

PROCESSES OF PERSONNEL ADMINISTRATION IN AN INSTITUTION

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Abstract

This paper examines the ethical challenge of domestic violence within Christian marriages, addressing the contradiction between the biblical ideal of a peaceful, loving union and the reality of Intimate Partner Violence (IPV). Grounded in Christian ethics, the study explores the theological foundations of marriage as a divine, permanent covenant meant for mutual submission and companionship, arguing that violence fundamentally violates God's original plan and the sanctity of the marital bond. The research contextualizes the issue within the Nigerian landscape, analyzing how cultural factors—such as patriarchal systems that view women as property—often perpetuate abuse and silence victims. Furthermore, it reviews legal perspectives, including the Violence Against Persons (Prohibition) Act (VAPP) of 2015, to highlight domestic violence as a violation of fundamental human rights rather than merely a private family matter. By integrating biblical, cultural, and legal perspectives, the paper advocates for a zero-tolerance approach to abuse, positing that domestic violence is a sin against both God and humanity that requires urgent ecclesiastical and societal intervention.

Keywords: Domestic Violence, Christian Ethics, Christian Marriage, Intimate Partner Violence (IPV), Marriage Covenant, Patriarchy, Human Rights, VAPP Act 2015, Nigerian Culture, Biblical Perspective

INTRODUCTION

Domestic violence and Christian home are parallel lines that are supposed not to meet at any point, but quite unfortunate the understanding of many Married couples in the contemporary church is "for better for better", neglecting the fundamental statement of for better for worse. This is bringing crisis among couples; this research work is as a result of the passion developed from the researcher's mind from an unexpected quarrels that are graduating to violence among couples, especially the Christian couples.

There was a case of a woman who was very diligent with her work, but the husband thought she was having an extramarital affair with another man that was the reason for the violence in their home the woman went to the pastor's office to report the case and to inform the pastor that if the man continue like this he will kill her, therefore she is ready to divorce the man. She was expecting the pastor to agree with her that she was free to go, but the pastor persuaded her to forgive the man and seek for peace instead of divorce, she was surprised by that response; she emphasized that that was not the first time he would be doing that should the man kill her? She later agreed with the

pastor and went home. The testimony about the family today is that the love and the unity in the family is profound; any time the pastor sees the family, he is always happy. This incident and other experiences were the motivating reasons for this work to address domestic violence among couples, especially those that suddenly develop a violent attitude in their homes, which may be as a result of the issues that could have been resolved among themselves.

DOMESTIC VIOLENCE A PRIMARY CHALLENGE

Nobody on earth is an island. No one can do without relating with another person or the opposite gender; however, if the purpose of relationship and sexuality is understood, the family will maximize the benefit for the companionship and perfection of one another instead of resulting in conflict in the home¹. Therefore, this work is interested in examining the basic causes of violence among couples who are teaching others to maintain peace in their homes but are experiencing violence in their homes.

Generally, domestic violence cannot produce peaceful coexistence; it is a right violation that denies an individual fundamental human rights. The most painful aspect of domestic violence is that it truncates God's original plan for godly Marriage.² Burill Roberts and Thornber were of the opinion that domestic violence is broadly seen as an act of violence inflicted on family relations.³ It is highly destructive and dangerous to humanity. Stephen stresses it, and the paper also agrees with him that it is a terrible monster that hibernates in man, seeking for the available outlet to ravage the peaceful co-existence and tranquility in the environment.⁴

Christianity is not an institution or an act, but a way of life. It is characterized by realization. A Christian grows in the ways of Christ, striving to become like Jesus on a daily basis. Discovery is an important concept in Christian living; anytime a Christian realizes that his way negates the Biblical standard, he drops such character and attitude to develop the acceptable Christian life. Paul emphasized that he was striving towards attaining the prize of the highest calling, which means he was working his Christianity toward perfection.

A Christian is an individual who has the desire to live like Christ. The disciples were nicknamed Christians because they were living like Jesus. Therefore, a Christian is said to be an individual who has surrendered everything to the Lord and is ready to follow the dictate of the Lord Jesus Christ in all difficulties in decision making and matter of choice, the issue of marriage as a concept has different meanings to different people from various traditions, localities and religions. Marriage is the union between a man and a woman to become husband and wife. Funke sees Marriage as the coming together of two people of different sexes to become one for vision accomplishment in love commitment and family responsibility to each other.⁵ Marriage is God's institution, and it is a divine purpose. Niyi-Ojo believed that everyone created in the image of God

¹Akinwale Oloyede, *The Pursuit of Sexual Purity*, (Ogbomoso: Hirise Celebrity Publication, (2014) 23.

² Ibid.

³E.Burill , R. Roberts and E. Thernberry, *Domestic Violence and the Postcolonial* (Anthens Ohis University Press, 2010), 2.

⁴ Stephen O. Ogundipe, "Conflict and Violence in Nigeria: A Christian Ethics Concern in Practical Theology" *A Journal of Baptist College of Theology*, Lagos No 7, (2014), 213.

⁵ Sunday O. Oyinlola, *Family Gospel* (Lagos; Foyin and Son Nig. Ent.2003), 1.

anticipates Marriage from childhood.⁶ Danfulani submitted that Marriage is a bound heart issue. The husband must be intensely and intimately related to the wife biologically, physically, psychologically and spiritually.⁷ Oyinlola was of the opinion that the Christian family is the union that is consummated in the church conducted by a clergy between a matured male and female and are pronounced husband and wife.⁸ This paper is skeptical about Oyinlola's point of view on Christian marriage. It was observed that there were many marriages consummated in the church by the correct men of God, but they were coated with pretense by either from the wife or the husband. Therefore, this paper views Christian marriage as the union between a female and a male who have accepted Jesus as their Lord and personal savior, who are living godly lives and agree under the direction of the holy spirit to enter into marriage relationship with the agreement to be obedient to the marriage vows between God and man.

1. Christian marriage is said to begin with faith in the Lord Jesus Christ: The intending couple is expected to be children of God who have accepted Christ as their Lord and personal savior; by that, they will have good standing in the Lord that will help them in their intending home. Abraham saw godly presence as an important aspect of the family, that was why he instructed his steward to go to his people to get a wife for his son to foster unison in their worldview. As Christians, our relatives are co-Christian brothers and sisters in the house hold of faith. This is essential to complement our background and practice the same faith in the family. Jesus, in his teaching, emphasized the unity in the house hold of faith when he warned us not to be equally yoked with unbelievers, that as light and darkness will never work together, so the child of God should be careful in keeping the relationship with unbelievers⁹.
2. Christian marriage is Holy: A true child of God is expected to be holy as God is holy. The sacred living is the bed rock of Christian Marriage. Holiness brings transparency, justice, equity and love to the home. Christian marriage calls for maturity; for a family to experience joy, peace, and unity, the spouse must be mature in mind on every issue. Danfulani was of the opinion that marriage is a matter of heart-bound; the husband is expected to intensely and intimately relate with his wife in all matters.¹⁰ Maturity goes a long way in family relationships; maturity is the concept that will help both of them in decision-making and will not involve external interference. Openness is an ingredient in a Christian home, and this will not give room for suspicion and monitoring in the house. A wise saying has it that. "The family that prays together stays together," and another says, "A prayer-less Christian is a powerless Christian. Prayer cannot be under rated in the Christian Marriage; the fact is that there are lot of challenges awaiting couple in the marriage, but prayer and faith in God will give assurance and rest of mind that though there may be a challenge, victory is sure in God.
3. Hard work is an attribute of God that must be found in every Christian home: King Solomon, in his wisdom, recorded in prov. 29:19, "Do you see a man diligent in his work, such will seat among kings but not among ordinary men?" In Prov. 31:10, Solomon was given a picture of a virtuous woman who will always be industrious; such a woman brings honor to her family everywhere. All

⁶ Thomas Niyi-Ojo. *Model Marriage; A Marriage Counselling Handbook, Building a purpose Driven Marriage* (Ogbomoso: Hirise Celebrity Publishers, 2014), 21.

⁷ Danfulani Kore, *Culture and the Christian Home: Evaluating Cultural Marriage and Family in Light of Scripture* (Bukuru: Africa Christian Textbook, 2009), 9.

⁸ Oyinlola, 2.

⁹ Danfulani, 9.

¹⁰ Ibid, 9.

these attributes will help the home to be a Christian and relieve them from every kind of stress that may want to introduce violence in their home. As children of God, in the Christian home, they must realize that no family is immune against challenge, not even a pastor's home. Pointing accusing fingers must not be part of a Christian family; they must know that they are in it together and must be ready to face the challenge together to win together. Christian marriage would not evade the problem as if it did not exist. It is the responsibility of the couple to face the situation as if it is nothing and never to blame anybody for the family challenge. Adeniyi, in his opinion, has it that blame must not be allowed. The affected person must not even blame himself if the grieve and the barrier will not be created.¹¹ As a Christian couple, neglect should not be permitted; counseling and advice from the partner count more than thousands of dollars for the spouse in the challenge.

4. Love as an assignment in the Christian marriage: God has given a divine assignment to partners in Christian marriage. Man is expected to love his wife, and in showing love, he is expected to honor his present lovely gifts, make her happy and treat her like a queen in her house; she will not see any home better than her home. Oladapo submitted that husbands should realize that women love gifts and love to be cherished, and any man who adores his wife will be happy in the home¹². Likewise, the wife is expected to submit to her husband as Sarai did, which made her call her husband her lord, in submission she is expected to treat the man like a king, for the man to see his home as the best among others, Dag Heward-Mills has it that it takes humility and determination to submit to authority. Therefore, any woman who demands a Christian home should be ready to humble herself.¹³
5. Jesus Christ forms the foundation of Christian marriage: Every solid foundation stands in the challenge. A faulty foundation cannot stand the test of time. For a family to be a Christian home, it is expected to have a solid foundation in Christ that will be the reference point in the family journey when confronted with any challenge from any angle. In Jesus' parable, he says the storm rises, erosion comes, yet the building stands firm; that is what is expected of the Christian home that have their foundation in the Lord.

The biblical view of marriage is established on God's permission for the voluntary gift of the sex and public social union of one man and one woman from different families for the purpose of serving God. God instituted marriage in the order of creation. Marriage was created for humanity to serve God through procreation (child-birth) faithful intimacy, and properly ordered sexual relationships. This union is patterned in order of the relationship between God and man, which symbolizes the prototype of Christ-groom and church- bride. In the context of marriage, husbands are expected to exercise the role of self-sacrificial headship, and wives are expected to have a carriage of godly submission to their husbands. This union leads people to Christ returning to claim his bride, making marriage a living portrait of the gospel of grace.¹⁴.

God's Purpose for Marriage

Westminster's shorter catechism opines that "The chief end of man is to glorify God,"¹⁵ which is the central purpose that God has for his church. In like manner, his purpose for marriage is to be

¹¹ Samuel Adeniyi Adeola, *"Marriage Without Stress"*, (Ilorin: Adeleke Press, 2009), 57.

¹² Ayo Oladapo *The Christian Home* (Akure: Hirise Celebrity Publsheers, 2012), 37-38.

¹³ Heward-Mills, *Model Marriage, A Marriage Counseling Handbook* (Jos: Parchment House) 246.

¹⁴ Christopher Ash. "A Biblical View of Marriage", *The Gospel Coalition Inc.* 2024, 4.

¹⁵ "Anchored in Truth. God's Purpose for Marriage", *Article of Anchored in Truth Ministry, Florida, 2020.5*

glorified in the union of his children, which will be accomplished by praising God, obeying Him, knowing Him and being satisfied in Him alone, which are the concepts expected in the marriage consummated by the children of God¹⁶. Marriage is a covenant and sacred bond between a man and a woman instituted and publicly entered before God and man, consummated by sexual intercourse. The Bible makes it clear that at the root, marriage and family are not human consensus but of God. Scripture teaches that family is God's idea and that marriage is a divine, not merely a human institution. The implication of this truth is significant, for this means that human is not free to renegotiate marriage and the family they choose but that they are called to preserve what has been divinely instituted by God. This is in agreement with Jesus' affirmation when his disciples asked him about the issue of divorce. "What God has joined together let no man put asunder" (Matthew 19:6). For this reason, marriage is more than a human social contract; it is a divinely instituted covenant¹⁷. God's plan for the marriage covenant rests on the following principles;

The principle of permanence of marriage: Marriage is intended to be permanent since God established it (Matthew 19:6; Mark 10:9). Marriage represents a serious obligation that should not be entered lightly or unadvisedly. It involves a solemn promise or pledge that is not limited to the spouse but also involve God because he is at the center of the marriage; therefore, divorce is not permitted.

The Principle of sacredness of marriage: Marriage is not merely a human agreement between two agreeable individuals or a "civil union"; it is a relationship between God and man (Genesis 2:22). That is why "same-sex marriage" is not allowed. Since Scripture universally condemns homosexual relationships, God will never sanction marital bonds between two members of the same sex¹⁸.

The principle of Intimacy of Marriage: Marriage is the most intimate of all human relationships, uniting a man and a woman in "one-flesh" (Genesis 2:23–25). Marriage involves "leaving" the family of origin and "being united" to the spouse, which signifies the establishment of a new family unit distinctive from the two originating families. While "one flesh" suggests sexual intercourse and procreation in marriage, the concept entails the establishment of a new relationship between two previously unrelated individuals.

The principle of mutuality in Marriage: Marriage is a relationship of free self-giving to the partner (Ephesians 5:25–30). The marriage partners are to be concerned about the welfare of the other person and to be committed to each other in steadfast love and devotion. This involves the need for forgiveness and restoration of the relationship in the case of disagreement and offence. Mutuality, however, does not mean sameness in the role. Scripture states that wives are to submit to their husbands and to be their "help mate," while husbands are to bear the ultimate responsibility for the marriage before God (Ephesians 5:22–24; Colossians 3:18; Genesis 2:18,20).¹⁹

The principle of exclusiveness in marriage: Marriage is not only permanent, consecrated, intimate, and mutual, but it is also exclusive (Genesis 2:22–25; 1 Corinthians 7:2-5). This means that no other human relationship must obstruct the commitment of the husband and wife in marriage. For this reason, Jesus treated the sexual immorality of a married person and a husband as

¹⁶Ibid

¹⁷ Christopher Ash. "A Biblical View of Marriage," *Article, The Gospel Coalition Inc.* 2024, 5

¹⁸ Christopher Ash. "A Biblical View of Marriage", *The Gospel Coalition Inc.* 2024, 7

¹⁹ Ibid, 8

lustful thoughts with utmost solemnity (Matthew 5:28; 19:9). For this same reason, premarital sex is also unlawful since it violates the private claims of the future spouse. as the song of Solomon makes it clear that only in the secured context of an exclusive marital bond can be free and complete giving of oneself in marriage take place²⁰

Marriage Covenant

A covenant is an agreement between two parties established before God and the witnesses, the contract whose permanence is ultimately safeguarded by God himself; in this sense, marriage is a covenant; it is entered into by the husband and the wife before God and the witnesses as much as the bond depends on God the marriage partners have to vow to each other abiding loyalty and reliability “till death do us part.” Rightly understood, therefore, a marriage entered before God involve three persons; a husband, a wife, and God. For this reason, it is not self-interest, human advantage, or an unrestricted commitment to personal freedom that governs the marriage relationship but the husband and wife’s joint commitment to conduct their marriage based on God’s design and autonomous plan²¹

The New Testament teaches that God’s original plan for marriage in Christ is part of God’s rearrangement of all things under Christ’s authority and lordship. In the book of Ephesians, it was established that the purpose of God is to bring all things in heaven and on earth together under one headship of Christ” (Ephesians 1:10, Thus marriage is not the end in itself but part of God’s end-time restoration of all things in the person of Jesus Christ. Part of this renovation is that all evil powers are subjected to the control of the supreme authority of Christ (Ephesians 1:21–22). Paul addresses the subject of marriage in the context of believers, saying that they need to be filled with the power of the Holy Spirit (Ephesians 5:18).

Wives are called to submit to their husbands, as to the Lord, as the church submits to Christ, so wives are to submit to their husbands in everything (Ephesians 5:21–24). Husbands are to love their wives as Christ loved the church and gave himself for her. The husbands are to meet both the physical and spiritual needs of their wives so as to enjoy them as the gift from God (Ephesians 5:25–30). “Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh” (Ephesians 5:31, citing Genesis 2:24). This pattern of headship and submission is in the context of Christ’s headship above all other powers²². Paul addressed the subject in the epistle where he urges all Christians, the husbands and wives, parents and children, to put on the “whole amour of God” so that they can stand against the devil (Ephesians 6:10; Ephesians 6:14–18). Families are not struggling against flesh and blood. But, against the Devil and supernatural power (Ephesians 6:12). Armed with truth, righteousness, the gospel, faith, salvation, and God’s word, they will be able to stand firm and resist the devil “in the evil day” (Ephesians 6:13). The reality of the power of Satan and his forces is the root of conflict and violence in many marriages and families today, it is the reason for the widespread divorce and the massive assault on marriage as an institution in our contemporary culture.

²⁰ Andreas J. Kostenberger. “The Bible’s Teaching on Marriage”. *Family Research Council*, Washington, D.C .United States, 2011.12

²¹ Ibid, 13

²² Andreas J. Kostenberger. “The Bible’s Teaching on Marriage”. *Family Research Council*, Washington, D.C .United States, 2011.14

God present marriage as ministry from the creation account; male and female are God's image that was why he vested his dignity on them and establishes them as His representatives in the midst of His creation. The couple bears witness to the relational nature and oneness of Godhead in their responsiveness to each other in their capacity for love, intimacy, unity, creativity and procreativity, and in their co-regency and stewardship over all that He created; God bless man and empowered to bring order and harmony to their world and by their careful management to be accountable for the nurture and care of their family and their environment. As they respond to this calling, they minister love and grace of God to one another and to their wider community²³. Thus, they exalt His name and testify of His power (Gen.1:26-28; 2:15, 18-25; 1 Chron. 16:8-13; Psa. 34:1-3; cf. John 13:35; 1 Tim 5:8; 1 John 3:14

Violence is said to be the refuge for the coward and incompetent; domestic violence is a global issue that cuts across races, cultures, classes and ethnicities. It is a worldwide phenomenon but was not recognized as a serious challenge. Domestic violence affects millions of people every day, which makes it a universal problem but not a recent problem; it has now attracted global attention to reduce its effect on home damage. Cooper and Vetere, quoting the Council of Europe's view on Domestic violence, stated that it is any act of omission or commission done in the family by a member who undermines the life, body or psychological integrity or the freedom of another member of the same family and that seriously harms the development of the victim's personality. McCue described domestic violence as a form of oppression which is committed in a social context that turns violence against an oppressed group, which may even be acceptable. He was of the opinion that in most cases, women are considered as an oppressed group who do not have equal rights as men and are exploited, marginalized, rendered powerless and sufferers from cultural imperialism; in other words, it is treating an intimate partner as less than human and inconsiderate way.

The goal of domestic abuse is to manipulate the subordinate in order to exercise power and gain control over the victim²⁴. Domestic violence has many names, such as intimate partner violence, spouse abuse, domestic abuse, domestic assault, battering, partner abuse, marital strife, marital dispute, wife beating, and dysfunctional family, among others. However, for this study, domestic violence will be limited to Intimate Partner Violence (IPV).

Intimate Partner Violence is a recent term which includes all forms of violence against an intimate partner, regardless of marital status. It excludes the other forms

of violence such as child abuse, aged abuse, sibling abuse, and violence between the

room-mates who are intimate partners. Domestic violence is a complex issue to deal with because of its nature and the context in which it occurs. It may take different forms and shapes over time. Intimate family violence occurring in families may not be publicly visible because society also views it as a private matter rather than a criminal matter.

²³ "Biblical Perspectives on Marriage", *General Conference Department of Family Ministries World Advisory*, March, 2006, 2.

²⁴ Josephs Fornah, "An Ethical Response to the Challenges of Domestic Violence and the Stability of Christian Homes in Knema Among the Churches", Faculty of Theological Studies of The Nigerian Baptist Theological Seminary, Ogbomoso. 2013

Most of the cases of domestic violence are not reported, and most of the victims are dying in silence. Domestic violence is more than a private or family matter. This view is corroborated by Davis, who emphasized that domestic violence is a confusing and notorious irony that has not been confronted with circumspection and has not received the appropriate concern and attention of many public policymakers.

The issue of domestic violence is more complex than street or political violence because the victim-offender relationship is different in the sense that in an intimate family relationship, victims experience not only fear and anger but also love, loyalty, guilt and shame in domestic violence²⁵.

Domestic violence and love do not co-exist in the family. It is stated that a major facet of domestic violence is the tragic condition that "those who love you are also those who hit you, and those you love are the people you can hit". Many wives may still feel loved by their violent husbands. This is because the bond between intimates is so important that it can endure in spite of violence. Moreover, families do not battle all the time. In fact, most violent families have relatively long periods of peace interspersed with violent periods.

Domestic violence is usually a one-time, isolated incidence; Lynetha opined that violence escalates once it starts in the family as a disagreement and is not addressed. It is a pattern of abusive behaviors with an unending cycle, which is called the "cycle of violence".

There are cases of husbands beating their wives and wives beating their husbands in some areas around us. There were cases where couples were naked in the presence of their children and neighbors. The act has gone beyond the social, economic, and religious challenges; it is already affecting the couple's health, reasoning, and God-human relationship, which is soiling the church's integrity in society. The consequences of domestic violence on families are innumerable, ranging from the permanent scars and pain in the heart to the sudden death of the spouse. One of the Millennium Development Goal seeks to address the issue of domestic violence by empowering women, which is a solution to curb gender inequality and reduce male- female molestation. So much attention has been drawn to the issue of violence in the home because there are several adverse effects associated with it. Research has documented physical consequences such as injuries, miscarriages, and permanent disabilities, as well as economic impacts of domestic violence²⁶.

Many Christian homes are battling with this monster in Nigeria, though violence in the house is found everywhere in the world. There are divers of reports on a daily basis on wives throwing battery acid on their husbands, husbands mutilating parts of the body of their spouses, lovers viciously murdered, public humiliation accompanied by severe beatings and so on are the problems of violence in the home.

Domestic violence is not limited to only married couples. It happens between parents and children, siblings or any member of the family or household.

The cases of domestic violence are growing in Nigeria on a daily basis due to the problem of official statistical analysis from appropriate agents in the society that is not available, that is why

²⁵ Josephs Fornah, "An Ethical Response to the Challenges of Domestic Violence and the Stability of Christian Homes in Knema Among the Churches", Faculty of Theological Studies of The Nigerian Baptist Theological Seminary, Ogbomoso. 2013

²⁶ Fornah.

it is difficult to ascertain the extent to which domestic violence occurs in Nigeria.²⁷ It is observed to be the product of an unresolved differences that may spring from a simple discussion between husband and wife or parent and children that may eventually end up causing an unimaginable wound on one of them.

Domestic violence is the interpersonal violence that takes place in domestic settings, like family relationships and intimate relationships. Any of the family members can be a victim of domestic violence. According to Sunitha, violence against women occurs due to the psychological problems of the offender²⁸. Domestic violence is such a destructive behavior in an intimate relationship where one person tries to rule and control the other in the family or marital relationship, which causes physical, psychological, or sexual violation to those in that relationship. Psychological Abuse such as intimidation, constant humiliation, forceful sexual intercourse, or any other controlling behavior like separating a person from family and friends, monitoring their movements, and restricting their access to information or assistance can form the basis of domestic violence²⁹. The history, literature, and arts confirm the existence of abuses and homicides within families. Greek mythology begins with Uranus throwing his children to Tartarus until one of his sons, Cronus, ousted him after castrating him. In order not to have the same fate as his father, Saturn devoured his children, yet he was overthrown by his son Zeus and also imprisoned in Tartarus. Agamemnon killed his daughter, Iphigenia, as a human sacrifice to appease the goddess of Artemis, who was preventing the Greek troops from reaching Troy. King Laius, who wished to thwart the prophecy of being killed by his child, left his son Oedipus to die on a mountainside. Medea sought revenge on her husband by murdering her children because Jason abandoned her for another woman. The city of Rome's foundation was sealed with Remus's killing by his brother Romulus.

Domestic violence started long ago and, unfortunately, continues to move between silence, tolerance, and concealment³⁰. All over the world, many marriages have been broken due to domestic violence. Domestic violence as any act that humiliates and lowers self-esteem by an intimate partners. It was reported that one in every three respondents is a victim of domestic violence. The survey also found a nationwide increase in domestic violence over three years, 2013³¹. Domestic violence has a significant effect on both adults and children through their direct exposure to it and multiple family problems that result into depression and taking of alcohol. Studies revealed that violent behavior is often caused by an interaction of individuals, which implies that abusers learn violent behavior from their family, people in their community and other cultural impacts as they grow up because they might have seen violence often or they may have been victims themselves. From the paper's perspective, it will be agreed that there is no justified reason for domestic violence.

²⁷ Adejuwon Ezekeil A. and Ademola James; "Christian Response to Domestic Violence in Contemporary Society", *Global Scientific Journals*, Vol.11, Issue 8, Aug. 2023, P2.

²⁸Ms.P.Sunitha, "Domestic Violence and Theories", *International Journal of Research in Economics and Social Science*, CES & CWS University, (2016), 8 Vol.6.

²⁹Abdul Raffle Naik, "Domestic Violence: Its Causes, Consequences and Preclusions Strategy", *International Journal*, Karnata (2016), 3.

³⁰ Fevronia Prifti, "Domestic Violence from Socio-legal Perspective a Critical Analysis of the Criminal Justice Response to Domestic Violence" (2020)14.

³¹Fareo Dorcas Oluremi, "Domestic Violence against Women in Nigeria", Counseling and Human Development Center Adeyemi College of Education Ondo, *European Journal* (2015)26.

Research shows that many women and younger females who are undergoing domestic violence remain silent because they thought that their needs are catered for despite the trouble they are going through, which could be traced to poverty³². The problem of affordable housing and lack of accessibility to legal assistance, the background of many, is the supposed significant factor to employment. Because of the barriers, many victims of domestic violence may not be able to leave certainty for uncertainty.

The psychological effects of domestic violence can lead to traumatic stress disorder, depression, or anxiety and sabotage by the abuser, which can cause man to destroy her homework assignments, destroy cars and alarm clocks, interfere with childcare efforts, or harassment at work. Omoroguiwa submitted that manipulation by the abuser could impede marks and bruises that prevent the victim from attending an interview or undermining self-confidence³³. This researcher agrees with Omorogiuwa because there is no way a victim can be poorly treated and boldly take part in any official activity. These employment barriers can lead to tiredness, absence, and lack of productivity. Research shows that between 23% and 42% are affected by domestic violence report that the Abuse influenced their work performance.³⁴

Domestic violence is a trans-cultural problem that has multi-dimensional effects on the total well-being of the affected person because of the global ethical impact that it has across races, Cultures and ethnicities. There are various perceptions of domestic violence. Odeleye sees it as an undue action between husband and wife to control the victims' behaviors.³⁵ Flury sees domestic violence as a threat and a force against another person, to harm and to exercise power and control over the weak one.³⁶

Roberts confirmed that the majority of violence perpetrators are rich perpetrators aiming at intimidating their vulnerable partners.³⁷ Alice pointed out some forms of domestic violence that range from physical aggression, assault, hitting, kicking, biting, shoving, slapping, emotional Abuse, domineering, neglect and economic deprivation.³⁸ Most societies see domestic violence as a private matter rather than a criminal activity. Domestic violence is any physical, sexual, or financial violence carried out in an intimate relationship that involves cohesive behavior. Contrary to many perspectives that violence is part of the family. This paper agreed with Odeleye's opinion that marriage is God's divine institution, a gift and assignment from God to man, of which God provided principles for sustaining marriage life. But violation of God's principles for marriage is the root of

³²Omorogiuwa Tracy, "The Public Perception of the Impact of Domestic Violence against Women", *Sociological Journal of University of Benin City*, (2017), 294

³³Omorogiuwa Tracy, 295

³⁴Debora Satyanarthan, "Domestic Violence and Poverty", *International Article Extract*, P17

³⁵ Abraham Olutoye Odeleye, "Domestic Violence Among Couples in Yoruba Society of Nigeria and its Moral Concern for Church", *South Asian Research Journal of Humanities and Social Sciences*, Issue 4 (2019), 34.

³⁶ Flury M. Nyberg, and Riecher Rossler, "Domestic Violence Against Women : Definitions, Epidemiology, Risk Factors and Consequences" *The European Journal of Medical Science*, Vol.2, (2010), 1.

³⁷ A.R. Roberts, *Handbook of Domestic Violence: Intervention, Strategies, Policies, Programmes and Legal Remedies*. New York: Oxford University Press, 2002), 5.

³⁸ Alice Miller, *Thou Shall Not Be Aware: Society's Betrayed of Child*, (New York: Penguin, 1990), 78.

violence in the home. Violating God's principle allows destruction in the house, society and the church.³⁹

Biblical view of Marriage

According to Scripture, marriage was instituted and divinely blessed as the primary human relationship. On the sixth day of creation, God consummated the first wedding, where he brought the first man and woman together as equal partners (Gen. 2:18-25). The divine intent was for the first marriage to be the pattern for all families relationships. “Therefore a man shall leave his father and his mother, and be united to his wife and they shall become one flesh” (Gen. 2:24). Christ reaffirmed the creation plan for marriage (Matt. 19:3-6; Mark 10:6-9).

Elements of marriage.

In the Genesis account, marriage is a lifelong, exclusive union between male and female. It has three essential elements:

1. Leaving father and mother: Leaving implies the creation of a distinct family unit publicly recognized by the couple’s families, the community of faith and the society at large.
- 2) Being joined together: Being joined” refers to the mutual commitment of the couple expressed in a formal marriage covenant.
3. Becoming one flesh: Becoming one flesh describes both the sexual union and the process of growth in intimacy, unity, and fulfillment that God intends a couple to experience in all aspects of their lives.

The purposes of marriage: God instituted marriage to meet the fundamental human need for love, companionship and community (Gen. 2:18). It is the divinely ordained setting for sexual intimacy and is intended to safeguard the virtues of purity and faithfulness (Gen. 2:24, 25). God designed the complementary relationship between the genders to enhance the development of human wholeness and a fuller understanding of each other and of God and His love⁴⁰.

The first couple was given the shared task of caring for the earth and its resources (Gen. 1:26). They were privileged to cooperate with God and reflect his creativity. Sharing in the joys of establishing family, providing for the care and nurture of children, and perpetuating the human race (Gen. 1:28). While divine revelation places a high value on children and expresses the joy to be found in parenting. Scripture does not present procreation as an obligation for any couple to please God (Matt 19:14; Ps 127:3). The narratives of Scripture illustrate how the tasks and priorities related to these purposes vary over time and circumstances for each marriage.

The preeminence of marriage: Marriage is recognized as the cornerstone relationship in the family that takes precedence over all other human relationships. The biblical injunction to “leave father and mother” implies that the couple is sufficiently mature to establish and maintain a new family unit. They are to give priority to protecting the boundaries around their relationship, even as they

³⁹ Odeleye, 2.

⁴⁰ General Conference, Department of Family Ministries World Advisory, March, 2006, 1-2

receive support, nurture, or counsel from family members and others who can help them (Gen. 2:24; Song of Solomon; Matt. 19:6; Eph. 5:21-33).

The covenant of marriage: The foundational passage on marriage in Genesis 2:23, 24 describes marriage in covenantal language. In the divine plan for marriage, husband and wife make covenant with each other before God and man. In the biblical sense, this covenant is a binding commitment that includes promises, privileges, and obligations. With solemn and sacred vows. The couple seals their covenant, pledging love, loyalty, and dedication to each other as long as they live (Prov. 2:17; Mal. 2:14). The marriage covenant, which in many respects resembles God's covenant with His people which is grounded in divine grace (Ezek. 16:4-8; Eph. 1:6). Marriage as covenant implies mutual steadfast love, goodwill, fidelity, and commitment to permanence (Ps. 89:28-34; Song of Solomon 8:6, 7; Is. 54:5, 10; Jer. 32:40, 41; Hosea 2:19-23; 3:1-3; Rev. 21:2, 3).

Sexual intimacy in marriage: Sexual intimacy between man and woman in marriage is an exquisite and sacred gift granted to the human by God at creation. It is an integral part of marriage, reserved for marriage only (Gen. 1:31; 2:24; Ex. 20:14; Prov. 5:15-17; Song of Solomon 4:12 - 5:1; 8:10; 1 Cor. 7:1-4; Heb. 13:4). The sexual relationship is designed by God as an experience of love, pleasure, celebration, and bond between husband and wife, a blessing to be enjoyed without shame and received with thankfulness⁴¹. Sexual intercourse and love-play are portrayed in scripture as a wholesome, delightful expression of togetherness that promotes an ever-increasing closeness, happiness, and security between husband and wife (Gen. 2:23-25; Prov. 5:18-20; Song of Solomon). A loving marriage relationship is God's chosen setting to provide a secure environment for the procreation, care and nurture of children (Gen. 1:28; 4:1; Eph. 6:4).

Marriage as partnership: In the creation account, God provided Adam with a helper comparable to him" an "equal partner." Their partnership was one of equality, mutuality, companionship and interdependence. In this relationship their individuality was preserved (Gen. 2:18, 21-22). As partners, husband and wife bear equal responsibility in the marriage (Gen. 1:26-28). Their partnership is a wholistic one in which spiritual compatibility is vital. Marriage of believer to believer is the biblical ideal (Amos 3:3; 2 Cor. 6:14).

Marriage as ministry: When Genesis speaks of God's creation of male and female in His image, it bestows value and dignity on both husband and wife and establishes their place as His representatives in the midst of His creation. The couple bears witness to the relational nature and oneness of the Godhead in their responsiveness to each other, in their capacity for love, intimacy, unity, creativity and procreativity, and in their co-regency and stewardship over all that He has created⁴². God bless and empowered them to bring order and harmony to their world and by their careful management they minister the love and grace of God to one another and to their wider community. (Gen. 1:26-28; 2:15, 18-25; 1 Chron. 16:8-13; Psa. 34:1-3; cf. John 13:35; 1 Tim 5:8; 1 John 3:14; 4:20).

Marriage is an ordinance given to man by God that is expected to be kept sacred by respecting the view of the individual in the union so that the partners can enjoy the benefit created with it mutually. There is no point where the Bible support domestic violence, but will always stand

⁴¹ General Conference, 2006

⁴² General Conference, 2006

against it because violence is not godly. Ignorantly, many speak in favor of it because of their family background and experience. Many enter into Marriage with wrong mindset, which will always stimulate violence in the home in the name of claiming rightfulness. Marriage is perfect at inception, for the originator and initiator is perfect, but the sustainability the perfection depends on the partners. Adeniyi has it that Marriage as an institution remains perfect as far as God is concerned and that any deviation from God's original plan and purpose will affect the peace of the home.⁴³ Genesis 1:26 says, "God created male and female in his image. He created them." For God to create them in his image implies that both of them are sacred, for God is holy. Human beings is expected to be in a partnership relationship with God and also with themselves. The covenantal relationship is clear in the biblical family, like that of Abraham and Serah (Gen. 12), Isaac and Rebecca (Gen 24), and Joseph and Mary (Matt. 1:18-25).

Most of the domestic violence is from a man's worldview to prove that he is the head of his household. The Bible does not deny man of his position as the head of the family. The biblical definition of the head of the family does not allow the husband to beat his wife, and it is expected of the "husbands to love their wives just as Christ loved the church and gave himself for her, so also the husband is expected to give himself to the wife."⁴⁴ Samuel Waje, from his book, submitted that the Bible gave parents the right to abuse their children physically, quoting proverb 13:24, that he who withdraw the rod hates the child. He who loves him is careful to discipline him, the proper interpretation should be applied when interpreting this verse. In Western culture, the use of a rod, stick, or belt in discipline is associated with extreme violence. This proverb talks about the principle of correcting children in love. Parents are expected to direct children on the right path by showing love. The same principle is found in the book of Hebrew, which presents God as a loving father who disciplines his children but does not violate them; he said, "the Lord chastises those he loves to show kindness to his children."⁴⁵

Biblical teaching is a divine teaching that upholds peaceful, co-existing, mutual relationships in society to foster unity. The trinity dwells in unity, and it is devoid of violence, no matter how minute it may be. God, when he instituted marriage, male and female, created them; both of them were naked and were not ashamed. In that, he postulated the law of leaving and cleaving, that man shall leave his parents and cleave with his wife to establish a union that will be responsible for each other. Paul, in his teachings, gave the principle of running a godly and peaceful home in Ephesus's account that men should love their wives, and if love should be in the family, violence will not have a chance in such a home. He said women should respect their husbands in the house by stating that the place of complementary and responsibility has been marked for each of them. Quite unfortunate, when the majority of women are fulfilling their God-given responsibilities, men are doing otherwise⁴⁶. Family is what it is today because the biblical principles are not appreciated.

Domestic Violence began with Cain and Abel, the first siblings in the Bible; both of them offered sacrifices differently to the Lord in Gen. chapter 4. Cain was angry with his brother because

⁴³ Adeniyi, 60.

⁴⁴ Samuel Waje Kunhiyop, *African Christian Ethics*, Nairobi Kenya: Word Alive Publisher Zondervan, Grand Rapids Michigan, 2008, 246.

⁴⁵ Kunhiyop, 246.

⁴⁶ Kunhiyop, 247.

God rejected his offering. This paper believed that Cain was not only furious with Abel, but he was also showing his grievances to the Lord himself; that was why his response to God's request in Gen.4:9 shows the state of his mind, "Am I my brother's keeper" indicating that "don't ask for the person I am fighting with from me". If anger is an emotional response to an insult or offence to personal status or dignity, it is directed at the offender. Cain should have directed his anger to God but not Abel⁴⁷ Cain lacked respect for the personal dignity of an individual, and his conduct was unethically melted, and he abused his power on his brother; not only that, he verbally harassed him, his behavior was offensive, humiliating and intimidating, that was why he was violent⁴⁸ Lamech realizing God's disposition to violence from, Gen, 4:24, he commented that if Cain is avenged seven times, then Lamech will be seventy-seven times because he had killed a man for wounding him. M.C. Hammer was of the opinion that he killed the person because he wounded him⁴⁹. Both of them were murdered and they knew that such action is against God's standard. That is why many people today perpetrate evil and pray for forgiveness.

Polygamous has begun from the days of the Bible. Even if two sisters marry the same husband, they will fight. Sarai requested her husband to impregnate Hagar to cover their shame of barrenness, but Sarai discovered that Hagar was proud when she got her pregnancy. She was now requesting for her husband to send her away with her child; what a form of Abuse and Violence. Gen. 16:6, Abraham said Do with her whatever you think is the best, "Then Sarai ill-treated her, so she fled from her. Radak and Hizkuni were of the opinion that Hagar claimed to be the main wife since she was carrying his son; not only that, but she also concluded that Sarai was barren because she was wicked and that was why God rejected her⁵⁰.

Glory cannot be the same; people may come from the same womb. From Gen.37, Jacob was blessed with godly children, but hatred turned them otherwise. Joseph was gifted in dreaming; his future was exposed to him, and instead, for his brothers to be happy with him, their daily striving was to kill his dream. Gen. 37:19, when Joseph was looking for them to deliver his father's message to them, what was in their mind was that "When that dreamer arrived, they said to one another, "Come on, let's kill him, put him in one of these cisterns, and claim that a fierce animal ate him. Then, we will see what happens to his dreams." Joseph treated his brothers cunningly and strategically rather than in a spiteful or vindictive manner.⁵¹ Act of violence and Abuse to kill him and throw him away most of what is common in many families today.

Judah was a father, but his family will not stop violating women, though they know that God frowns at it. Gen.38:7 it was recorded that Er. Judah's firstborn son was wicked, and because of that, the Lord put him to death. In verse 9, for Onan to do according to Culture, he also shows his attitude. The Bible recorded that Onan was aware that the child would not be his, so he would always drop his semen on the ground while lying with his brother's wife in order to prevent him from having children for his brother. This was wrong in the site of the Lord; thus, he was executed. To all these abuse, God was not pleased. The father himself still fell into the same trap when he was

⁴⁷Callie Joubert. "Why Did Cain Murdered his Brother", Conspectus Journal from South Africa Theological Seminary , Sept.2018, 4

⁴⁸Zurich. "Code of Ethics and Conduct of Cain", Airport Brazil Page 2

⁴⁹Rob Carmack, "The Balad of Lamech", Sept. 2013

⁵⁰Hayyim Angel, *Sarah's Treatment of Hagar, Gen.16, Morals and Mesopotamia*, (New York City: Schocken Book Jersey, 1995), 2.

⁵¹Robert Barbara, "A Cry for Justice Reflection and Applications", World Press.com 2021

looking for a prostitute to molest, and he eventually fell into the hand of Tamar unknowingly. When he heard that Tamar was pregnant, the first thing he recommended for her was death as if he was her God. But she has been so smart as to seal her pregnancy with her in-laws' seal, cord, and staff. Gen38:24,...Judah said, "bring her out and have her burnt to death," Tamar said father Judah, the owner of these impregnated me, please can you recognize them. Ben Submitted that once the cultural setting and literary connections are confirmed, it becomes a moral inspiration for whoever thought he could do anything and go scotch-free⁵². The act of violence does not allow its perpetrator to remember their past but always claims perfection.

The Bible does not exonerate women from this wicked act. Gen. 39, the account of Potiphar's wife attempting to rape Joseph that led him to prison, was a kind of attitude going on between "Oga Madam" and driver today that has sent many drivers to their early graves if they refuse to cooperate with the "Oga madam" Love is blind yes. What will close the love's eyes against the children of the same father? No wonder it has become child's play today, after which the father or the brother will beat the young girl blue-black. 2Sam. 13:4. Amnon said I am in love with Tamar, my brother Absalom's sister. Having raped her, verse 15, the Bible recorded that then Amnon hated her with intense hatred. In fact, he reviled her more than he had loved her. Amnon told her to get up and get out. There are cases of incest today in the society, and many are not a matter of consent it was through Abuse and violation. Callie opined that domestic Violence should be treated as a sin against God Almighty and humanity. It disrupts the very image of God and the respect that we should have for human life. Violations bring disruption, conflict, and destruction to the communities where they occur.⁵³ It is against the will of God.

Ethical Perspectives on Domestic Violence

Different schools of thought are addressing domestic violence from various angles based on the nature of domestic violence they are addressing. Domestic violence is a multifaceted dimensions; the problem with this issue is that no matter the area it is addressed it remains violence.

Cultural Perspective

Culture is an organized, learned or created experience of a group of people, transmitted from one generations to another. Culture is the totality of people's way of life. It is learned and socially transmitted behavior of people, which include knowledge, beliefs, morals, customs, and arts, handed from generation to generation, as submitted by Nnonyelu. The role of culture in shaping people's attitudes and perceptions can never be overemphasized. According to Ishola, in African culture, fathers are always revered with authority, and their commands must be obeyed by everybody in the family without question, including the wives. Going by Yoruba culture practicing in Ogbomoso where this research work was conducted, there was a case of disagreement between young couple, fortunately for the wife the father-in-law met them in the argument, the question posted to the husband was that “did you see me beating your mother for any reason”? My culture respect women, right now apologize to your wife.’ This was one of many senerios that place serious value on women from cultuaral perspective, not only that they believe that any home where there is

⁵²Ben Spackman, “*Story of Judah and Tamar*”, *Language and Civilizations from the University of Chicago* 2010, 5.

⁵³Callie Joubert, “A Biblical, Psychological and Moral Analysis of the Rape of Tamar in 2Samuel 13, A Pastoral Response”, *Centre for Bioethics Press* 2018.

no woman such home will suffer a lot of things therefore they must be treated with all dignity. Though there are many schools of thought even within the context, despite the universal consent, some argued that patriarchal culture places men above women with the power to control and dominate females, which is common to most of the ethnic groups in Nigeria. many tribes in Nigeria hold that women and children are only concerned about house chores and care of the home and do not interfere in other matters in the home. This perception has encouraged violence against the women or children who tend to be involved in issues regarded as strictly men's affairs.⁵⁴

From the cultural background, men are naturally abusive and frequently use their culture as an excuse, using words like: "Where I come from, everybody does it." "It's just about being a man; this is normal." "All men in my place beat their wives." Instead of correcting their behaviour, they blame their partner for being disrespectful, arguing, yelling or refusing to do what he told them to do. They usually deny their action and end up blaming the victim: "She pushed me into it." "If you knew what she was like, you would do the same thing". You don't know what she is." from women's cultural background, they grow to see normality in violence and do not belief it can change.⁵⁵

Looking into Fernando's point of view, from the cultural perspective, it will be discovered that Intimate partner violence continues to be a growing social concern in such relationships because it is associated with their artistic, emotional, and financial way of life without considering the consequences. These factors contribute to women's perceptions of violence, and such perceptions may affect the relationship between exposure and emotional outcomes⁵⁶.

Men who are from cultures where there is an overt system of male supremacy may not be more violent or less prone to change than those who grew up with a covert system. They talk about violence toward spouses in a different way; they disagree to agree but are not violent. Kaufman Kantor indicated that on the aggregate, Hispanic men are not as violent as Anglos, though there are no significant differences in the two groups. Direct systems of male supremacy often go along with a strong sense of obligation to the family part of "machismo," the Hispanic ideal.⁵⁷ Culture is more than ethnicity; in the context of Culture, three intersecting variables affect everyone because there are various cultural identities.

A culture of violence that makes domestic abuse, sexism, and the devaluation of women normative; the culture of ethnic communities enforcing gender roles; and the culture of systems that domestic violence victim and their advocates have to contend. Culture is responsible for how domestic violence is viewed it is used as a convenient excuse for abuse by communities or as an encouragement to racial stereotyping by systems. Domestic violence must be understood within these intersecting cultural contexts for professionals to design meaningful interventions that acknowledge how survivors negotiate the barriers and gateways that cultures afford them.⁵⁸ Nigeria is a multi-ethnic state that is very rich in traditions and customs, with two faces: native and modern.

⁵⁴ Adejuwon, 10.

⁵⁵ Fernando Mederos *Domestic Violence and Culture: Moving Toward more Sophisticated Encounters*, (Forest Hills St. Jamaica Plain, 2000), 4.

⁵⁶ Claire Oxytoby, "Cultural Perspective on Intimate Partner Violence", *Marquette University*, 2012

⁵⁷ Fernando Mederos, 2000, 4.

⁵⁸ Conciliation Courtse, Newsletter, "Cultural Context of Domestic Violence in Asia Community", *Asia Pacific Institute on Gender Based Violence, Association of Family press Dec. (2013)*, 1.

Therefore, the study on domestic violence in Nigeria is of immense importance because of its position in Africa, according to Ishola. However, in most Nigerian societies, cultural practices overshadowed traditions.

Balogun and John-Akinola found that patriarchal culture dictates that women should be submissive to their husbands. As such, women have been socialized to ignore and accept domestic violence as a cultural norm that must not be challenged. Women perceive physical and sexual abuse as part of the marital rights of their husbands, even though it negatively affects their physical, mental and reproductive well-being, and they are likely to justify it, according to Chika.

Domestic violence in many African countries is regarded as a private matter, which is to be resolved informally by the family or community rather than taking it to the police station. Culturally, it is believed that the victim of domestic violence will first consult the family member and later consult the religion leader if the problem still persists rather than Involving an external person. The beating of wives and children, for instance, is sanctioned as a disciplinary measure in Nigeria, as assumed by Abayomi. According to the Amnesty International report of 2005, it was observed that women are beaten and abused on a daily basis in Nigeria by their husbands or family members. Odeleye complemented the fact that women are nothing but property in the Yoruba context. From his perspective, they even agree with the assertion, which is why they refer to their husband as their Owner, "*Olowo Ori mi ale elo miran*",⁵⁹ which is in consonance with Kunhiyop submission that African culture and traditional belief that women are men's property.⁶⁰ With all these points of view about women in Nigeria, Abayomi concludes that domestic violence is a means of subjugating women's power to conform to the leadership roles of men in patriarchal societies. But this paper is buttressing the point that though women are to submit to men, it is wrong to maltreat them, especially in the home setting.

African culture and constitution respect and value women, especially in the family context, it was deduced from Kenya's culture that in determining the validity of customary marriages, courts would apply principles that value women that must be strictly adhered to in the marriage, that indicate that women must not be maltreated in the home if any man found guilty such will be punished for such act⁶¹. The researcher gathered that in Ogbomoso where this research work was conducted, women are placed in such an honoured place that any husband that violates his wife will be called to question by the elders of the land for violating his wife. Apart from the culture, this work is about the Christian couples, the Bible sees women as a fragile and weaker vessel that must be handled with honour and reverence if they will give their best in the home.

Legal Perspective

Violence is evil and deadly; the target of violence is to obstruct the fundamental human rights of the vulnerable and weaker members of the family. The international community recognizes domestic violence as a human rights issue; the rights violated by domestic violence are core fundamental rights that are protected under international law, such as the right to life and bodily integrity. The most significant obstacle to the acknowledgement of domestic violence as a human rights violation

⁵⁹ Odeleye, 2.

⁶⁰ S.W. Kunhiyop *African Christian Ethics*, (Nairobi: Hippo Books, 2008)

⁶¹ Agnes Meroka Mutua, *The Place of Customary Marriages under Kenya's Matrimonial Law*, Social Legal series, Journal, Avenida Univasidad, Onati. 2024

was the conviction that international human rights law did not apply to "private issues" harm and that family issues are private.

Domestic Abuse is categorized as a "private issue" that must be handled with care because of the sacredness attached to marriage⁶². This kind of violence occurs within the home setting in the context of an intimate relationship, which is found outside the purview of state responsibility; however, the prevailing understandings of both domestic violence and state responsibility have changed. Domestic violence was viewed as less of a "private issue" and more of a legitimate and pressing concern of the community by human rights activists. It must be seen as a matter of serious concern⁶³. Families and homes are constituents of the community of which the government has legal responsibility. As much as the right to consummate Marriage is from the government, therefore the perpetrator of the violence in the home must be dealt with according to the law and order of the State as it is done in Kenya.

Domestic violence violates the right to the physical and mental integrity of the victim, which is why the victim is beaten uncontrollably like a mentally derailed person, not minding the result of the beating and the kind of injury that such a victim will sustain. Many victims even see themselves as "less person" in society. Fundamentally, individuals have the right to be free from discrimination, male or female, rich or poor, racism or otherwise. Gender-based violence is a "form of discrimination that seriously restrained women from enjoying rights and freedoms on the basis of equality with men." Domestic violence is observed to have its roots in the subordinate role ascribed to women traditionally in many cultures.

The United Nations Declaration on the "Eradication of violence against Women" defines violence against women as "a manifestation of traditionally unequal power relationships between men and women." At the same time, violence is one of the "critical social mechanisms by which women are forced into subordinate positions compared with men."⁶⁴In reality, in most cases, women are more versatile than men, subject males and females to the same environmental conditions, women will survive where men are struggling to survive, so in most cases of life, the issue of gender is the major challenge that lords men over women. Ethically, the constituted authority is expected to ensure that the criminal and civil laws protect women and consistently hold abusers accountable; government law enforcement agents such as police and prosecutors implement the laws that protect victims of domestic violence. It should be ensured that the government diligently prevents, investigates, and punishes violations of citizens' rights.

They are required under international law to provide all citizens with equal rights. Suppose she fails to provide individuals who are injured by an intimate partner with adequate protection. In that case, it means that she has failed in her obligation as a broad umbrella of security for the citizens. Unfortunately, as of 2011, only four states, including Lagos State, out of the 36 states in Nigeria and the Federal Capital Territory Abuja, have passed laws against domestic violence. By 2015, The Violence Against Persons (Prohibition) Act (VAPP) was passed into law. It was enacted

⁶² Comparative and Public Law, "What is Domestic Violence", *Centre for Comparative and Public Law*, USA, 2003:3

⁶³ Ibid, 4.

⁶⁴ Radika Coomara Swamy, "Combating Domestic Violence, Obligation of the State", USA, *Innocent Digest International Journal*, 2000:6

by the Federal Republic of Nigeria National Assembly and signed into law by the President of the Federal Republic of Nigeria on 28/05/2015. It is now known as the VAPP Act 2015.

The Act proposes to eradicate violence in private and public life, prohibit all forms of violence, including physical, sexual, psychological, domestic, harmful traditional or cultural practices and to eliminate the acts of discrimination in the society. It was also meant to provide maximum protection and effective remedies for victims and punish offenders or violators of the law. The VAPP Act 2015 is relevant and of great importance at this period, considering the increasing rate of violence in Nigerian society.⁶⁵

Scholars and advocates have proposed that the law has the responsibility to prevent violence in the home under the Convention against Torture. The state should prevent torture committed by private actors. Suffering is severe mental or physical pain that is intentionally imposed by the state or with the consent or acquiescence of a state actor for an unlawful purpose. Both domestic violence and torture involve the intentional infliction of severe mental or physical pain. States can be understood as acquiescing in this violence when they consistently fail to punish perpetrators of domestic violence⁶⁶. A school argues that domestic violence is a form of torture and should be dealt with accordingly. The argument is that depending on the severity and the circumstances giving rise to state responsibility, domestic violence can constitute torture or cruel, inhuman, and degrading treatment or punishment under the International Covenant on Civil and Political Rights and the Convention Against Torture and Cruel, Inhuman or Humiliating Treatment or Punishment.⁶⁷ Therefore, domestic violence is perpetrated for the unlawful purpose of establishing and maintaining power and control over others

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⁶⁵The Violence Against Person (Prohibition) Act. 2015. <http://lawpavillion.com>. Accessed Aug. 13, 2024

⁶⁶Radika Coomara Swamy, “Combating Domestic Violence, Obligation of the State”, USA, *Innocent Digest international Journal*, 2000:6

⁶⁷ UNICEF, “Domestic Violence Against Women and Girls”, *Innocenti Digest Research Centre, International Journal Italy*. 2000:11.

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