

Gender-based Violence Against Women: Matters Arising From a Socio-cultural Milieu

Evans N. Nwaomah, D.Min
Babcock University, Ilishan Remo, Ogun State, Nigeria

Abstract

The role of socio-cultural risk factors in Africa on gender-based violence against women, calls for critical review. While Gender-based violence affects both men and women, studies indicate women represent a disproportionate number of the victims, and men the perpetrators. Despite being a major source of physical and emotional injuries among women, Gender-based violence remains an invisible social problem in Africa. This problem is sometimes ignored, denied, taken lightly and covered up under the guise of family matter and cultural practices. Although much study has been done on physical violence against women worldwide, however, not much has been done on matters arising from the African socio-cultural milieu on emotional abuse hence the need for this study. The study utilized survey design and examined 377 participants attending Seventh-day Adventist churches in Port Harcourt, Nigeria. Result show that 36.5% of the samples in this population have experienced at least one form of emotional violence with an intimate partner. The study recommends critical appraisal of African cultural practices that influence the perpetration of emotional violence in intimate partner relationships and jettisoning harmful traditional practices by replacing them with ones that tend towards egalitarian principles. This would enhance family cohesiveness and understanding in intimate partner relationships.

Keywords: Emotional Violence, Gender, Women, Socio-cultural factors, Church, Prevention.

DOI: 10.7176/RHSS/9-14-07

Publication date: July 31st 2019

1.0 Introduction

Throughout history, violence against women has been a common feature of all known human societies (Davidson, 2001; Henning, 2004). Emotional violence against women started from the Garden of Eden when the serpent, who the Bible describes as being very cunning, deceived mother Eve by luring her to disobey and eat the forbidden fruit in the Garden of Eden (Gen 3:1-7). Such emotional abuse has continued till this day in different forms in all known societies of the world. Studies indicate women, in Africa and many countries and cultures around the world, are brutalized, and subjected to physical, sexual, and psychological abuse by their intimate partners and family members (Adegoke & Oladdeji 2008; Arisi, 2011; Djamba & Kimuna, 2008). Despite being a major source of physical and emotional injuries among women, gender-based violence remains an invisible social problem in Nigeria and Sub-Saharan Africa. It is often disguised in many household as a private matter, ignored, denied, taken lightly and covered up under the guise of family matter and cultural traditions (Francis, 2005; UNICEF, 2005, Oyelade, 2012). Research identify violence against women as the most pervasive unrecognized social problem which has profound social, psychological and health implications (Ishola, 2016; Aderinto, 2004). It could be aptly said that violence against women compromises women's physical health and erode their self-esteem. Sometimes, women's decision to continue to stay with their abusive spouses or to leave them are met with resistance by a number of complex and interrelated psychosocial, economic, and cultural factors. These factors continue to be a hindrance, thus perpetuating the abuse of women in intimate partner relationship.

Literature show that research on gender-based violence in the past, have focused primarily on matters arising in North America (Gandolf, 2004; Drumm, Popescu, Kersting, 2009; Ellison, & Anderson, 2001; Fortune, M. M, 2001) and other parts of the world, leaving behind matters arising from physical, emotional/psychological and sexual abuse in Africa. It is on this premise that this study is done to provide the missing link arising from an African socio-cultural milieu. This sort of investigation helps to sort out the universal concerns on violence prevention, especially against women (Gondolf, 2004, Ndugasa, Okemgbo, and Odimegwu, 2002; Adewale, 2007). There is therefore an urgent need to isolate these factors to improve women's physical and emotional health.

2.0 An overview of domestic violence

Domestic violence is the intentional and persistent abuse of power in the home in a way that causes pain, harm and distress or injury to people especially women and children. It is a common occurrence in intimate partner relationships (Nwankwo, 2003). Gender-based violence (GBV) can be described as any harm that is perpetrated against a person, as a result of power of inequalities that are based on gender roles. Gender-based violence is all encompassing, according to the United Nations Resolution 48/104, and it is not only limited to physical, sexual, and motional/psychological violence, but includes threats of coercion or arbitrary deprivation of liberty. Harrison

(2014) argue that Gender-based violence includes any behavior that, isolates, frightens and terrorizes people or coerces them negatively into doing things they did not plan to do. Though, gender-based violence may take many forms it cuts across all cultures, and disproportionately affect women and children.

In Africa, access to properties, education and other resources are strongly organized along gender lines, with men having more access to all these resources than women. However, when the husband of a woman dies, she is denied access to the resources that she and her husband had struggled together to acquire. She would be left alone to suffer emotionally rather than be supported by her husband's clan (Arisi, 2011, Awolowo, 2013). The issue of Gender-based violence against women in Nigeria and Sub-Saharan Africa, has to be understood within a historical and cultural context where traditionally, patriarchal domination was the norm and men were recognized as having a right to beat their wives (Ayobami, 2012).

The World Health Organization describes domestic violence against women as:

Any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life

Similarly, the Fourth World Conference on Women as reported in the Beijing Declaration and Platform for Action (1995) defines domestic violence and crime against women as:

Any act of gender-based violence that results in, or is likely to result in, physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life.

Violence against women is a manifestation of the historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of women's full advancement. Violence against women throughout the life cycle derives essentially from cultural patterns, in particular the harmful effects of certain traditional or customary practices and all acts of extremism linked to race, sex, language or religion that perpetuate the lower status accorded to women in the family, the workplace, the community and society.

Intimate partner abuse continues to be a major social problem in Nigeria due to the patriarchal nature of the Nigerian society. The perpetration of these violence commonly referred to as spouse abuse (SA), intimate partner violence (IPV) and family violence (FV) among others, know no bounds between old and young, male and female and have no respect for social status. However, victims are majorly women and the perpetrators male and this behaviour appear to be prevalent in the Nigerian society (Francis, 2005). Sometimes one finds it difficult to distinguish violent behaviours amongst Christian and non-Christian population in the society due to cultural norms and practices that accommodate such behaviours (Oyelade, 2012). Intimate partner violence criss-crosses cultural, geographical, religious, social and economic boundaries without respect for persons (UNICEF, 2005). Studies on gender violence, show that emotional violence (EV), especially against women, is one major source of concern, because such behaviours against them impact on their health and wellness. Ndugasa, Okemgbo, and Odimegwu, (2002) and Ogunseye, (2004) argue that the high level of emotional violence that exists in Nigeria and, Sub-Saharan African countries, appear to be driven by culture and the lack of regard for women. This is however intensified by escalating bride price which is synonymous with purchasing a property (Omorogbe, Obetoh & Odion, 2010). Studies indicate that cultural norms and practices that emphasize the power of tradition appear to explain the widespread of emotional abuse against women. These norms include the belief that Men are fundamentally superior to women (Oluremi, 2015) and that family matters are private in nature (Bowman, 2003) and therefore inappropriate for anyone to intrude in family matters that does not concern him/her (Adegoke & Oladeji, 2008). Unfortunately women who suffer from these abuse do not report such abuse to law enforcement authorities, and barely few report to their pastors, because of shame and for fear of reprisal (Afronews, 2008; Akintunde & Abeodan, 2002).

Domestic violence is not just hitting, or fighting, or an occasional mean and spirited argument, rather it is a chronic abuse of power. The abuser tortures and controls the victim by calculated threats, intimidation, and physical violence. Actual physical violence is often the end result of months or years of intimidation and control. While intimate partner violence is a growing concern in Africa and around the world, (Adams & Fortune, 1995; Akintunde & Abeodan, 2002; Lambo, 2006; Nigerian National population commission, 2004, Tjaden & Thoennes, 2000); there have not been any studies that have examined its prevalence in the Seventh Day Adventists Church in Nigeria. It is against this background that this study becomes relevant in contributing to literature and filling a missing gap. Helping clergy understand the elements of domestic violence, and providing support for those impacted by domestic violence is important in the fight against domestic violence.

Literature all over the world suggests violent crimes in intimate partner relationships is a reality and such violence are committed more frequently against women without segregation (Battaglia, 2001;Nason-Clark, 2004). Studies on gender-based violence in Africa also corroborate the fact that most violence at home, work and Church environment are committed against women. These include lethal and non-lethal forms of abuse (Isola, 2016; Kyalo, 2012; Kwong, Bartholomew, Henderson & Trinke, 2003). Although distinction must be made

between physical violence/abuse, which is the most researched, and emotional, or psychological, abuse (Busch and Rosenberg, 2004). This study is focused primarily on emotional abuse against women. Engel, (2002) describes emotional abuse as any non-physical behavior or attitude that is designed to control, subdue, punish, or isolate another person through the use of humiliation or fear. Emotional abuse also includes verbal assault, dominance, control, isolation, ridicule, or the use of intimate knowledge of a spouse for degradation (Follingstad, Coyne, & Gambone, 2005). Abuse of this nature targets the emotional and psychological well-being of the victim, and it is often an antecedent to physical abuse. Gondolf, Heckert, and Kimmel (2002) argue that there is a high correlation between physical abuse and emotional abuse in batterer populations, and the presence of verbal abuse early in a relationship predicts subsequent physical spousal abuse (Schumacher & Leonard, 2005). Clearly, male violence against women is more pronounced and creates destructive pattern of behaviour than female violence. First of all, Neil and Gottman (2000) opine that male violence against women creates great fear in relationships. They argue that fear is that force that provides “battering with its power and injuries in turn help sustain the fear (p.35).” Second, due to males’ physical (and often social) superiority, male violence against women creates enormous long-term physical and psychological consequences, far more than female violence. In terms of financial impact, male violence against women also creates a huge cost to families because of the hospital bills and other social inconveniences. There is the need for violence intervention programs for victims and their abusers in order to reduce the perpetration of violence in intimate partner relationships.

2.0 Risk Factors of abuse

The socio-cultural factors influencing the perpetration of emotional abuse against women in Nigeria and Sub-Saharan Africa are diverse (Aina, 2004; Akolisa, 2002; Omorogbe, Obetoh & Odion, 2010). Studies highlight a number of them and they include: age, and marital status (Aderinto, 2004; Adesina, Oyugbo, & Olubukola 2011), cultural belief that beating a woman is an appropriate way to correct her (Oluremi, 2015;) and the belief that family matters are private and restricted to the family circle (Afronews, 2010; Nason-Clark, 2004; Okereke, 2002 Takyi & Mann, 2006). Other risk factors include having low income as a result of being unskilled or unemployed ; experiencing or witnessing violence in one’s family of origin (Jewkes, Levin, & Penn-Kekana, 2002), and the payment of high bride price in marriages which invariably makes a woman vulnerable to abuse (Garcia, et al., 2006) . Being disrespectful to in-laws and producing more female children than male in marital relationships (Okereke, 2002). All these and many more, increase the perpetration of intimate partner violence. Additionally, studies have also pointed to some conservative Christian beliefs such as women submission and maintaining family unit at all cost as potential risk factors of emotional abuse. Researchers, believe that the Christian teaching on maintaining the family unit at all cost, without considering all variables, is a potential risk factor of abuse in intimate partner relationships (Nason-Clark, 2000; Drumm; Popescu; McBride; Hopkins; Thayer and Wrenn, 2006).

Consequently, Nduru (2005) explains the reasons why domestic violence is rampant in the society. He argues that women’s low status as well as the rapid social change in the world, contributes to IPV amongst couples. This view is also corroborated by Hindin, (2003) and Udegbe (1995) who opine that emotional abuse is a product of patriarchal culture that neglects the needs of women while focusing on that of men. From the foregoing, we argue that emotional abuse and the exploitation of women in Africa, is perpetuated, where the relationship between a husband and his wife appear to be that of a master and a servant. This kind of relational attitude, leads to a pattern of dominance and control in relationship (Adewale, 2007). Although, African traditional marriage is premised on submissiveness to husbands according to biblical injunction, it is also important to realize that marriage is the coming together of two equals, but with different responsibilities, to make for a happy home. The idea that one must be overtly subservient to the other, is alien to the purpose of intimate partner relationship.

3.0 Methodology

This descriptive study utilized questionnaires and surveyed 377 participants attending Seventh-day Adventist churches in Port Harcourt, Nigeria. All participants consented to participating in this study without coercion. The research questions include:

1. What is the current and lifetime prevalence of intimate partner victimization among this population?
2. How does characteristics such as gender, ethnicity, culture, educational attainment, socioeconomic status, religious conservatism, and witnessing violence as a child associated with emotional victimization?

3.1 Sample and Data Collection

The data for this study was collected from five medium sized churches in Port Harcourt area of Rivers State in Nigeria using the Conflict Tactics Scale (Straus, 1979) and the National Violence against Women’s survey (NAVAW) instrument. (Tjaden & Thoennes, 2000). The study was formally approved by Andrews University

Institutional Review Board (IRB) USA and was backed up with consent from the regional authority of the Seventh day Adventists Church in Port Harcourt Nigeria, as well as the participants of this study prior to data collection.

3.2 The Process of Data Collection

Participants were gathered in a hall in a pre-arranged worship session prior to data collection. At this session, participants were shown videos and given presentations on physical and emotional violence in heterosexual relationships. At the end of the service, women and men were separated to two different locations. This arrangement allowed for convenience for those wanting to opt out of the process to do so quietly. In addition, the participants were instructed to drop their completed survey questionnaires by themselves into a box with a lid which has been securely locked to ensure privacy.

3.3 Data Analysis

A computer software program, Statistical package for Social Sciences (SPSS), was used to convert the raw data into a form useful for data analysis. This involved scoring the data by assigning numeric values to each response and using the variables to form scales in simple percentages.

4.0 Measures

The Standard measure used in this study was intimate partner victimization. In order to measure the prevalence of emotional abuse in this population the survey asked a variety of questions. The survey asked “In your adulthood with an intimate partner has this EVER happened to you?” To measure the prevalence of current emotional victimization for each item, the survey offered an option of, “How often has this happened in the last twelve months?”

4.1 Demographics and Background Variables

The demographic and background variables measured in this study in relationship to emotional violence were: sex, age, marital status, spouse education, income, economic situation, church attendance, church affiliation, practice church doctrines, and ethnicity.

1. Sex
2. Age is measured by a set of dummy variable related to the age groups (18-25; 26-35; 36 -45; 46-55; 56-65; 66-75; 76-85; 85+).
3. Marital status as measured by a set of dummy variable related to each of the six marital status groups (Single, Married, Separated, Divorced, Widowed , with Partner (husband/wife
4. A divorced separate dummy variable (1 = divorced or separated, 0 = Not divorced or separated)
5. Family economics (Very difficult and stressful; difficult, but manageable; adequate; better than average; very comfortable)
6. Education level
7. Spouse education level
8. Church attendance (once per year or less including never; Several times per year; One to three times per month; at least once per week)
9. Practice church doctrine (Very conservative; Closely or traditionally; Conservatively; Liberally; Interpret doctrines more non- traditionally; non practicing)
10. Ethnicity was measured by a set of dummy variables. Table one below shows the variables

Table 1 Demographics

	TYPE	%	TYPE	%
Sex	Male	49%	Female	51%
Age	18-35	30%	56-75	13%
	36-45	33%	75+	0%
	46-55	27%		
Marital Status	Married	65%	Single/Never Married	12%
	Separated/Divorced	4%	Widowed	1%
	Living with a Partner	18%		
Marriage	1 st	91%	3rd+	5%
	2 nd	4%		
Divorces	1	66%	3+	9%
	2	25%		
Education	Primary school or less	7%	University grad.	62%
	Secondary School	31%		
Spouse Education	Primary school or less	4%	University grad.	61%
	Secondary School	35%		
Income	None	19%	N301,000-N500,000	17%
	N120,000-N150,000	23%	N501,000-N1,000,000	18%
	N151,000-N300,000	19%	N101,000,000+	5%
Economic Situation	Very difficult/Stressful	15%	Difficult, but manageable	44%
	Better than Average	31%	Very Comfortable/Adequate	11%
Church Attendance	Once per year or less	2%	1-3 times a month	6%
	Several times per year	50%	At least once a week	43%
Church Affiliation	Baptized SDA	92%	Attending SDA	7%
	Catholic	1%	No particular beliefs	0%
Practice Church Doctrines	Very conservatively	17%	Liberally	24%
	Conservatively	58%	Non-practicing	1%

5.0 Emotional or psychological abuse

Emotional abuse consists of behavior intended to shame, demean, intimidate or humiliate. Examples include yelling at or insulting the other person, or limiting his contact with friends and family. Such behavior often occurs within relationships that are also physically abusive. To assess emotional abuse respondents were asked: How often does your spouse or partner engage in this type of behavior with you in the past twelve months and if you have ever experienced this behavior. (1) Told you what to do and expect obedience, (2) Made big family and household decisions and spending without consulting you, (3) Limited your involvement with others (friends, family and co-workers), (4) Did not let you have access to family/personal income, (5) Restricted your use of the family Car, needed you to get permission and restricted you from getting a car license, (6) Prevented you from getting or keeping a job/education. Result indicates 36.5% experienced emotional abuse in the twelve months preceding the survey. The summary is presented here in table 2

Table 2. Emotional Abuse Items and Percentages

Survey Items	Sex	Number	Percentages
Threatened to take the children away from you	Male	6	3.9%
	Female	7	4.4%
Insulted, swore at you or called you names	Male	36	23.7%
	Female	44	27.8%
Tried to convince you that you were crazy	Male	14	9.2%
	Female	14	8.9%
Threatened that he/she would attempt suicide	Male	8	5.3%
	Female	10	6.3%
Destroyed Property or cherished possessions	Male	11	7.2%
	Female	15	9.5%
Threatened to abuse your children	Male	7	4.6%
	Female	13	8.2%
Abused your children or pets to punish you	Male	12	7.9%
	Female	14	8.9%
Ignored or discounted your accomplishments or activities	Male	32	21.1%
	Female	36	24.1%
Was extremely jealous or accused you of having an affair	Male	32	21.1%
	Female	36	22.8%

6.0 Discussion

This study examined the risk factors of emotional victimization in a conservative Christian denomination in Nigeria and asked the question, “What is the current and lifetime prevalence of intimate partner victimization among this population?” The result of this study identifies emotional and demeaning behaviour as an enormous risk factor of abuse among participants of this study. The analysis reveals that 36.5% of the sample experienced at least one act of emotional abusive behaviour at the hand of an intimate partner. Analysis also revealed significant differences between men 23% and women 27% in terms of emotional abuse of insult and name calling. The study highlights women’s overall experience of emotional abuse was substantially higher than men’s experience, and women’s reported experience of property damage was slightly higher than that of men. It is observed that when abusive male partners engage in behaviours that generate costs, such as damaging and destroying properties and household items, women’s economic resources dwindle because “not only do they lose the properties they once acquired, but they also incur the costs of replacing the items, and repair the damage” (Akintunde & Abeodan, 2002). Women’s economic stability is compromised, fostering increased economic dependency and the inability to leave such a relationship. If a woman does manage to escape the abuser, she is much more likely to end up in poverty or homelessness, which carries serious risks of poor physical and psychological health for both the woman and her children. Also the harm that is inflicted on victim’s pets by their abusers, results in extreme distress (Follingstad, Coyne & Gambone, 2005).

The findings of this study agrees with other research findings indicating age, and marital status (Aderinto, 2004; Adesina, Oyugbo, & Olubukola 2011), cultural belief that beating a woman is an appropriate way to correct her (Oluremi, 2015) and the belief that family matters are private and restricted to the family circle (Afronews, 2010; Nason-Clark, 2004; Okereke, 2002 Takyi & Mann, 2006) as risk factors of abuse. Other findings which include having low income as a result of being unskilled or unemployed; experiencing or witnessing violence in one’s family of origin (Jewkes, Levin, & Penn-Kekana, 2002), threats of abandonment and verbal abuse all lean towards male gender abuse against women.

7.0 Conclusion and Recommendations

It seems logical to conclude that, in Africa, harmful traditional practices, women’s marital status, and high bride price might be a key factor in placing women at greater risk of emotional abuse. Closely related to economic factors are findings regarding women’s educational level. Higher levels of victimization were related to having a spouse with lower educational attainments in comparison to spouses with higher levels of education. This may be a function of poverty rather than straightforward educational attainment.

Gender remains an important variable in understanding intimate partner violence. Women are at increased risk of emotional violence in Nigeria and in Africa. The Church, Christian counsellors, marriage and family educators would need to continue to advocate for the at-risk populations using individual empowerment, education, and policy approaches to address the needs of women in intimate partner relationships. For example, one belief that sometimes keeps women in dangerous situations is that of male headship within a marriage. A common misinterpretation of scripture is the belief that women must submit to their husbands even if they are

abusive. Educating congregants as to alternate views regarding this scriptural passage, could be helpful in decreasing abuse in the society.

There is need for further study on the subject of male headship and female submission in the African context and more specifically among married African Christian couples. African Christians are influenced by both religious and cultural views as well as customary practices. African cultures and customs define the position of men and women and these views guide and rule married life hence African couples understand and practice male headship and female submission in the context of these cultural views and customs. Since African cultures have similarities but differ in some certain aspects, such intervention study could be localized to address the pertinent issues in that culture. The goal should be to develop a Biblical study that is based on a theological view of male and female relationship that is not enshrined in patriarchal theology of dominance but is based on the well-being of couples in marital relationships.

The clergy, high chiefs and the church, have a special role to play in preventing abuse against women victims. We must therefore challenge the status quo of unhealthy behaviours, such as controlling and devaluing partners in intimate partner relationships. The misuse and misinterpretation of scripture in justifying abuse and violence in the family should be re-examined in the context of egalitarian relationship. Approaching this matter in premarital counselling as well as making it a recurrent theme in regular church services, and defining proper loving Christian behavior as opposed to controlling and demeaning tactics will eventually lead to a change in the mind set of congregants, and to healthier couple dynamics. An open and honest discussions with women living in emotionally abusive relationships, will give them the approval they need in asking for professional help.

There is need for further study on the subject of male headship and female submission in the African context and more specifically among married African Christian couples. African Christians are influenced by both religious and cultural views as well as customary practices. African cultures and customs define the position of men and women and these views guide and rule married life hence African couples understand and practice male headship and female submission in the context of these cultural views and customs. Since African cultures have similarities but differ in some certain aspects, such intervention study could be localized to address the pertinent issues in that culture. The goal should be to develop a Biblical study that is based on a theological view of male and female relationship that is not enshrined in patriarchal theology of dominance but is based on the well-being of couples in marital relationships.

The other matter to be addressed is the silence around dark family secrets, family problems, or difficulties in relationships. This should be a mission for the entire community of faith. The Church must become a place where it is safe to bring up issues without the fear of judgment or rejection. A first step in promoting this approach is to work with pastors and support them by providing professional expertise in family life matters and services as needed, and by linking local churches with Christian counsellors. An equally important task in decreasing the perpetration of abuse, is that of ensuring confidentiality on all family matters brought to the pastor and counsellors. Referrals to services should take into account the need for privacy that the wounded ones among us have. Most of all, the clergy, counsellors and other Christian workers need to model equality and justice in their dealings with the emotionally wounded victims. Doing this will bring confidence, health and wholeness in families and communities of faith.

References.

- Adegoke, T. G and Oladeji, D. (2008). Community norms and cultural attitudes and Beliefs factors influencing violence against women of reproductive age in Nigeria. *European Journal of Scientific Research*, 20(2), 265-266.
- Aderinto, A. A. (Ed.). (2004). *Domestic violence among the middle class in Edo and Delta States in Thomas, I M; Erinoshio L. E; Orenuga, F :Domestic Violence among Middle Class Nigerians*. Lagos: Inter African Committee
- Afrnews. (2008). Nigeria: half of women experience domestic violence. *Off Our Backs*, 35(5/6), 5-5. Retrieved from <http://search.ebscohost.com/login.aspx?direct=true&db=a9h&AN=17586836&site=ehost-live>
- Agambu, C. (2000). Minister decries violence against women. *Nigerian Tribune*, pp. 1-6.
- Aina, O. I. (2004). Domestic Violence Among Yoruba Middle Class. In I M Thomas, L Erinoshio & F Orenuga (Eds.), *Domestic violence among middle class Nigerians* (pp. 6-33). Lagos: Inter- African Committee.
- Akintunde, D., & Abeodan, H. (Eds.). (2002). *Women and the culture of violence in traditional Africa*. Ibadan: Oluseyi Press.
- Akolisa, U. (2002). Please let us say that you are our husband. *The Comet, Lagos Nigeria*, p. 19.
- Ayobami, Abimbola. (2012). Court Dismisses Suit Filed by Fighting, Dethroned Monarch. Retrieved on September 25, 2015 from http://en.wikipedia.org/wilki/Domestic_Violence_in_Nigeria#Influencing_factors.
- Awolowo, U. (August 3, 2013). Facing the Problem we are avoiding. *The Nigerian Tribune*
- Battaglia, L. (2001). Conservative Protestant ideology and wife abuse: Reflections on the discrepancy between theory and data. *Journal of Religion & Abuse*, 2(4), 31-45.

- Bevan, E., & Higgins, D. J. (2002). Is Domestic Violence Learned? The contribution of five forms of child maltreatment to men's violence and adjustment. *Journal of Family Violence, 17*(2), 224-243.
- Bowman, C. G. (2003). Domestic violence: Does the African context demand a different approach? *Cornelle Law Faculty Publications*(149), 1-3.
- Brade, K. A. (2009). *Let the Church stop saying "Amen": Domestic violence perceptions and experiences from a cohort of African-American clergy in divinity school*. Unpublished Academic, Howard University, Washington D C.
- Drumm, R., Popescu, M., & Kersting, R. (2009). Religion, faith communities, and Intimate Partner violence. *Social Work & Christianity, 10*(1), 375.
- Drumm, R., Popescu, M., McBride, D., Hopkins, G., Thayer, J., Wrenn, J., et al. (2006). Intimate partner violence in a conservative Christian denomination. *Social Work & Christianity, 33*, 233-252.
- Ellison, C. G., & Anderson, K. L. (2001). Religious involvement and domestic violence among U .S couples. *Journal for the Scientific Study of Religion., 40*(2), 269-287.
- Engel, B. (2002). *The emotionally abusive relationship: How to stop being abused and how to stop abusing*. New Jersey: John Wiley & Sons.
- Ezebialu, I. U., Nwora, O., & Eke, A. C. (2010). Domestic violence during pregnancy reported by women attending a university teaching hospital in Nigeria for antenatal care. *International Journal of Gynecology & Obstetrics, 111*(3), 264-265.
- Fortune, M. M. (2001). Religious issues and violence against women. In C. M. Renzetti, J. L. Edleson & R. K. Bergen (Eds.), *Sourcebook on violence against women* (pp. 371-385). Thousand Oaks, CA: Sage Publications.
- Follingstad, D. R., Coyne, S., & Gambone, L. (2005). A representative measure of psychological aggression and its severity. *Violence and Victims, 20*, 25-38.
- Fourth world conference (1995). Beijing Declaration and Platform for Action: 48.
- Fowler, D. N., & Hill, H. M. (2004). Social support and spirituality as culturally relevant factors in coping among African American women survivors of partner abuse. *Violence Against Women, 10*(11), 1267-1282.
- Francis, J. (2005, 13 May). Why I beheaded my wife. *Daily Sun, 13 May*, p. 4.
- Garcia-Moreno, C., Jansen, H. A., Ellsberg, M., Heise, L., & Watts, C. H. (2006). Prevalence of intimate partner violence: Findings from the WHO multi-country study on women's health and domestic violence. *Lancet, 368* (9543), 1260-1269.
- Gondolf, E. W., Heckert, D. A., & Kimmel, C., M. (2002). Nonphysical abuse among batterer program participants. *Journal of Family Violence, 17*, 293-314.
- Goodley, Tricia B (2005). Culture and Domestic Violence: Transforming Knowledge Development. *Journal of Inter personal Violence 20* (2): 195
- Heil, J. P. (2007). *Studies in Biblical Literature: Ephesians empowerment to walk in love for the unity of all in Christ* (Vol. Baker Publishing). New York: Grand Rapids, Michigan.
- Henning, K., & Feder, L. (2004). A comparison of men and women arrested for domestic violence: Who presents the greater threat? . *Journal of Family Violence, 19*(2), 69-80.
- Hindin, M. J. (2003). Understanding women's attitudes toward wife beating in Zimbabwe. *Bulletin of the World Health Organization, 81*, 501-508.
- Isola, S. A. (2016). Domestic Violence: The Nigerian experience. *Asia-Africa Journal of Mission and Ministry, 13*, 3-16.
- Jewkes, R., Levin, J., & Penn-Kekana, L. (2002). Risk factors for domestic violence: Findings from a South African cross-sectional study. *Social Science & Medicine, 55*, 1603-1617.
- Johnson, M. P. (1995). Patriarchal terrorism and common couple violence: Two forms of violence against women. *Journal of marriage and family, 57*, 283-294.
- Koenig, M. A., Lutalo, T., Zhao, F., Nalugoda, F., Wabwire-Mangen, F., & Kiwanuka, N. (2003). Domestic violence in rural Uganda: Evidence from a community-based study. *Bulletin of the World Health Organization, 81*, 53-60.
- Kyalo, P. (2012). A Reflection on the African Traditional Values of Marriage and Sexuality. *International Journal of Academic Research in Progressive Education and Development, 1*(2), 1-5
- Kwong, M. J., Bartholomew, K., Henderson, A. J. Z., & Trinke, S. J. (2003). The intergenerational transmission of relationship violence. *Journal of family Psychology, 17*(3), 288-293.
- Kroeger, C. C. (1995). Let's look again at the Biblical concept of submission. In C. J. Adams & M. M. Fortune (Eds.), *Violence against women and Children: A Christian Theological source book*
- Nason-Clark, Nancy (2004). When Terror Strikes at Home: The Interface between Religion and Domestic Violence. *Journal for Scientific Study of Religion, 43*,(3) pp. 303-310
- Ndugasa, C., Okemgbo, A. K., & Odimegwu, C. O. (2002). Prevalence, Patterns and Correlates of Domestic Violence in Selected Igbo Communities of Imo State, Nigeria. *Women's Health and Action Research Centre*

- (WHARC), 6, 5-10.
- Neil Jacobson and John Gottman, (1998). *When Men Batter Women: New Insights into Ending Abusive Relationships* (New York: Simon and Schuster, p. 35.
- Nduru, M. (2005). Violence against South African women on the rise. *New York Amsterdam News*, 96(49), 2-2.
- Nwankwo, Oby. (2003). *Manual on Domestic Violence*. Enugu, Nigeria: Fourth Dimension Publishing Co. Ltd.
- Obrien, P. T. (1999). *The Letter to the Ephesians*. Grand Rapids, Michigan: Eerdmans.
- Odimegwu, C. O. (1997). *The girl-child situation in south-eastern Nigeria. Final report submitted to the Inter-African Committee on Harmful Traditional Practices Affecting Women and Children (IAC), Nigeria*. Ile Ife: Inter African committee on harmful traditional practices.
- Ogunjuyigbe, P., Akinlo, A., & Oni, G. (2010). Violence against women as a factor in unmet need for contraception in Southwest Nigeria. *Journal of family violence*, 25(2), 123-130.
- Ogunseye, O. (2004). Sex maniac clubs wife to death. *Daily Sun News paper*, p. 2.
- Okemgbo, C. U. (1999). *The social context of violence against women and Reproductive Health among married women in Imo state*. Paper presented at the Postgraduate Seminar in the Department of Demography and Social Statistics, 15 August 1999. Obafemi Awolowo University, Ile-Ife Nigeria.
- Okenwa, L., Lawoko, S., & Jansson, B. (2009). Exposure to Intimate Partner Violence Amongst Women of Reproductive Age in Lagos, Nigeria: Prevalence and Predictors. *Journal of Family Violence*, 24(7), 517-530.
- Okereke, G. O. (2002). Incidence of physical spouse abuse in Nigeria: A Pilot Study. *Research Review*, 39-51.
- Omorogbe, S. K., Obetoh, G. I., & Odion, W. F. (2010). Causes and Management of Domestic Conflicts among Couples: The Esan Case. *Journal of Social Science*, 24(1), 57-63.
- Oyediran, K. A., & Abanihe, U. I. (2005). Perceptions of Nigerian women on Domestic Violence: Evidence from 2003 Nigerian Demographic and Health Survey. *African Journal of Reproductive Health*, 9(2), 38-53.
- Oyelade, J. A. (2012). *Domestic Violence, Not a Christian Culture*. Ibadan, Nigeria: dby Ventures.
- Schumacher, J. A., & Leonard, K. E. (2005). Husbands' and wives' marital adjustment, verbal aggression, and physical aggression in early marriage. *Journal of Consulting and Clinical Psychology*, 73, 28-37.
- Straus, M. (1979). Measuring intrafamily conflict and violence: The conflict tactics (CT) scales. *Journal of Marriage and the Family* 41(1), 75-88.
- Takyi, B. K., & Mann, J. R. (2006). Intimate partner violence in Ghana: The perspectives of men regarding wife beating. *International Journal of Sociology of the Family*, 32, 61-78.
- Tjaden, P., & Thoennes, N. (2000). *Extent, Nature and Consequences of intimate Partner Violence: Findings from the National Violence against women Survey*. Washington DC: National Institute of Justice
- United Nations, General Assembly (1993). Resolution 48/104. Declaration on the Elimination of Violence against Women Forty-eighth session. P. 2.
- West, Carolyn (2004), "Black Women and Intimate Partner Violence: New Directions for Research." *Journal of inter personal Violence* 19 (12): 1489