a feeling that one’s troubles can end or will at least become manageable, recognition of possibilities that lay altars, an investment is a future that holds promises (Stove 1998:15)

Atkinson Etal explains that “hope centers on promise, not any old promise but specifically the promise of God” (Etal 1998:247). He argues that it is

this, which underwrites hope and guarantees its vindication. So that despairing counsels and the Christian counselor are immediately pointed away from the source of despair to the source of hope in God. It is against this background that Moltmann in his explosion of God's promise picks out the following features, which under gird theological hope, he explains that we should note that a promise points to the solution, which has yet to come into being. A promise is a declaration, which announces the coming of a reality that does not yet exist.

What Moltmann is trying to tell us, is that marriage even doubt, shouting, exploitation, etc. there must be hope or brightness, he is saying the future is always open, it is there for the making by us and God. In chapter 3 when I shared Moteme's story – one will hear from them that, they have never kept quiet, in dealing with their as their problems, they consult people, they receives assistance to secure their marriage, and that gave them the chance of grown-up and re working on their relationship.

So restoring hope in marriage need to explore with the couple in counseling, so that change should take place. It is difficult if not impossible for a person / couple who's future is clouded to change, for a better and remarkable future. Mullen says that a person must have an imanginces picture of an acceptable situation in the picture, towards which one can

change” ( Mullen 1994:46). Moltmann argues that when we speak of the purpose of God for our lives, we should not think of only one already determined pathway, which God holds for us, all of this may be equally valid. The promise by God to humanity binds humanbeings to its own future. God’s promise points us to the importance of what has already taken place. The promise is a pledge of God’s activity in and for our future.

It is from this kind of analogy of Moltmann that it becomes clear that the natures of promise hold – expanding horizon. When fulfills it is never wrapped up or completed itself creates new horizon. In the Old Testament, God fulfills his promise to bring Israel to the Promised Land, but this opened the new horizon of obedience and blessing. God’s promise of a messiah was fulfilled in Christ, but this in turn opened up the new horizon of Pentecost, and the Second Coming. It can be further stated that each fulfillment leads to further hope as the good news speaks of unending hope.

However hope without content is a little than mere sentiment.the aim therefore is to assists broken families to think positively about their futures, and to have a dream not to live in a hopeless situation. To be really content with such things they have. Mrs. Hlatsoa in chapter 3 mentioned something very much crucial when she says “ I have been suffering for more than 18

years in this marriage, I compromised with the hope that one day things will come become okay, but things were worse.

It is correct that when people suffer from hopelessness, the therapist is to facilitate concrete hope and focus in dealing with the issues passed by the couple. It is fruitless to offer unfounded hope, Mullen argues that “Christians hope does not offer easy simplistic solutions. He argues that both presumption and desperation are easy solutions” (Mullen 1994:47). In other words Christian hope is realistic, but yet integrated in faith becomes powerful. Mullen says, “to be a Christian is to be both patient and impatient, to do nothing and to do everything, to wait and simultaneously to stretch out your hand to do. He argues that cheap answers and fast advice must never form part of pastoral therapy. The pastoral therapeutically situation must rather be an exercise session in waiting” (Mullen 1994:47)

Atkinson, maintains that “Christian hope is grounded in God. God of promise” (Atkinson 1998:251) sends the son as the fulfillment of his promise, the son in turn, is witnessed to by the spirit of promise. In this way hope becomes active by the unity in action, of the Godhead. It becomes apparent that hope in the life of Israelites made them to be determined in being loyal to Jahweh. Despite the fact that they were faced with temptations of despair, Israel knew her hope is guaranteed by God. They

had someone to hope for in spite of all troubles they faced. From the life of the Israelites it is apparent that their lives were filled with anticipation governed by hope. “ Thus Jahweh was the object, embodiment and guaranty of his people’s hope (Psalm 52:9).in this way couples should connect in the same hope centered around God, especially those who brought their marriages to be blessed in the church.

Lester argues that “pastoral caregivers represent a God who is always “against the forces of futurelessness”( Lester 1995:2). In this regard despair can be seen as an enemy, and pastoral care bring their knowledge and skills into combat against it. Marriage officers, counselors, therapists, are people who should during the time of despair in marriages, always give hope in such circumstances.

It is important to put an emphasis on the neglect of hope in pastoral care and counseling. Lester points out that “pastoral theology is concerned with developing theological perspective that inform all pastoral functions, but it is particularly interested in providing a theological frame of reference for pastoral care and counseling ministries” (Lester 1995:3). He further argues that a primary task of pastoral theology is to develop the theological lens through which we as practitioners of pastoral care and counseling can understand the human condition and organize an effective pastoral



response. Lester holds that “hope is bursting open our present, connecting us with our past, and driving us towards the horizons of the not – yet realized future”( Lester 1995:15).

I think when one is listening from couples interviews and their stories.it is important to note that ministries of religion and counseling are needed to give marriages a spark of hope. Marriages are in crisis as a result some marriages need help, couples are crying day and night, therefore it is unto ministers of religion as well as counselors to intervene. De cruchy points out that Calvin’s discussion of “ the cry for life” arises from the depths of human existence, it is the human quest for ultimate meaning, for hope beyond despair, for life beyond death.

The role of the church, I guess, must bear witness that marriage is a source of happiness to both parties. That this is not simply an area of conflict, a constraint to freedom, and the source of unhappiness. The church must demonstrate convincingly, not only by its words, but also by the marital lives of its members, that inspite of pain, anger sin, and of suffering, marriages can still be a happy, one and deeply satisfying, productive of growth in human relationship by far than any alternative relationship created human beings. Timothy Buckley in his book what binds marriage says “ there is evident that if people do not find support in the church

community they will be forced to seek it elsewhere!! Therefore. If the church is silent is actually losing a track, because people do not see or found any help” (Timothy Buckley 1997:18).

Timothy Buckley continues saying “ there are people who give up on the church altogether as a result of the breakdown of their marriages, either because they are convinced that they have put themselves beyond the pale, or because they lose faith in a church which cannot accommodate them” (Timothy Buckley 1997:18). Yes it is surprising that the church is silent. Therefore pastoral emphasis should now concentrate on social and spiritual affairs of the people who are in relationships with each other. This research hopes to serve as stimuli to religion workers and to encourage them to work beyond the borders of the silent church, to the people who are on the “periphery” of the society. My big concern and problem is simply because of our community / which is crying for help and no one within the church is willing to intervene. The preachers should be aware that they are to be in the “not knowing” position rather than to be in the knowing position, especially when confronting their kind of crisis.

I am aware why the church is so silent in addressing marriages. It is because marriages are no longer being celebrated in fullest. By fullest I simply mean – couples just go to the magistrate to get married, and come later due to

pressure from parents to church for a blessing. In Zebediela where I am working, a rural area where polygamy is being practiced is rare where you get wedding celebrated in the church. There's no way, where the church is coming in affecting lives of people in marriage. If then all this happens within the church, the church may acknowledge and celebrate them, and holds them up to God in order that God may confirm and bless them. And the church will be saying these words " God made the male and the female for the reason that a man shall leave his father and mother, and be joined to his wife, and the two shall become one flesh. So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate (Mark 10:5-9).

Because of the silent church, people have lost hope in the church, because there is no help. One of the biggest problems is faced by couples who are really suffering from brokenness of marriage, out of this suffering the church cannot hear their cry and address this issue.

## **RESTORING HOPE THERAPY IN DESPAIR**

How can we enable people in despair and distress to trust God and thereby live in hope? Bridger & Atkinson say that "the spirit who is called the counselor facilitates hope in an individual. It becomes apparent from the life

of Abraham, who is portrayed by the Old Testament written as a man of faith, trusting in God 's faithfulness and the New Testament pictures him as the supreme example of hope” (F Bridger & D Atkinson 1998:25).

I use Abraham as the example of hope because in his reason, he receives and obeys the promise of God with the result that God is faithful and blessed him. The life of Abraham shows the plan of God who can not fail humanity in promise. Abraham’s “faith in God remained firm inspite of his knowing that he could not have children. But his faith held upright to hope for a better future. He first developed the stage of doubt and disbelieves, but continued to have hope just like Job the man of hope. Inspite of everything, inheritance vanish, those who were nearer, advises him to forget about his God. But because he has hope – he continued and kept saying: “I know my redeemer lives, and one-day I will see him, hope him to focus” (Job 19:25).

This means that the dynamics of hope and promises is as relevant to today’s life, as it was to Abraham and Job. The work of healing may be long and painful but there can be no greater message of liberation than that. This is also ensures by Mrs. Moteme in chapter five that even if it is difficult in marriage, becoming frustrated by the condition of marriage, her faith kept strong to challenge her circumstances. To facilitate growth in an individual on those found trapped by a clouded future, not enjoying life in marriage, it

then becomes the duty of therapist to facilitate and help such people to set goals for them. The ultimate choices about how one changed, and in which direction he or she goes, they will work accordingly. The aim is to live a better life, the choice is theirs. From my interview with the Moteme's family, I began realizing that Mrs. Moteme was ready to change, the problem lied with her husband, he was not yet ready to change his behavior. So the struggle in therapy concentrated in working on connecting the two in communication.

The counselor must be able to identify his/her own experience of pain, frustration to the clients ones, and work on and nature of the relationship. To the person who wondered whether there could be any point in the pain he/she is going through, this can be liberating revelation. As he/she realized that all God's promises carry an interval of pain prior to fulfillment, he/she can see how suffering may form into the dynamics of the unfolding promise. We also need to point to the faithfulness of God in honoring his/her promises in his/her dealings with his/her people throughout history. God therefore does not shift his responsibilities. He has already initiated person of his son. Promise is a description of how God has workers and work in the works.

For the therapist and the broken families to jointly restoring despair and hope, therapeutic conversations will have to center around the “not knowing position reflective active listening and conversational questions. How could I have know the life of Moteme’s if it was not of this interview? That I went to them not knowing their actual situation.

Anderson and Goolishian according to Freedman and Combs have written passionately and convincingly about the importance of a “ not knowing” position for therapists” (Freedman and Combs 1996:44). They see therapy as a process in which “we are always moving toward what is not yet known” this implies not asking questions from a position of pre – understanding and not asking question to which we want particular answers.

However, a not – knowing position is not an “ I don’t know anything position”. Freedman and Combs emphasize the fact that our knowledge is of the process of therapy, not the content and meaning of people live. We hope that “settled certainties with regard to the realities that they inhabit”. As Anderson and Goolishian according to Freedman and Combs

Write:

The goal of therapy is to participate in a conversation that continually looses and opens up, rather than constricts and closes down. Through

therapeutic conversations, fixed meanings and behavior are given room, broadened, shifted and changed (Freedman and Combs 1996:44).

This kind of approach can be useful especially doing therapy amongst couples in brokenness, couples stuck clauses and their future is doomed. Couples within don't the pain of brokenness don't know what to do pain of marriage, suffering more than 18 yrs without improvement.

However Mullen argues “that in narrative pastoring, the pastor is no longer the one who knows more and better. On the contrary, he / she is in a not – knowing position” ( Mullen 1999:13). For Mullen the couple need to strive for that. Naturally the pastor's imputes are Important and it is assumed that he / she is an expert. However, the pastor's expertise lies especially in the way that he / she has mastered the art to take on an honest not – knowing position and empower the companion to take on the role of being the actual expert. The shortcomings of some religious workers are that they tell the story, which is not applicable to the counselors. The idea is to explore with them until they focus to the main problem. It is imperative with the above couples find out from them what they have gone through in their experience in marriage. The real actual point is to understanding from them clearly, what is it“that” really brooke their marriage. And from that interview, I understood the struggling and the pain in marriages.

Muller holds that to move out of your own cultural or sub – cultural “she’ll”. It requires more than moving out information about the other to pull you across the three should of their world ( Muller 1999:37). This requires more than mere neutral listening to the others stories, but rather a willingness to become involves in that story. They cannot happen unless there is a connector and empathic movement towards the other’s cultural system. Empathy is more than listening with understanding. Nor it is merely the technique to reflect, that that is being said by the other. It is about identifying with the living space of the other, and to allow you to be in it. Initiate this type of involvement and empathy, true meeting between people is not possible. Hence I am saying marriages are breaking – down because of lack of family and community support.



## Chapter 5

The following questions were asked in the research in order to trace where the relationship broke down.

1. What was your understanding of marriage prior to your marriage?
2. Was the relationship experienced same as your understanding of marriage?
3. What broke the relationship?
4. Was finance part of the problem in that affected the relationship?
5. How did you handle the tension?
6. Was there any violence or abuse in the relationship?
7. When did communication break down?
8. When did your trust in him or her break down?
9. Was there any commitment in your relationship?
10. How is your relationship with your children?

The finding was that violence or abuse was biggest problem that broke the relationship. Masango “says the whole spectrum of abuse and violence is perplexing, especially when it occurs within the family. He continued saying people expect the family to provide a tranquil, refuge from the strains and stresses of the outside world. In order to maintain this, dyllic concept of the

family, society has been guilty of sweeping the entire range of abuse or violence under the rug.”(Masango: 1993:12)

Some women are suffering in relationship for sweet nothing. They treated just like football, felling punch to and from in the relationship, he goes to the wife. Now as a person she suffers from isolated by family, friends and neighbours or even the church, which does not support her. Infact her issue of abuse or violence becomes a secret. The problem is that the individual are silenced by the misuse of power. If she can come out she will loose the comfort or being a wife, financial security and a home. She is not able to share with others, because if she shared they will never agreed or believed what she is saying. I am referring to women here because they are mostly ones ... who are faces this kind of violence and abuse. The family and the community begin to deal with the issue, by denying the reality of this thing of abuse. Abuse or violence is real.

But when a community continues to live and within the above views, it loses the value of Ubuntu. The members live in denial, and their reaction is really amazing. For example, they will say the women’s subordination and powerless, is either the result of women’s inferior nature or will explain that with equal but different feminine qualities, women are enabled to fulfill their special but different role in life. And I don’t believe it is in the nature of

women to be powerless. I think some men took advantage of that, and they use these kind of oppression to oppress their spouses.

## **Conclusion**

From this research I want to highlight some important aspects concerning broken marriage / relationship.

We need to stress the issue of pre – counseling marriage

- Because what I've realized is that most couples especially in my context get into or jump into marriage before understanding what really it meant. We need to prepare couples – before marriage, helping them to understand what marriage is all about, and what to expect into marriage. Maybe to teach about marriage before and after getting men.
- Because of this huge number of divorce, focus should give especially to these young newly married couples. I think what should be done, is that more teaching is needed. We also need to organize marriage seminars for of young couples – meeting in one big hall or outside at camping area. Organised a quests speaker whom he / she will natured couples about the issue pertaining marriage, this will have a big impact in preparing couples before getting married.

This is the outcome from couples who need to be prepared for marriage.

In the rural place where I am, where couples are afraid of coming for counseling – therapeutic services should meet the needs of these couples whom avail themselves, so that they may also be source of hope. Therapist, social workers, psychologist and religion workers should have more time of saving this dying community. It is the duty of the church to prepare these couples. To conduct workshop, to educate them how to behave in relationship. The churches need to practice what its preaching. Because the church will be now teaching, it should be skilled in their approach to pastoral care and counseling and to be in the “not knowing” positions.

Finally – some of the result I have experience here have led people to suicide, drinking, and abuse, these are other topics that maybe followed by other people as a research in future especially the area of misuse of power. Women who stay with men who abuse them etc.

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