

A Rhetorical Analysis of Psalm 133 and its Relevance in Ensuring Peaceful Co-Existence among Family Members in Nigeria

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Abstract

Every society desires peaceful coexistence. Peaceful coexistence brings joy, happiness, and development to family members. However, despite the advantages of peaceful coexistence, many families often experience conflict situations. This ranges between spouses, parents and their children, siblings and extended family members. This is against the background that women are mostly affected in domestic violence. The situation is so alarming that spouses decide whether to divorce or not. Children at times become wayward, and form gangs against their parents. Some Statutory Acts have been enacted to curb or minimize the occurrence of this menace. Yet all efforts seem to have been counter-productive. This study, therefore, attempts a rhetorical analysis of Psalm 133 to contextualize peaceful coexistence within Nigerian society. Data on the conflicting situations within the home are sourced from some of the daily Newspapers, journals and other relevant materials. The findings revealed that numerous Nigerian families are victims of this conflict situation. The work affirms that men, women and children suffer domestic violence within the Nigerian society. It suggests the teachings in Psalm 133, if applied, can enshrine peaceful coexistence among families within the Nigerian society.

Keywords: Psalm 133, Domestic Violence, Peaceful Co-existence, Family Members, Statutory Act

INTRODUCTION

Peaceful coexistence is the act of having the ability to work things for oneself, to handle the social, emotional, physical, personal and financial aspects of someone's life to others within an environment or society. A world deprived of peace certainly will fall apart and return to the jungle era. It is the height of wisdom that determines the breadth of vision, the depth of exploration, the extent of progress and the limitation of transcendence. None of the current major religions and cultural traditions of the world does not pursue harmony. History shows that all the thoughts that are against harmony and peace are against the will of the people. Harmony is a basic prerequisite that brings peaceful and stable order to society and it is a necessary condition for the survival and development of mankind (Gills, 2020:289-293).

Among the ancient Greeks, peaceful coexistence is situated within cosmic order, and modal structure, and it is also a balancing force that helps to reconcile. The metaphysical base of harmony is established through a contemplative endeavour and epistemic process which taps into greater principles inspired by the ultimate transcendent (Plotmus and Eneads, 1988). Harmony is intimately connected to beauty and goodness and brings integrity within different realms. The Confucians argue that at the core of harmony, there is a dynamic process of harmonizing which includes sustaining differences without rendering them to sameness or uniformity. This is documented in the Analects that, "the gentle harmonizer without being an echo, the pretty man echoes, and does not harmonize" (Confucians, 2016). Harmony concerns oneself and other people. A person relinquishes his or her ideas, thoughts, habits and interests, to entrench his or her worthiness and place within the whole through interaction with others (Renee, 2020). Both the Greek and Confucian schools see harmony as the coming together of different things, ideas, beliefs, and conflicts are not only part of harmony but also the creative drive of love (Guthrie, 1962). This has led some scholars to reconcile the differences between the Greek and Chinese conceptions of harmony and arrive at some common understanding that harmony is an ongoing dynamic and fluid process of integrating different forces towards coordination, collaboration and congruent relationships. This conception of harmony includes love which connects and binds all the parts in

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an integrated whole (Li, 2008). This understanding of harmony implies that it is not only desirable in itself but is intrinsically valuable, and also contains in the values of aesthetics, beauty and goodness (Chen, 2009).

In Nigeria, despite her multiethnic and multicultural nature, peace is desirable within the home. It is believed that when there is peace in the home, there will be peace within the society. Among the Yoruba of South western Nigerian, an adage says; *bí òdè òdùn bí ìgbé ni ilúú rí*, meaning, without peaceful coexistence among family members, society will be like a desert. Harmony is not just a state of being; it is an intrinsic value or a condition for flourishing life, a process, structure and action towards a greater good. Among the Hebrew people, the word harmony, אִימוּנָה, could mean union, אֶחָד, unification, consolidation, amalgamation, unity, אֶחָדוּת, oneness, solidarity, symphony, concord, הֶרְמוֹנִיּוּת, suitability, accommodation, fit, adaptation, הֶתְאָמֵן, and peace, שְׁלוֹם. The wave of globalization has connected all the countries of the world into a community to an unprecedented extent which implies that a mankind society in its true sense is taking shape.

Theories of Conflict Situations

There is no universally accepted definition of conflict situations or violence. Some human rights activists prefer a broad-based definition that includes structural violence such as poverty and unequal access to health and education (Dennen, 2005). Others argue for a more limited definition in order not to lose the actual descriptive power of the term. According to Dahlberg, The World Health Organization has defined family conflicts as the range of sexually, psychologically and physically coercive acts used against women by current or former male intimate parties (Dahlberg, 2020). Family conflict situations have also been defined as engaging in activity towards a family or household member that would cause a reasonable person to feel terrorized, frightened, intimidated, threatened, harassed or molested (Shukri and Conner, 2016). In 1992, the National Commission drafted a declaration on the status of women which defines violence against women as any act of gender-based violence that results in or is likely to result in physical, sexual or psychological harm, suffering to women including threats of such acts, as coercion or arbitrary deprivation of liberty whether occurring in public or private life (Dahlberg, 2020).

Violence Against Person (Prohibition) Act 2015 defines conflict as any act perpetrated on any person in a domestic relationship where such act causes harm or may cause imminent harm to the safety, health or wellbeing of any person (Felix and Aladokiye, 2018a). The United States Department of Justice stated on June 16th, 2017 that violence has a significant impact not only on those abused but also on family members, friends and on the people within the social networks of both the abuser and the victim (Felix and Aladokiye, 2018b). Children who witness domestic violence while growing up can be severely emotionally damaged. Likewise, European Commission remarked in the Daphne III Program that one in four women in European family members have been impacted by violence and the impact on victims includes many critical consequences, such as lack of self-esteem, feeling shame and guilty, difficulties in expressing negative feelings, hopelessness, which in turn lead to difficulties in using good coping strategies, self-management and mutual support networks (Anyogu and Okpalaobi, 2017:35-39).

In 2015, European Agency for fundamental Rights affirms that violence against family members could be considered as a violation of human right and dignity. Violence against women exists in each society and it can be related to any social, economic and cultural status and impact at the economic level. Recent studies have shown that between 13 and 61 % of women (15-49 years old) report to have been abused at least once by an intimate partner. It takes place across different age groups, genders, sexual orientations, economic, or cultural statuses. It remains largely due to fear of reprisal by the perpetrator, shame, loss of social integrity or prestige as a result to negative media coverage. The sense of being trapped with about 90% of causes of family conflict continues to be identified as a non- denounced violence (Luca et al, 2019).

The structural functionalism theory believes that conflict or violence occurs when there is a change of roles in the family or relationship. Here, men hold instrumental position in society while women are expected to fill expressive roles (Masa, H. A. B et al, 2023). In a book titled 'School Bullying' in 1999, violent behaviour is an aggressive behaviour where the perpetrator sees his/her own body as an object including a weapon to inflict injury or discomfort upon an individual. Hamby, (2017) notes that a comprehensive explanation of violence

includes four essential elements such as intentional, unwanted, nonessential and harmful. It can be concluded that violence is the intentional, harmful and unwanted societal behavior perpetrated by a person or group of people that may result to physical, sexual or emotional abuse. Corroborating Hamby's claim, Boss et al submit that violence is a rampant social issue and since women are assumed to be the weaker gender in the society, majority of them are the main victims of domestic violence. The magnitude of social conflict executed on women is more damaging than type of abuse executed by women (Boss et al, 1993).

The Symbolic Interactionism Theory of Domestic Violence posits that domestic violence arises when partners in a relationship and relatives fail to understand each other's symbols and meanings (Lehrner and Allen, (2008). In other words, the two parties need to share symbols and meanings in the main ages and partners who do not understand each other or forcefully get married may be at a high risk of resulting to domestic conflict in their marriage.

In the Society Conflict Theory, conflict occurs in an intimate relationship when one partner possesses more resources than the other, and to compensate for one's wounded ego, the hurt partner usually resorts to violence (Chibucos and Leites, 2005). This assertion is further buttressed by Boss, et al (1993) that marriage that can be seen as a social institution contains a variety of resources that may not be equally distributed. Some of these resources are job, reputa and money. Eaton, et al and Timothy, (2021) opine that domestic violence occurs when women strive to occupy instrumental roles that are meant for men. Moreover, one can see that there are many women within the labour force even though men still seem to possess more wealth and ideological authority than women. Thus, violence is considered to be a technique of exercising control and maintaining power usually used by men. These theories are acceptable but the traditional belief that men are the perpetrators of domestic violence needs be debunked. Recent researches reveal that women and children also perpetrate domestic violence in contemporary society (Eaton, et al 2007 and Timothy, 2021). Family violence is the international and persistent abuse of anyone in the home in a way that causes pain, distress or injury. It refers to any abusive treatment of one family member by another, thus, it is a violation of the law of basic human rights.

A Panoramic Overview of Family Conflicts in Nigeria

Cases of conflict situations and violence among Nigerian family are very high regardless of age, tribe, religion or even social status (Onyedika Agbedo, et al., 2021). The data from the Lagos State Domestic Violence Response Team (DSURT) showed that in 2021, the agency dealt with 2,584 domestic and sexual violence cases for adults, out of which women were the greatest victims with 2,349 cases. The data further showed that 143 cases were reported in January 2021 with women accounting for 133 of the total number of survivors. Most of the women were aged between 18 and 45 years. Undoubtedly, thousands of cases go unreported as families, communities and religious leaders sometimes wade in to push such cases under the carpet (Alonge, 2018).

The death of one of Nigeria's leading gospel music artists, Osinachi Nwachukwu, who was allegedly battered to death by her husband on April 8th, 2020 has elicited nationwide outcry. Her death revealed the scary statistics of women who are subjected to inhumane and violent treatment in the hands of their spouses. Osai Ojigbo, Amanda Demechi-Asagba and Uju Peace Okeke, Gender Rights Activists affirms that Gender-Based Violence (GBV) which is violence targeted at a person because of their gender and often perpetrated against women and girls is pervasive in Nigeria. Most people are familiar with the alarming statistics of the World Health Organization (WHO) which estimates that one in three women would be subjected to either a physical or sexual intimate partner. During the Covid-19 lockdown, in 2020, cases of family violence against women and girls soared (Liz, 2022). Therefore, violence among women is not only a shocking reality for many women and girls; it is also a health emergency requiring more attention. The case of 21 years old Airwoman Solape Oladipupo killed by her boyfriend, Airman Kalu Bernard in March 2017, the case of Titilayo Omozoe killed by her husband Akolae Arowolo in June 2011, and that of Seun Mojiyagbe who was stabbed with a pair of scissors by her husband in November 2021, Biliyaminu Bello who was stabbed to death by his wife, Mariam Sanda and many others are very much fresh in memory (Onyedika Agbedo, et al (2021). Although, Violence Against Person's Prohibition Act (VAPP) was passed in 2015 and it covers issues of sexual abuse and rape, domestic violence and other related crimes. It was passed as a law only applicable in the FCT Abuja, but several states around the

country have now passed their version of the law applicable in the respective states such as Anambra, Bauchi, Ekiti, Enugu, Kaduna, Oyo and many others. Under the law, the National Agency for Prohibition of Trafficking in Persons (NAPTIP) has been mandated to administer the provisions of the Act. Yet domestic violence is at a high rate in Nigeria (Kigbu and Hassan, 2015). This is calling for urgent steps for amelioration.

Other varieties and types of family conflicts span a wide range of potential disputes as seen in various settings of modern life. Of course, there are numerous reasons a family member may regularly argue, but the most common reasons why family members fight must be entirely different and lengthy such as; in-law related conflict, conflict over family properties, sibling conflict over care of elderly parent, stepparent-stepchild conflict, divorced parents' conflict over care and discipline of children and conflict over money. Family conflict takes physical, sexual, emotional and mental dimensions. On 27th February 2021 the Guardian, one of the Nigeria News Paper recorded that cases of family conflicts are on a high rate beyond measure, especially the physical aspect of it. They recorded that at least once a week, there is a case of a man beating, maiming or killing his wife, and in some very rare cases, a woman reciprocally dealing with her husband.

Traditionally, it is believed that domestic violence and abuse such as rapes, acid attacks, molestation, wife beating and corporal punishment as against women (Alhie, 2009). Afrol and Amnesty International News (2023), Dahlberg and Krug, (2002) and UNICEF, (2005) report that in some cases, two-thirds of women and teenagers are believed to have been subjected to physical, sexual and psychological violence carried out primarily by husbands, partners and parents, while girls are often forced into early marriage are at risk of punishment if they attempt to escape from their husbands. Female genital mutilation is a form of family or domestic violence. Female genital mutilation (FGM) is violence against women manifested due to patriarchal culture. It is any procedure or action aimed at removing part or all of the external genital organs of a woman in the name of culture, custom, religion, or other reasons other than health or healing reasons. This play a perpetual violation of women's rights (Idris, R. A. et al, 2021).

It is however believed that many family members suffered domestic violence from the hands of those who claim to love them. Men also suffer domestic violence. On Wednesday 17th, 2021 the Ondo State Police Command arrested one Queen Beatrice for allegedly killing her husband, Emmanuel Ikujuni, at Omotosho town, in Okitipupa Local Council of the State. Reports had it that the woman hit the head of the deceased with a plank following an argument that occurred between them because the deceased spoke with another woman on the phone in her presence. The deceased was said to have collapsed after his wife hit him with the plank. His neighbours rushed him to a nearby hospital, where he was confirmed dead (Chris, 2021).

Although, at the Federal and State level, legal laws to prosecute men who abuse women were enacted. Recently, there has been a push in Nigeria from the State government to the Federal concerning domestic violence and for stronger native and national support against violence.

Major Causes and Effects of Family Conflicts in Nigeria

The causes of domestic violence vary from one culture to the other. However, a careful survey of the problems reveals the following as causes of family conflicts. The first cause is masculinity. It should be noted that masculinity is embellished in tradition and culture (Mshweshwe 2020). In most African cultures women and children are supposed to submit to the man, who is the father of the house, whether the family depends on the woman for their economic needs or not. Refusal to submit to the father of the house leads to domestic violence on the part of the woman, and abuse on the part of the children in the name of inculcating discipline (Bahago, 2022). Nigeria is a patriarchal society and every male child, whatever his status, believes he is superior to the female child, the idea he gets from his parents. The male children are naturally, consciously or unconsciously guided to believe that he is important than his female counter part, the status must not be downgraded for any reason (Mshweshwe 2020:3) because masculinity is characterized by inequalities and power imbalance (Ammann & Staudacher 2020:4). It is a common saying among the Yoruba of South Western Nigeria that men have nine bones while women have seven bones, and the good children belong to the father and not the mother (Gbenle 2018:67). Masculinity affects entrepreneurial activities (Bugaje, Rahman, Said & Ho 2023: 44). Masculinity leads to siblings' violence because 'the equals are becoming unequal' (Njoku 2023:282). Men are also victims (Adetoro & Adetoro, 2021) but in few instances.

The second cause of family conflict is psychological disorder. There are many cases when people in the family even don't know that one of their relatives has developed a psychological disorder and this often leads to domestic violence at times (Finland, 2021).

Family traits are another cause of conflicting situations among family members. Violent effects are very deplorable. The child who witnessed and grew up in the vein of violence could easily be aggressive believing that it is normal (Mikael,2020). Narcotic abuse: alcohol and narcotic abuse, people are more often involved in violent impulses. Although their intended decision is to have fun, to subdue depression, some even refer to it as antidote to heart palpitation (mind troubles), but in most cases, revise is the case. Jealousy: excessive suspicion, distrust, often leads to cases of violence especially among the young couples and families. Jealousy leads to irritability as consequence to aggression. There are other causes like; religious beliefs, provocation, excessive anger, sexual violence, stress, depression, anxiety, emotional and economic violence.

Psalm 133 as a Remedy for Violent and Conflict Situations

Psalm 133 is ascribed to David. Duham (1971:436) describes it as 'a Hymn to the beauty of oneness, especially in the family unit and the tribe to which the family belongs. This is rooted in ancient Near Eastern tradition.

In Psalm 133, God's intentions are embodied in the context of a covenantal relationship, and this relationship comprises an understanding of covenant in the Old Testament. A relationship with a non-relative (verse 1) involves obligations and is established through an oath. In Genesis 2:24, a man and a woman became one flesh via sexual union. Sexual union is an oath-sign, similar to giving a handshake or eating together which depicts the covenant commitment of one flesh. God used the metaphor of marriage when he modeled in his covenantal commitment to mankind. This ensures that the covenant is good for both God and his covenant parties.

Psalm 133:1.

הִנֵּה מֵה־טוֹב וּמֵה־נֶּעִים וְשִׁבְתָּ אֶחָיו גַּם־יַחַד:

Behold, how good and how pleasant it is for brothers to dwell together in unity!

Unity is, according to this scripture, a good thing and a pleasant; and especially among *brethren*-members of the same family, of the same Christian community, and of the same nation. On the other hand, *disunion* is bad and hateful. Behold, implied as if he looked upon such a gathering, and saw there the expressions of mutual love. This may have been uttered in the actual contemplation of such an assemblage, or it may have been a picture of the imagination.

How good and how pleasant- means: - how proper, how suited to promote happiness, and to diffuse good influences abroad. The word used here means lovely, charming, attractive that fills the mind with delight, spoken of one beloved friend (Song of Solomon 7:6; 2Samuel 1:26) of a place, Genesis 49:15; of words, Proverb 15:26; of beauty or glory. It is descriptive of the pleasure which we derive from a picture, from a landscape, from sweet sounds and gentle voices, or love. Their unity is adapted to produce an important influence on the world, John 17:21. No small part of the obstructions to the progress of religion in the world has been caused by the strife and contention of the professed friends of God. A new impulse would be given at once to the cause of religion if all the followers of the Lord Jesus acted in harmony: if every Christian would properly recognize every other Christian as his brother; if every true church would recognize every other church as a church; if all ministers of the Gospel would recognize all other ministers as such; and if all who are relatives would recognize other family members as one and who walk worthy of the Christian name, were admitted freely to partake with all others in the solemn ordinance which commemorates the Saviour's dying love. Until this is done then, there will be a better society.

The phrase 'when brothers dwell in unity' literally means when brothers dwell together. It has its parallel in Deuteronomy 25:5 where it has the idea of the extended family and Deuteronomy 15:3, 12; 25: 3 which includes the debtors, slaves and offenders (Kidner 1975:452)

Verse 2:

כַּשֵּׁמֶן הַטּוֹב | עַל־הָרֹאשׁ יֵרֵד עַל־הַנְּקָו וְקוֹ־אֶהְרֹן יֵרֵד עַל־פִּי מִדוֹתָיו:

It is like the precious oil upon the head, coming down upon the beard, Even Aaron's beard, coming down upon the edge of his robes.

The composition of this holy anointing oil may be seen in Exodus 30:23; *sweet cinnamon, sweet calamus, cassia lignea, and olive oil*. The odour of this must have been very agreeable, and serves here as a metaphor to point out the exquisite excellence of brotherly love. The oil was poured upon the head of Aaron so profusely as to run down upon his garments. It is customary in

the east to pour out the oil on the head so profusely as to reach every limb (Barnes commentary). That is, which was poured upon the head of the high priest, when consecrated to the holy office. However, Hebrews used this as an analogy for the description of the ointment which was used in the consecration of the high priest, and the holy things of the sanctuary. Compare the notes at Isaiah 63:3, on the phrase “oil of joy,” anointing with oil was common on festivals and joyous occasions (Psalms 23:5), and hence, it became an emblem of anything joyous, happy, beautiful and the idea seemed to be carried to the highest degree when it was connected with the anointing of a high priest to the sacred duties of his office. There is no other resemblance between the idea of anointing with oil and that of harmony among brethren than this which is derived from the gladness - the joyousness - connected with such anointing. The psalmist wished to give the highest idea of the pleasantness of such harmony; and he, therefore, compared it with that which was most beautiful to a pious mind - the idea of a solemn consecration to the highest office of religion. The comparison would not unnaturally occur to a Jew (Clarke commentary).

that ran down upon the beard - Descending from the head upon the long, flowing beard. The idea here is that of copiousness, or abundance - as if so much ointment was poured forth as to descend on the whole person, consecrating the entire man.

Even Aaron's beard - The word “even” here, introduced by our translators, and weakens the force and beauty of the comparison. The psalmist had the simple image of Aaron before his mind, without intending to compare him with any other.

That went down to the skirts of his garments - literally, “to the mouth of his garment.” The idea is that the anointing oil was abundant enough to flow down so as to fall on his entire robe, diffusing a sweet fragrance all around. It is possible, though it may seem like a conceit, that the psalmist may have had an idea of unity in this, as if in the anointing of the high priest the whole man was consecrated, or was “united” in the consecration. It was not merely the head, but the beard, the raiment, the entire person, that partook of the fragrance of the anointing oil. Thus love in a community is so abundant - so overflowing - that it spreads over all humanities, the same sweet and holy influence, represented by the oil of anointing, pervades all, and combines all in one. It indicates that God's love is shared by all irrespective of gender or status (Kidner, 1975:452)

Psalms 133:3.

כַּטְלֵ־הַרְמֹן שִׁירֵד׃ עַל־הַרְבֵּי צִיּוֹן כִּי יֵשׁ׃ א צִנֵּה יְהוָה אֶת־הַבְּרָכָה טָלִים עַד־ הָעוֹלָם:

It is like the dew of Hermon Coming down upon the mountains of Zion; for there the LORD commanded the blessing-- life forever.

This was not Mount Zion, צִיּוֹן *tsiyon*, in Jerusalem, but *Sion*, שִׁיאֵן which is a part of Hermon, (Deuteronomy 4:48) "Mount Sion, which is Hermon," on this mountain the dew is very copious. Guzik (2020) says with this dew, even in dry weather, their tents were as wet as if it had rained the whole night; this seems to show the strength of the comparison. On the situation of Mount Hermon, the literal rendering of this passage would be, “Like the dew of Hermon which descends on the mountains of Zion.” According to this version, two things are referred to; the dew of Hermon, and the dew on the mountains of Zion, But this is not in the original. There no dew referred to but that which belongs to Hermon. It has, of course, been made a question how the dew of Hermon, a remote mountain could be said to descend on the mountains of Zion, and our translators have sought to solve the difficulty by inserting the words “and as the dew.” Some have supposed that the proper interpretation is to refer to the comparison in the passage to the dew of Hermon, and that all which

follows is an application of the thought: “Like the dew of Hermon is the influence which comes down upon the mountains of Zion,” (Stan, 2018).

The most probable and plausible interpretation, however, it seems to me that the mind of the poet was turned to the dew of Hermon - to the gentleness, and the copiousness, and the vivifying nature of that dew - diffusing beauty and abundance all around - and that he thought of that dew, or dew like that, as descending on the mountains of Zion. Not that the dew of Hermon descended there; but when changing the comparison, in illustration of brotherly love, from oil to dew, he most naturally thought (perhaps from some former observation) of the dew of Hermon, and immediately thought of Zion as if that dew descended there: that is, love, unity, and concord there would be as if the dew of Hermon should descend on the barren hills of Zion or Jerusalem, there diffusing beauty, abundance, fertility. The comparison of the influence of brotherly love, or unity, with dew is not a forced or unnatural one. So calm, so gentle, so refreshing on the tender grain, on the young plants, on the flowers is dew, that striking image of the influences which produce brotherly love and harmony.

The two final nouns, בְּרָכָה (blessing) and רֵיחַ (life), can be thought to connect with “Aaron” and “dew” respectively in the middle section. Aaron, as the high priest, was a symbol of blessing from God to the people. And dew was seen as God’s gift, providing a critical water source in the semi-arid climate around Jerusalem (Dickie, 2020). There is also a semantic link between the two liquids, oil and dew, that the word used for “blessing” in verse 3, could be seen as a play on the Hebrew word for “pool” (בְּרִיחַ). The blessing can be seen to pour down (as did the oil pour over Aaron) and to pool into dew, bringing refreshment to Zion.

Hermon is the highest mountain in Israel, and had abundance and heavy dews, to the extent that the Zion hills which were over 100 miles away from Hermon were refreshed by the blessings from Hermon (Kidner 1975:453; Durham 1971:436)

RECOMMENDATIONS

In light of the above points, this study recommends the following as a panacea to the menace of persistent domestic violence:

- Family members need to be on common ground so that they can understand each other because mutual understanding is a lubricant to any successful home.
- The roles of members in the family should be well-stated and distinct. In Structural functionalism theory, the roles for gender in a relationship have been designated and the substitution of these roles results in domestic violence. Hence perfect study of each role must be observed to promote peace.
- Spouses should be proactive in settling their disputes or disagreements. This should be taken as an obligation because children who grew up where domestic violence was the order of the day will think it is normal to abuse, oppress, bully and subjugate others
Family violence needs to be condemned at all levels to avoid generational domestic violence.

CONCLUSION

Conflict situations between family members are real. Efforts have been to curb it, all seem in vain. Psalm 133 provides us a perfect opportunity to call the family members back to the unity that lasts forever. It is such a simple psalm, but it can curb conflict situations within the family.

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