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Editorial Note

In this issue, we continue to engage in how social and economic dynamics influence the family. The irrefutable point that the family is the basic unit of every society is made with the fervent belief that it nurtures its members and releases them to society. The failure or success of a society is intricately connected to how the family grooms its members. The inevitable conclusion is that the stronger the family in contemporary society, the better for all. In this light, Ayantayo blazed the trail by arguing that the traditional roles played by members of the family in the past have been affected by the ever-changing socio-economic factors in contemporary society. This dynamic and forward-looking social reality immediately suggests that members of the family must assume new roles that align with the demand and expectations of society. However, he argued that we must holistically develop a family based on blending treasured traditional values with contemporary dynamic values.

Alawode and Aderele examine the causes, effects, and solutions to substance abuse by members of the family. According to them, the rate at which the youth use or abuse substances has become so alarming that it requires deft musicological intervention. They argued that musicologists must take it as a point of duty to engage and minister to youth involved in substance use to restore them to fellowship with their families and Christ. Asaolu argued that although conflict is natural, marital conflict is complex and has serious implications for the family and society. Since conflict is human-made, Asaolu identified natural and potential causes of conflict in marriage and suggested that there are irreducible ethical prescriptions whose adoption and application can help to minimize conflict in the family. Salifu and Hammans's empirical exploration of drug abuse among the youth in the Dekina Local Government Area of Kogi State, Nigeria, clearly shows that it has assumed a dangerous trend that requires urgent intervention by government institutions and the family. They suggest that ethical principles are required to address this trend through socialisation as well as the spiritual exercise of

faith. Adeola's article centers on how flexibility is a virtue that couples should cultivate to navigate traditional impositions that might negatively affect the family. He adopts a theological standpoint that argues that consistent and mutual fellowship together in the family helps prevent external infiltration into the family.

Odeleye and Adeyanju examine the necessity of resolving conflict among young couples. As part of the mandate of pastoral care ministry, pastors should ensure that their ministry intentionally cares about the health of young people's marriages. As a result of the potential consequences of failure in early marriages, the moral burden to guide and guard against unnecessary conflict in young homes must be borne by pastors by deploying their spiritual and moral training and authority. Oyedele specifically examines the roles of pastoral care in infidelity in Christian homes. He argues that one of the causes of conflict in the family is sexual infidelity by a spouse. This, he argues, can lead to the breakdown of marriage if pastoral care is not given in such a way as to ensure forgiveness. Still, on pastoral care, Adeyanju unfurls the complexities that COVID-19 imposed on communal coexistence. Social distancing affected the communal setting in that members of the community had to deliberately keep some reasonable distance to be safe. At such a moment, Adeyanju thinks that pastoral care ministry is critical in mitigating the consequences of social distancing and keeping healthy by all.

Kelechi and Oderinus's interest is in unhealthy rivalry among siblings in the family. The adverse effects rivalry has on the family call for critical attention to be paid to it. They suggest that parents must conduct themselves do not suggest that they love one child more than the other. Ogundipe returns to the role of the pastoral care unit in fostering unity and resolving marital conflict. To correctly resolve conflict, each issue that causes conflict must be examined on its own rather than deploy one solution fits all approach. This is where the dexterity of pastoral care comes in. Oluwaronke believes that Christian parenting is a critical means of mitigating social vices that

have continued to plague contemporary society. Oluwaronke itemizes and also proffers solutions to the causes of social vices that require good parenting and counseling to resolve. Victor re-examines the concept of one flesh marital bond as a quintessential measure couples need to take to resolve their conflict. The one flesh approach argues that conflict inflicts self-pain on the couples, and they should see each other as one. And finally, Ayinde explores the impacts of social media on Christian youth couples. She argues that time is essential in developing relationships in marriage. Consequently, when more time is spent on social media to neglect the spouse, conflict is bound to arise. Christian principles are thus recommended to ensure a balanced use of social media for the family's health.

I, therefore, welcome you to explore in detail the arguments and issues raised in this issue.

Prof. Benson Ohihon Igboin
Editor in Chief

ETHICAL RESPONSE TO CONFLICT MANAGEMENT IN MARRIAGE AND FAMILY LIFE

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Abstract

Marriage is a divine institution established for the purpose of stabilizing human society. God knew that the things He had created would need proper care by a human agent, and therefore, saw the importance of making man. The man was made in the image of God with the capacity to care for the created order. The significance and magnitude of the assigned task to man prompted God to provide a helpmate fit for man. With the creation of woman, man became equipped to face life with greater vigour. Two good heads are better than one. The man was no longer lonely; he now enjoyed the sweet companionship of another human being. Critically looking at contemporary marriage and family life, there is a need to go back to the way it was in the beginning, the way God meant it to be; love between the husband and wife should be like hearts and flowers. Today there is a vast difference between a house and a home. The researcher noticed that in this contemporary society, truly, there are beautiful houses and gardens, yet very often, behind their front doors are pressure, problems, heartache, and tragedy, which later end up in conflict. Conflict is considered in this work as a state of dispute, disagreement, or open clash between opposing groups or individuals, ideas or interests. It also means antagonism or opposition, even to the point of hostility and violence. In every home, the problem that exists, as observed by the researcher, is sharp disagreement between husband and wife, especially when there is opposition against what one party does, including all other sorts of a thing the two of them may disagree with; the process of managing this may lead to conflict in the family life if it is not handled correctly. The component of this paper will include an introduction and an overview of cases of

conflict in the Bible. It will also examine the causes of conflict in marriage and family life, which include poor communication, finance, sex denial, and anger, resulting in divorce, domestic violence, and hatred. In addition to the above, Honesty, cooperation, contentment, caring, respect, and tolerance, which form part of the ethical responses to managing conflict in marriage and family life, also form part of the task of the paper.

Key Words: Ethical, Conflict, Management, Family, Marriage

Introduction

Marriage celebration gladdens the heart of spectators and sweetens the emotion of participants. It is delightful sight, to the extent that the numbers of those who get married daily outbid, outdo, and outmatch the population of divorce rate. Every marriage has a unique design that does not necessarily fit into another. The absence of peace and joy in many homes is already spelling doom for marriages and family life. The man and the woman, as designed by God, are to complement each other to make meaning out of their marriage. However, two people coming together from different backgrounds as one requires the need to tolerate and accept each other's view because of their different backgrounds. As revealed in scripture (Heb.13:4), the divine concept for marriage is that marriage should be honourable. According to Kristilere (2004: xix), marriage is God's creation for man and should be understood as such. Worthy of note is the fact that not many marriages met God's idea for an honourable marriage. Maintaining a godly perspective of the marriage, as submitted by Ojo (2014:26), provides the foundation for a successful marriage relationship. Marriage then becomes a spiritual endeavour rather than being dependent on financial status, bearing children, or specific employment. Most marriage falls apart because of a lack of good moral and spiritual foundation.

In his own contribution, (Ogundipe 2015: xiv-xv) submitted that God's purpose and ultimate goal on marriage were disrupted by a

corroded human view, thinking, and free will; and this is an irony in human life and existence, a riddle that needs a solution. Thousands of couples are joined in wedlock across the globe on a yearly basis, but not fewer than five percent succeed because only a few of them possess the attribute of marriage, such as the moral standard laid down by God, who is the author of marriage. The hope of joy envisaged dropped, dashed, and resulted in tears, fingers biting, and disappointment. This at times, led to a rift, which may latter end up in separation. This brings the writer's attention to the wrong idea that people hold about the perennial notion of conflict in Christian homes: "should a Christian home experience conflict at all?" Fronting this, Aworinde (2003:6-7) opined that being a Christian husband and wife presupposes that one is filled, controlled and guided by the Holy Spirit. Differences are not appreciated, tolerated or understood when people hold such a conception. This implies that people undermine individual differences.

Many couples who have been filled with the great love for their spouses during courtship have been forced to ask after a few months of their marriage, "why are we facing these conflicts and where are they from?" In response to this question, Aworinde gave the following reasons: Individual differences, the husband and wife came from different backgrounds with different principles, ideas and goals of life. Secondly, every Christian is a saint in the making, i.e., both the husband and wife are saints in embryos. They are still struggling to become what God wants them to be. In the third aspect, the reversal of marital responsibility or roles conflict in the home could also contribute to this. In marriage, the woman is responsible for being a wife, not a husband, and vice versa. Couples should plan together and respect the opinion of one another about the journey they are making through life. With this submission, Awotunde (2004:2) affirms that conflict is a natural response that people make under certain conditions that have to do with people's sense of well-being. It always arises when situation threatens an individual and it can be morally responded to where there is genuine

love. The threat may be real or imagine but the reason is usually the same. Conflict is neither something to be avoided at all cost, nor it is a preoccupation to perpetuate and delight in as if it was the primary emphasis, but conflict must be noted as a sign of love. Thus far, the researcher has established that conflict is inevitable and that it is part and parcel of marriage and family life, which can be ethically responded to where there is mutual love and agreement.

An Overview of Cases of the Conflict in the Bible

Conflict is inevitable as people interact with one another. People come with different experiences, expectations and interests that have to be lived with or resolved in everyday life (Atkinson: 1995:249). The word conflict is used only occasionally in recent translations of scripture. Equivalent words are many, including strife, contention, and quarreling. Titus 3:9 employs three parallel words: “But avoid foolish controversies and genealogies and arguments and quarrels about the law because these are unprofitable and useless.” Yet the whole Bible is the account of God, who confronts the world's rebellion with its resultant conflict that spills out of the supernatural realm into the created world. Conflict in this debilitating sense is the clash for control and possession between the two competing, though unequal entities, God and Satan, which played out at the macrocosmic level (Green: 2011: 163).

The opening scene of the Bible is a scene of conflict between human being and God (Gen1-4). From the very beginning, humans' relationship with each other has reflected their relationship with God. Not long after Adam and Eve disobeyed the creator (Gen. 3), Cain killed his brother Abel for a selfish reason (Gen. 4). There are catalogs of conflict situations in the Bible. Some of them are also between Abraham and Lot Gen. 13; Jacob and Esau Gen. 27; Moses and the Israelites Exodus 16. The people mentioned above were in conflict with each other at one time or the other in the Old Testament. It then means that conflict is inevitable in any institution. No individual, church, or family is immune to it (Awotunde: 2004:1).

Scripture shows a variety of interpersonal conflicts between Adam and Eve, the first married couple, who had a disagreement in the Garden of Eden Gen. 3:12-13 Bible also recorded the arguments between Abraham and Lot's herdsmen Gen. 13:6-7 the conflict between Joseph and his brothers Gen. 37:8, 10-11& 18-20. More so, the conflict of jealous and popularity led to the odds between Saul and David I Sam.18: 6-9, and disagreement between Job and his three friends Job 32:1-3 (Collins: 2007:316).

The New Testament also records conflict situations. An example of conflict among Jesus' disciples is noted in Luke 9:46-48 and resurfaced in Luke 22:24 when there was a dispute among the disciples "as to which of them should be considered the greatest". Greek and Jewish Hebrew Christian Acts 6:1. The scripture also revealed that Peter resolved his internal conflict over the role of the gentiles in Acts 10:34-35. There were records of conflict between Paul and Barnabas Acts 15:39. The church in Acts of Apostles also went through conflict when the Apostles argued whether to legalize Jewish and Gentiles Christians or not Acts 15:1-38. Jesus also had a conflict with His own people. Conflicts also arose among members of the Corinthians church I Cor.3:1-3; 6:1-7 (Green: 2011: 163-164). Awotunde (2004:1) submitted that church historians revealed that there were records of conflict within the early church fathers, which dealt with doctrinal beliefs and ethical and practical issues. Throughout the centuries, the church of Jesus Christ has passed through untold suffering and bloodshed. Many have died in defense of the truths of Christianity. The conflict then is inevitable wherever human beings are found to interact. Whenever people are gathered together for any activity, the potential for conflict is there. In support of the above writer, (Green: 2011:164) stressed further that; the history of Christianity is replete with conflict. The struggle to define orthodoxy resulted in a succession of councils that marginalised heretics and splintered the church into various factions, primarily between Eastern and Western branches. The reformation of the sixteenth century brought new conflict with the emergence of Protestantism in its myriad forms, sometimes battling for

supremacy, often in overt competition for the lives and souls of the adherents. In modern times, Christians has killed Jews, Catholics and Protestants have engaged in fratricide, and Christians and Muslims often die at one and another's hands.

The theological understanding of conflict revealed that it was not the plan of God for humanity. The Biblical account of creation in Genesis 2 and 3 affirms that from the very beginning of human history, there was the harmony of human relationships, which was the intention of God for humanity. The fall of mankind made him the enemy of God. One can then say that the doctrine of creation gives the foundation to understand and hope for solving conflicts. Conflict is so prevalent in the church because the church is a community of sinners being saved by the grace and has been redeemed in God's future kingdom (Awotunde: 2004:4). With the above in view, the researcher affirms that conflict is as old as human race and it is inevitable in any relationship right from the Old and New Testaments era to the early church history as recorded in the Bible. It will be interesting to note that many couples face many problems and conflicts in their marriage and family life. Since conflict occurs when we have more than one person, family life also cannot be ruled out against its problems and effects

Causes of Conflict in Marriage and Family Life

Poor Communication: Communication is the act of imparting or exchanging information by speaking, writing, or using some other media. One key factor in a successful marriage relationship is communication. Lack of good communication is a significant problem in many families today (Kristilere: 2004:58). Every human has a unique way of perceiving issues. The choice of words in marriage should be encouraging and inspiring, not otherwise. The tone of discussion should be persuasion, not accusation (Olaniyi 2004:55). One of the great problems in many marriages is poor communication. The tragedy of it is that two young people become bed mates before they become soul mates (Newman: 1999:10). With the above in view, the researcher deduced that poor communication

could lead to anger which could cause loss of life or property as the case may be. The couple in their marital home should work to develop good communication skills, as poor communication skills can engender conflict in marriage and family life.

Adjustment: Conflict arises in marriage because of adjustments that the couple will have to make from time to time in their matrimonial journey. It is good to note here that apart from conflicts that usually arise as marriage graduates from one stage to another. Many other adjustment factors are capable of engendering conflicts in marriage. These include spending habits; the husband may be a spending thrift, while the wife may be loose in handling money. Differences in adjustment in spending habits could cause conflict. More so, sexual adjustment can engender conflict. Sex, as good as it may be and as God created it, can cause crises because of denial on the part of the wife. The wife may complain of excess and, as a result, use it as a weapon to punish the husband. At times the wife can be found to be more active in sex than the husband; in such a case, the wife would complain that the husband is too weak for her. In this case, if both of them find it difficult to adjust, it can trigger conflict (Aworinde: 2004:8, 11).

Anger: This keeps everyone on their toes in the home; it makes a total mockery of God's concept of marriage. Anger is a monster that couples must frustrate in order not to frustrate their marriage and family. Medically, anyone who keeps getting angry all the time will develop high blood pressure, which can as a result, destroy kidneys and eyes. This is what the scientist calls "The target organ." As a result of anger, some wives have permanently deformed their husbands with the object in anger. In anger, some husbands beat their wives to death (Amaga 2003:17, 19).

Infidelity: This is unfaithfulness in marriage between married couples. This can trigger conflict in the family, especially when the infidelity is confessed openly and discussed together by the couple. The person in question among the couple may show a sense of remorse or guilt, but the innocent partner would feel betrayed, hurt or

sometimes that he or she was unable to satisfy the infidel mate. In this regard, it becomes difficult to trust each other. This, at times, leads to anger and threat and later results in a conflict that would end up in separation or divorce (Collins: 2007: 612).

Finance: Financial problems are a common cause of marital problems. The difference in opinion about spending and saving habits can cause conflict. Conflict can also arise due to drastic differences in income between the husband and wife, especially when one person makes more money than the other, and they may start to think that they have more right to spend money than the other at any time. This can trigger conflict in family life.

Sex Denial: Sex in marriage is important and also the most common cause of marriage conflict. Sex denial can lead to a lack of intimacy, making the other person feel unwanted or unloved. This has resulted in a conflict that has made many marriages collapse and later ends up in divorce or separation.

Change in Appearance: As one grows older, there is a tendency for a change in physique. Things like gaining or losing weight, age, stress, and genetics all affect how one grows. Couples might want their posture to look and act the same forever, which could never be possible as a result of stress and age. When this is not so, unrealistic expectations set up the marriage for arguments that later end up into conflict in the family life (bestlegalchoices.com accessed 24/1/2022).

Effects of Conflict on Marriage and Family Life

- a. **Divorce:** Divorce is undesirable, psychologically traumatic, and socially disruptive. (Kunhiyop: 2008:255) submitted that divorce means disunity, the separation of two parties who were formerly united. It shatters the hope and aspiration of many families. It is one of the worst tragedies in human life. In his own contribution (Collins 2007: 616-618) is of the opinion that divorce in a family involves a period of mourning because, most time, friends and relatives scatter because when a marriage breaks up, there is a ripple effect that extends to family members and friends. It sometimes tore them apart by their confusion and uncertainty about how to respond. This

can leave the separating partners feeling alone and abandoned, which can be accompanied by an endless range of emotions, including depression, sadness, sickness, and withdrawal from spiritual activities. When the divorce is about to take place, there can be sadness over the loss of a relationship that once was happy and fulfilling, along with the difficulties of picking up the demands of life and learning to live without a mate. The researcher agreed with these scholars that really it is not the best for a married couple because, in time, most couples begin to face the realities of their new status in life; set time apart for reflection and probably for meditation, prayer, and make contact with new friends; and seek God guidance in making a realistic plan for the future.

- b. Domestic Violence is another resultant effect of conflict in marriage and family life. According to America Psychological Association, some 40-60 percent of men who abuse women also abuse children (1996:8). Fronting this, (Kunhiyop: 2008: 244, 246) affirms that domestic violence does not only occur between the spouses but can also be perpetrated against children. Demonstration of power and control by men and denial of sex by the woman during the time of conflict can lead to domestic violence. This is enormously destructive, apart from causing injuries or loss of life; the constant insecurity with which the family member live may even lead to problems in sleeping. When a woman flees a violent marriage, she may have to leave her children behind to be raised without the loving care of their mother.
- c. Children Suffering: Divorce affects children in a variety of ways, depending on their ages. This includes a sense of loss and abandonment, fear about the future, feeling of self-worth, resentment at the parents, and delays in maturity. Children from divorced families suffer insecurity, lack confidence, and are deeply concerned about their marriage and ability to become a parent. In addition, there can be academic and relationship problems and regression to more childish

behaviour, such as thumb- sucking, thumb- sucking and rebellious acts. These lead to emotional upheaval, irrational decisions, and interpersonal tensions. It affects the couples and their children, other members of the family, and even grand children who might be born later (Collins: 2007:615, 618).

- d. Hatred: This refers to an emotion of intense dislike or detestation generally of another person or group. Hatred can lead to the desire for punishment, revenge or humiliation in some way. In marriage and family life, hatred is the diametrical opposite of love among the married man and woman during the conflict (Atkinson: 1995:429-430). The writer agrees with Atkinson that when there is no love in marriage, instead of valuing, respecting and caring, hatred sometimes leads the couples to wishes of harm or disrespect of individual personal identity.
- e. Sickness: This is one of the resultant effects of conflict in marriage and family life. (Oladapo: 2016:55-56) Submitted that, sickness exposes family life to many problems. Apart from the fact that the sick person will not be able to enjoy him or herself, it will also deny the person many things that should have been done at that time. Some serious sicknesses that the affected man or woman may have include depression, blood pressure, loneliness, or severe injuries, which may lead to loss of life if the person involved does not give adequate treatment.

Ethical Responses to Management of Conflict in Marriage

Maintain Good Intimacy: Intimacy has to do with two people who are in close relationships. In their friendliness and closeness, the two relate to each other in private and personal ways. His contribution (Adams: 2002:41) submitted that an intimate relationship between husband and wife is essential to the success of a Christian home because when the husband and wife confide in each other, and share

their life experiences, the pressure of marital life becomes evenly shared. This made their burden to be lighter and easier to bear for both of them. It has been discovered that an intimate relationship is one of the moral virtues between husband and wife to manage conflict and master the pressures of life.

Care: In the context of this work refers to the couple's responsibility in marriage to nurture one another and try to meet each other's needs for a life time. Since care means sustenance, support, and nourishment, ethically, couples must try to do their best to care for each other. In a situation where one of them fails to do this, whether physically or emotionally, it can result in complaints or resentment, which, if not properly addressed, can lead to conflict in the family life (Adam:2002:42).

Honesty is another ethical response to conflict management in marriage and family life. A popular adage says, "honesty is the best policy" (Niyi-Ojo: 2014:150) opines that honesty is the only way for couples to understand each other. Without this, adjustments that are crucial to creating compatibility in marriage cannot be made. (Adams 2002:29-30) view honesty as a basic Christian concept that needs to be reinforced within the family. One of how honesty can be applied in the family is by fulfilling the promise made by both the husband and the wife or the one made by the parents to their children.

Fidelity is loyalty to one's spouse, which calls for maintaining a healthy sexual relationship among the couples. (Niyi-Ojo 2014:175) suggest that couples must resist the temptation to look after the opposite sex. They must build boundaries around their heart by being content with each other without emotional gaze over another person outside their marital home.

Forgiveness: This is the act of granting a free pardon or giving up a claim of retaliation for an offence. It has to do with personal relations between one who has been wronged and a wrongdoer. In the act of forgiving, the cost or penalty for a wrong, whether actual or perceived, is born by the forgiver and not by the one forgiven (Green: 2011:309-310).

Respect: It means to hold in honor, esteem, regard, and value others. Respect is an act of identifying and appreciating the work of other fellows. Couples should value themselves regardless of race, tribe, and social status. God's work of redemption in Christ views every person as worthy of respect. The husband should respect the worth of his wife by loving her, and likewise, the wife should give due respect to her husband no matter his weakness. Constant criticism, abuses, and fighting are all signs of disrespect of persons. Children should respect their parents in family life, and likewise, parents should respect their children as they bring them up.

Justice: This simply means giving to every person what is due to him/her. Justice is not only thought of in terms of politics or social responsibilities but an ethical virtue that should guide every marital relationship because of its importance for family living. When used in family life, it carries a sense of fairness and righteousness (Adams: 2002:28). Thus in the word of Emmanuel Kant's ethical theory of categorical imperative, which is corroborated with the word of Jesus Christ in Matthew 7:12:” In everything do unto others what you would have them do to you”

Consistency: This ethical response is submitted to the fact that couples should not allow their marriage to turn them into the opposite of who they are. (Ayinde: 2019:74) affirms that marital challenges can be so engulfing and make one quickly let go of Christian identity and testimony. Couples should never let the love, passion, and interest they have for each other taper.

Tolerance: This simply suggests accommodation of views and opinions. In marriage and family life, tolerance is recommended to enhance cordial, human, and social relations. It is anchored on the concept of live and let live, in which rich and poor are entitled to co-exist (Ayantayo:2009:79-80). Tolerance is implicitly one of the ethical responses to conflict management.

Cooperation: This is another ethical response to conflict management in marriage and family life, as expressed by Ayantayo (2009:74-75). Cooperation implies a co-partnership and tie-up relationship. There is always growth of fraternity, mutual love, assistance, and reciprocity

when there is a cooperative spirit in family life. In Christianity, cooperation suggests unity which is presented in the community of faithful (II Cor. 13:11). This researcher supports the above that cooperation should not only be between the husband and wife but also among other members of the family on the issues that concern the family life welfare in order to suppress any form of misunderstanding that may later give birth to conflict.

Patience and perseverance: The word patience is the quality of being patient, which means to sustain or repress. It also means to make one's mind easy and stop worrying. Patience is indispensable in a couple's marital relationship with circumstances of life or other challenges surrounding their family life. Perseverance means to persevere, i.e., to keep on trying and maintaining one's grip (Ayantayo: 2009: 85). The writer agreed with the author that these virtues are an essential ethical response to conflict management in marriage and family life because most conflict would have been avoided if these virtues are maintained. Therefore, the researcher suggests that couples are to incorporate them into their marriage and family on a daily basis.

Loving Confrontation: Confronting one's spouse with grace and tactfulness requires wisdom, patience, and humility. In a confrontation, the couples are to focus on facts rather than judging motives, and behaviour rather than character, seek to understand each other's view and understand the circumstances and their nature rather than who is winning or losing (www.tourch.org.sg Accessed 6/2/2022).

Good Financial Plan: The couple should sit down and work together on a family budget. A budget is nothing more than a plan. (Newman: 1999:21) opined that money can be the best area of communication in a marriage or it can be the worst. It can cause great mischief and misery or, if well planned, will prove a great blessing. Poor money management can cause a bad temper; it will corrode a relationship that, if not properly managed, can result in conflict that can tear up a home. Therefore, the writer agreed with the above author that a good financial plan and mutual understanding when it comes to the issue of money and spending is one of the ethical responses to manage conflict in marriage and family life.

Peaceful life: Conflict in marriage is inevitable. When two people come together, it is like two rivers that merge. There is that time of turbulence, but when it flows on to become a more vital force, the couple may become extremely proficient at the trading insult to each other. To live a peaceful life means stepping aside or simply refusing to retaliate. Therefore, seeking peace in marriage and family life can help to manage conflict in marriage and family life ethically.

Conclusion

Conflict in marriage is inevitable. When two people come together it is like two rivers that merge. This paper has examined conflict management in marriage and family life with an overview of the cases of conflict in the Bible. It was also established that many factors like poor communication, sex denial, infidelity, lack of respect, dishonesty, financial problem, and adjustment promote conflict in marriage and family life. It was established in the paper that divorce, domestic violence, death, children suffering, and separation are the resultant effects of conflict in family life. In addition to the above, the work also revealed that couples, family members, and society at large could ethically respond to conflict management through good communication, respect, care, forgiveness, and an excellent financial plan. This is possible when couples tolerate themselves, cooperate and are ready to live a peaceful life in their marital home.

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