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The Cultural and Socioeconomic Factors on Domestic Violence: A Study of indigenes of Ahiazu Mbaise People of Imo State, Nigeria

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Abstract

Globally, the preponderance of domestic violence against women has become a form of paternalized assault and coercive deprivation of their liberty in the family and society. The increasing level of violence against women in the family circle in certain Nigerian communities has become highly pervasive. This study, therefore, critically examined domestic violence against women in the family in Ahiazu Mbaise communities of Imo State, Nigeria adopting the Feminist Theory as a compass. Data was collected with the use of semi-structured questionnaires, while respondents were drawn through a cross-selection of members of the communities who constituted the focused group discussions. The population of the study was drawn through simple random techniques and the three towns studied were selected with the use of the hat and draw method. The second sampling technique was purposive sampling. The population of the study was 1,201 and 300 population were drawn using the simple random technique with Taro Yamani's formula for sample size. The data collected were analyzed using simple percentage and frequency tabular percentage. The findings show that violence against women is a manifestation of historically unequal power relations between men and women. Drawing from this finding, the study recommends that women should rise, unite, and fight for their rights, religious organizations should preach against violence, NGOs, CLOs, and government agencies should intensify advocacy to redress violence against women, the laws against gender-based violence should be strengthened with stiffer punishments and a general societal value reorientation on the evil of domestic and other forms of violence.

Keywords:

Pervasiveness, Violence, Domestic Violence, Family setting, Cultural and Socio-economic factors



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Introduction

Domestic violence against women within the family has been a persistent issue throughout human history, affecting societies across the globe. Violence against women has been a manifestation of historically unequal power relations between men and women which led to domination over and discrimination against women by men and this has prevented the full advancement of women. This menace has continued to be a global epidemic that has led to physical, psychological, and emotional torture and sometimes the death of the affected women. A survey published by the Nigerian National Bureau of Statistics indicates that not less than 30% of women aged 15-49 have experienced physical violence and a staggering figure of 68% have faced one form of emotional, economic, or sexual abuse (NBS,2019)

It is the pervasiveness of human rights violations that denies women their security, equality, dignity, self-worth, and rights to enjoy fundamental freedom. Domestic violence against women is prevalent in most countries worldwide, transcending boundaries of class, education, income, ethnicity, and age.

“Domestic violence” as used in this study, includes violence against women by an ‘intimate’ partner, including a cohabiting partner and other family members, whether the violence occurs within the home or not. It is also known as domestic abuse, spousal abuse, battering, family violence, and intimate partner violence. It is a pattern of abusive behaviours by one partner against another in a relationship such as marriage, dating, family, or cohabitation.

Due to the patriarchy system the society, women are rarely guaranteed a place in their family of orientation. In many cultures, the patriarchal family structure contributes to the tacit acceptance of wife abuse. This is a plausible application to the Mbaise society. Thus, a man is seen in Ahiazu Mbaise culture as having the right to beat his wife, children, and other family members who are females. In this patriarchal system, male children are valued more than female children in the family; and women have few, if any rights. The man is the superior and master within the family (Focused Group discussion, 2023).

Some cultures still excuse a man who kills his wife if he suspects her of adultery. Even rape in marriage is accepted, at least tolerated in many family units. This reflects the idea that, within the Mbaise society, a woman may be viewed as the property of her husband and by implication perpetuates the notion that a husband has control over his wife thereby justifying abuse.

Domestic violence has many forms, including physical aggression or assault (hitting, kicking, biting, shoving, restraining, slapping, throwing objects) or threats thereof, sexual abuse, emotional abuse, controlling or domineering, intimidation, stalking, neglect, and economic deprivation.

Parsons and Bales (1955) describe the family as a social unit consisting of individuals related by blood, marriage, or adoption, which fulfills key functions such as socialization, emotional support, and regulation of sexual activity and reproduction. The family is therefore an intimate domestic group, made up of people who are related to one another by blood, sexual mating, or legal ties.

In a patriarchal system of family, the male head often possesses extensive powers and authority. This system is characterized by a societal structure where men hold primary power and dominant roles in leadership, moral authority, social privilege, and control over property. In this system like the ones under study, the male head of the family often holds ownership and administrative control over family property and rights, which can have significant implications for women in the family or general decision-making.

The conventional family structure in Nigeria now encompasses a greater variety of family types than ever before. These include cohabitation, divorce, re-marriage, various forms of extended families, and a wide range of nuclear families, some of which are more isolated than others. Family variations have been largely linked to domestic violence, much of which occurs within the family setting. Many women living in private families often experience isolation. As a result of the separation of family life from public life and the role women are supposed to play in maintaining family integrity as well as their primary duty of resolving family troubles, there is a great tendency for violence to occur because of their denial in participating in family's decision making.

Rather than appreciating women for their domestic contributions, assault has become the norm in Ahiazu Mbaise. This troubling trend has garnered interest, as demonstrated by accounts of eye witnesses. The issue of domestic violence against women in Ahiazu Mbaise, particularly in Ogbe Ahia Community, is indeed a serious concern that needs urgent attention. The observed increasing incidence of domestic violence against women in the family necessitated an in-depth study of some Ahiazu Mbaise families. In these communities, the dynamic was such that husbands make sole decisions without discussing family issues with their wives reflecting a patriarchal structure that can contribute to various issues, including misunderstandings, lack of mutual respect, and potentially, domestic conflicts such as domestic violence.

Interactions with married people showed women talking about their situations at home and how they are commonly abused by their spouses through battering, sexual abuse, and so on. It is concerning to hear about the experiences of married women facing abuse such as battering and sexual abuse within their homes. These forms of domestic violence can have severe and long-lasting impacts on the physical, emotional, and psychological well-being of the victims.

Some of the recent issues observed by the researchers from random surveys and interactions during the Christmas holidays in 2023 depict a gory picture of abuse and violence.

1. One of the informants disclosed that his mother experienced severe violence one day after returning from the market in the night. As a result of her late return, supper was prepared late, and this generated community condemnation and abuse.
2. In another incident, a woman received a serious battering in the hand of her husband because the latter suspected her of adultery and this was found to be false. Her husband battered her and tore her clothes publicly. In retaliation, the youths in the community went to the man's house and beat him blue and black.
3. An interesting case was reported that a couple would always fight every night as a result, their little child could not sleep without the parents fighting. Anytime the child wanted to sleep, the child would shout, "Daddy beat Mummy". The child has become psychologically affected.

Violence is developed in the family as it is in society by a superior status group-husband-on an inferior status group wives and children when the legitimacy of the superior group's status is questioned (Gelles, 1972).

Studies have shown that violence against women in the family varies from physical abuse, sexual abuse, and psychological abuse to cultural and traditional practices harmful to women such as female genital mutilation, early marriage, sex-selective abortions, femicide, etc.

The recognition and acknowledgment of violence against women, particularly within spousal relationships, are indeed critical steps towards addressing this pervasive issue, and series of research

are being carried out in this direction. However, specific practical cases on this issue have not generated adequate exposition with regards to the study area.

Research Objectives

- i. To identify the cultural beliefs and Practices that contribute to domestic violence in AhiazuMbaise, Imo State, Nigeria
- ii. To assess the extent to which socioeconomic factors such as poverty, education, and unemployment influence domestic violence in Ahiazu Mbaise Communities
- iii. To analyze the role of gender norms and expectations in the pervasiveness of domestic violence

Research Questions

- i. What are the cultural beliefs and practices that contribute to domestic violence in Ahiazu Mbaise, Imo State, Nigeria
- ii. To what extent have socioeconomic factors such as poverty, education, and unemployment influenced domestic violence in Ahiazu Mnbase Communities?
- iii. What role do gender norms and expectations play in the pervasiveness of domestic violence?

Factors Perpetuating Violence against Women

Violence perpetrated against women in the family is a complex issue influenced by multiple factors. Increasingly, research has focused on the interrelatedness of various factors that should improve an understanding of the problem within different cultural contexts. This is because several complex and interconnected institutionalized social and cultural factors have kept women particularly vulnerable to violence. Some of these historically unequal power relations between men and women include:

Power Relation:

Researchers and experts in the field of domestic violence often emphasize the role of power and control as central to the dynamics of abuse. The concept of power dynamics within intimate partner relationships is indeed a significant factor in understanding why some individuals perpetrate violence against their partners, including their wives. What better way to demonstrate who is in control than by the use of force? White Hurts (1974), suggested that husbands who beat wives do so because of actual loss of perceived loss of power. According to Faulk (1974), a violent act is often caused by a minor event that we interpret as a threat to the husband's superior position.

In his paper titled Psychology and Domestic Violence around the World, Walker explores the global impact of domestic violence, emphasizing the need for international collaboration and advocacy to combat this pervasive issue.

Economic factor: According to Steinmentz and Stranz (1973), economic factors such as job loss can cause violent behavior. In another vein, a battered woman often finds herself in a financial bind struggling to meet obligations such as basic necessities and unexpected expenses. It often involves a lack of sufficient income or resources, leading to financial stress and hardship.

According to Owen (1975), the assaulted wife is generally not economically independent and has no place to run to. Therefore, she often views living with a violent husband as preferable to trying to make it on her own.

Alcoholism: Lunde (1976) found that there is a close relationship between the amounts of alcohol drink and the commission of violent crime. Gelles (1972) however questioned whether the alcohol intake impacts on the battering of one's wife or whether the individual drinks in order to disclaim responsibility for the violent behavior.

The National Council on Alcoholism and Drug Dependence (NCADD, 2022) has juxtaposed alcoholism with abuse or and domestic violence. The report indicates that two-thirds of victims of spousal violence report that the perpetrator had been drinking. Although alcohol consumption might not be the primary cause of domestic violence, its excessive consumption often exacerbates vicious tendencies.

Jealousy: Hirsch (1981) suggested that spouses who feel insecure in their relationship are more likely to be highly attuned to perceived threats to their marriage. This sensitivity could contribute to, or be exacerbated by, the social isolation experienced by families where wives become victims of domestic violence.

Cultural Ideologies: O'Connel (1994), opined that in many cultures, a man is seen as having the right to beat his wife, his children, and other female members of the family. Male control of family wealth inevitably places decision-making authority in male hands. Cultural ideologies in both industrialized and developing countries provide legitimacy for violence against women in certain circumstances. Religious and historical traditions in the past have sanctioned the beating of wives (Hirsch, 1981).

In a recent study, Messerschmitt, S. (2020) argued that cultural ideologies, particularly those that uphold traditional gender roles and norms, can significantly influence patterns of domestic violence. He suggested that these ideologies often perpetuate power imbalances and reinforce patriarchal structures that contribute to the prevalence of intimate partner violence.

Learned behavior:

Bandura (1973) in his discussion on social learning theory, posited that individuals, including women, can learn behaviors through observation, especially when they see those behaviors being reinforced or rewarded. He discussed that when children witness violence between their parents it can lead to the internalization of aggressive behaviours or acceptance of violence. This affects individual perceptual or response to conflict and aggression in their relationships later in life. Therefore, women who observe violence between their parents may be more likely to replicate or tolerate similar behaviors in their own relationships, influenced by what they learned through observation and the social environment around them.

Scott (1974); disclosed that a large number of battered wives had had fathers who were violent and these wives had married early to escape a perilous home situation. Hamby (2020) in her work, discussed how exposure to violence in childhood can shape individuals' behaviors and attitudes toward violence in their adult relationships. She emphasized the role of social learning theory, suggesting that individuals may learn violent behaviors through observation, imitation, and reinforcement within their family or cultural contexts.

Family structure: Ogege (2002) argued that the isolation of the nuclear family has removed the supportive network found in extended kinship ties. This absence means there are fewer interveners in cases of violence, leading to greater strain that some women find unbearable. According to him, this lack of social oversight, visibility, and accountability within traditional family structures exacerbates emotional stress between husbands and wives. Below are two sentences from a recent book discussing family structure and domestic violence:

Smith, A., & Johnson, B. (2021) believed that "Family structure plays a crucial role in shaping dynamics of domestic violence, with extended families often providing protective factors against intimate partner violence (Smith & Johnson, 2021, p. 76). However, in nuclear families, the lack of

external support can exacerbate vulnerabilities and isolation for victims (Smith & Johnson, 2021, p. 82)."

Theoretical Framework: Feminist Theory

Feminist writers tend to focus on male domination of society as the key cause of abuse of women (Kirby, et al, 1997). Feminist theory has its roots in Marxism with leading proponents such as Firestone (1979) and Millet (1970). Feminists' ideas are based on two linked arguments. First, they hold that all male domination is in the last resort, supported by physical force. Secondly, there is a prevailing assumption that male sexuality is characterized by both power and irresistibility. This assumption implies that men are perceived as lacking control over their sexual urges, leading to the belief that they cannot refrain from acting on these urges.

For Elliot, the feminist theories suggest that aggression and abuse are inherent in this construction of masculinity and seeks to show that wife battering and killing, rape, and marital rape including child molestation are extreme forms of sexual aggression which women routinely experience (Elliot, 1996). Feminists argue that the traditional construction of masculinity perpetuates a culture where women face constant risk of sexual harassment, male fidelity is deemed unattainable, and children are vulnerable to sexual abuse unless men are consistently accountable. They also contend that male sexual violence often receives institutional support from the legal system, judges, and media, portraying a darker side of family life as commonplace (Kirby et al., 1997). However, this negative portrayal of family life has faced significant criticism. On an individual level, many men reject the notion that they are inherently violent or potential abusers, emphasizing their ability to control their sexual desires and behaviors (Kirby et al., 1997).

Some women have argued that the above view removes all blame from men who, they argue in most cases, choose to attack or abuse. This theory also fails to explain the violation of men and children or other women by women which appears to be a growing phenomenon. It also ignored aged-related violence by both men and women of elderly parents within their household.

Methodology

The methodology adopted for this study involved the systematic gathering and analysis of data to provide insights into the prevalence, perceptions, and impacts of domestic violence among married women within the chosen population sample.

Research Design

The research design for this study is eclectic. It involved a cross-sectional study that employed stratified random sampling to collect data through structured questionnaires from a sample of 300 married women; focused group discussions and interviews of selected women who have either witnessed or experienced domestic violence.

Sampling Method: The three towns studied were selected with the use of a hat-and-draw stratified random sampling method to select 300 married women from a population of 1201. Stratification was based on demographic factors such as age, education level, and socio-economic status to ensure representation across different segments of the population.

Questionnaire Design: A structured questionnaire consisting of standardized questions was developed to gather data on various aspects related to marriage, family dynamics, and experiences of domestic violence. The questionnaire was designed to be comprehensive yet easy to understand, ensuring clarity and consistency in responses.

Data Collection: Three hundred structured questionnaires were administered to the selected sample of married women. The questionnaires were designed to gather data on various aspects related to marriage, family dynamics, and experiences of domestic violence. The questionnaires were mostly distributed in person. Of the 300 questionnaires distributed, 275 were completed and returned by the participants. This yielded a response rate of 91.7%. The remaining 25 questionnaires were unanswered, potentially due to non-response or incomplete responses.

Presentation of Data

Completed questionnaires were analyzed using simple percentage and frequency tabular percentage to identify patterns, correlations, and insights into the experiences and perceptions of married women regarding domestic violence and related issues.

Table 1- Administration of Questionnaires

Administered Questionnaire	Returned questionnaire	Unreturned Questionnaire
300	275	25

Source: Field Survey, 2023.

Table 2- Socio-Demographic Characteristics of Respondents

This section deals with the socio-demographic characteristics of the respondents such as age, sex, marital status, income level, level of education, number of children, and religious background. They provided insight with regards to the views of the respondents.

Table 3-Age Distribution of Respondents

Age	Number of Respondents	Percentage (%)
18-29	55	20%
30-39	100	36.36%
40 above	120	43.64%
Total	275	100%

Source: Field Survey, 2023.

The above data indicates that respondents within the range of 18-29 years accounted for 20%, while 30-39 years accounted for 36.36%. Within the range of 40 and above constituted 43.64%. This shows that most of the respondents had a good knowledge of the issue at hand.

Table 4-Sex Distribution

Sex	Number of Respondents	Percentage (%)
Male	0	0%
Female	275	100%
Total	275	100%

Source: Field Survey, 2023.

The table above shows variation in the number of focused group discussions. The data indicates that there were only women in the group, the female constituted 100% of respondents.

Table 5-Distribution of Respondents by Marital Status

Marital status	Number of respondents	Percentage (%)
Single	50	18.18%
Married	105	38.18%
Divorced	20	7.27%
Widowed	80	29.1%
Separated	20	7.27%
Total	275	100%

Source: Field Survey, 2023.

The table above shows that 38.18% of the group members were married and still together as at the time of this study. 18.18% of them were single, while 29.1% were widowed. Divorced and separated constituted 7.27% respectively.

Table 6-Distribution of Respondents by Income Level

Income Level	Number of Respondents	percentage
Less than 10,000	121	44%
10,000-19,000	66	24%
20,000-29,000	55	20%
30,000-above	33	12%
Total	275	100%

Source: Field Survey, 2021.

The data in table shows the income level of respondents. 44% of them earned less than ₦10,000 in a month, while 24% of them earned between ₦10,000-19,000 a month. 20% of them earn between ₦20,000-29,000 while 12% earn ₦30,000 and above. These income levels could be as a result of the educational qualification of the members.

Table 7-Distribution of Respondents by level of Education

Qualification	Number of Respondents	Percentage (%)
Primary School Certification	77	28%
Secondary school certification	110	40%
OND/B.Sc.	44	16%
M.Sc./PhD	44	16%
Total	275	100%

Source: Field Survey, 2023.

Table 7 shows the educational qualifications of respondents. 40% of them were secondary school certificate holders. 28% of them had only primary school education. About 16% of them had diploma and degree certificates respectively.

Table 8- Distribution of Respondents by Number of Children

Number of Children	Number of Respondents	Percentage (%)
None	33	12%
1-2	66	24%
3-4	66	24%
5 and above	110	40%
Total	275	100%

Source: Field Survey, 2023.

Table 8 shows that 40% of the respondents had five (5) children or more children, while 12% had none. 24% had 3-4 children also while 24% had 12 children.

Table 9- Distribution of Respondents by Religion

Religion	Number of respondents	Percentage (%)
Christian	200	72.73%
Islam	0	0%
Traditional Religion	70	25.45%
Others	5	1.82%
Total	275	100%

Source: Field Survey, 2023.

Table 9 shows that 72.73% of the respondents were Christians, 25.45% were traditional worshippers. 1.82% of them, made up of five (5) persons represented other religious beliefs. None of the respondents practiced the Islamic religion.

TESTING OF PROPOSITION

Proposition 1: Domestic violence should be treated as a private family matter.

To assess Proposition 1—whether treating domestic violence as a private matter is responsible for its persistence—data from a semi-structured questionnaire were analyzed to gauge respondents' perceptions and experiences of domestic violence within the context of family relationships.

Table 8 summarizes the responses:

Table 8

Item	Responses				Total (%)	Response Total
	Yes	%	No	%		
3	165	60	110	40	100	275
11	77	28	198	72	100	275
20	209	76	66	24	100	275

Source: Field survey, 2023

Analysis and Interpretation

Responses on whether Domestic violence should be treated as a private family matter.

- Yes: 165 (60%)
- No: 110 (40%)

Majority (60%) believed that domestic violence is a private matter. This suggests that many people still see domestic violence as an issue to be dealt with within the family, rather than involving external authorities or support systems. This perception can lead to underreporting and lack of intervention, allowing the violence to persist.

Decision Rule: The proposition is accepted if the "Yes" responses outnumber the "No" responses. This approach is a common decision-making method where the option with the most votes or responses is chosen, but If the "No" responses outnumber the "Yes" responses, the proposition is rejected.

From Table8 above, the data presented shows that 60% of the respondents see misunderstanding between husband and wife as a matter that needs no external interference.

A large majority (72%) of people who are in distress due to their spouses do not seek help from their neighbors. This indicates that such individuals often choose to handle their situations privately rather than involving outsiders. Only 28% of respondents are willing to call for assistance when distressed by their spouse. This suggests that most individuals choose not to reach out for help, reinforcing the trend of handling such situations privately.

76% of respondents admitted that their relatives hardly interfered in their private domestic dispute. While 24% of them averred that it is improper to interfere when a neighbor is assaulting his wife. The findings that a majority of individuals do not call for rescue assistance when in distress due to their spouse, coupled with economic reasons hindering women from prosecuting men for violence against them, indeed indicate that domestic violence is often perceived as a private matter. And if this is anything to go by; it is an indication of the hidden and incessant nature of domestic violence faced by women in the family.

Proposition 2: Economic reasons hinder women from prosecution of men's violence against them

Questionnaire schedule was used to deduce varying responses from the respondents. This was meant to deduce if economic reasons hinder women from prosecution of men's violence against them. The data collected are tabulated below.

Table 9

Items	Response				Total %	Responses Total
	Yes	%	No	%		
4	165	60	110	40	100	275
9	154	56	121	44	100	275
13	154	56	121	44	100	275
16	198	72	77	28	100	275

Source: Field Survey, 2023.

Statement of Proposition

It has been advanced that economic reasons hinder women from the persecution of men form violence against them.

Decision Rule:-

If the “Yes” responses are more in number, the proposition is accepted. But if the responses for “No” are more, the proposition is rejected. From table 9 majority of the respondents are of the opinion that battered wives tend to withdraw their complaints due to economic reasons. This constitutes 60% of the opinion poll, while 40% are of the opinion that battered wives do not withdraw their complaints. From item9, 56% of the respondents agree with the opinion that most women who leave their homes as a result of violent attacked by the husbands often return home, only 44% counters this view. From item 13, 56% of the respondents suggest that most women only again access to economic resources as wires. This has been substantiated by the views of majority, while 44% counters the view in item 16, was used to elicit responses to validate findings or responses to item 4. Due to economic reasons that make women dependent, data collected indicate that such women prefer to live with a violent man than trying to make it alone. 72% of the respondents attest to this. Only 328% discredit the opinion.

Proposition 111

Conventional family structure serves to reinforce domestic violence against women. To analyze the above proposition, item 6, 12, 14, 18 and 19 in the questionnaire schedule.

Items	Responses				Total %	Responses Total
	Yes	%	No	%		
6	154	56	121	44	100	275
12	165	60	110	40	100	275
14	264	96	11	4	100	275
18	275	100	0	0	100	275
19	143	52	132	48	100	275

Source: Field Survey, 2021

Statement of Proposition

Conventional family structure services to reinforce domestic violence against women.

Decision Rule:

If the total response for “Yes” is higher than those for “No” accepted the null proposition, but if otherwise, accepted the alternative.

From the table, response to item 6 has 56% response as “Yes”. This is an indication that they all acknowledge the notion that it is often difficult to know and control what happens between partners. To validate this view, there was also 60% “yes” to the opinion that the family unity of today does not allow for observability and accountability as it was for the extended family in item 12, while 40% disapproved the opinion. It has been substantiated by the view of majority in item “14” that patriarchy palaces constraints on the roles and activities of women, 96% are of this view, while 4% disapproved. Item “18”, 27.5% supported the view that male selection which used to be a functional prerequisite and obligation of the extended family system is till practiced. That is, there is a 05 “No” response to this item.

The study findings indicate that domestic violence against women in the family is the most prevalent, yet relatively obscured and ignored from the violence. The research proposition stated to that the validity of the selected theory and the facts available were designed to ascertain whether the treatment of domestic violence as private matter has a relationship with perpetual occurrence. Others include whether economic reasons have a way of hindering women from taking action against their abusive husbands;and also whether conventional family structure serves as rejuvenate domestic violence against women.

Beyond these propositions and the resultant inferences, the research found out that women are assaulted everyday by their closely knit member of their family. This is evident by the attitude that prevails and become actualized into messages which say, “You are not okay because you are a female”, (Hirsch, 1981).

Conclusion and Recommendation

Domestic violence against women in the family has been operationalized in this study and the research has shown that violence against women is a manifestation of historically unequal power relations between men and women. This has led to domination over and discrimination against women by men and has also prevented full human development goals from being actualized.

As the feminist school of thought has shown and which has some factual backing, male violence receives institutional support from cultural norms, the law and religion as well as the media. This is an indication that the dark side of the family is in fact, the most common picture of family life as it relates to women, however, the criticisms.

In conclusion, therefore, patriarchy serves to keep women perpetually at low ebb. Hence, violation of women's rights is treated as a private issue; women are incapacitated economically to have them depend on their male counterparts; and also family structure has been designed to reinforce male dominance by the use of force in the confines of the homes. You can agree with the researchers that domestic violence involves the very four elements that constitute torture.

- a. It causes severe physical and mental pain
- b. It is intentionally inflicted
- c. For specific purposes and
- d. With some form of official involvement, whether active or passive.

Given the domestic violence against women in the family, the study makes the following recommendations for intellectual, policy, and practical purposes:

1. Oppressed women should rise, unite, and legally fight for their rights.
2. The government should enact more stringent laws to convict domestic violators.
3. Government at all levels should identify policy lacuna and develop stringent policies backed by law to guard against abusive relationships.
4. Religious organizations should continuously preach against violence, especially the types perpetrated on women.
5. CLOs and NGOs and related organizations should endeavour to address problems of violence against women through enlightenment and advocacy programmes
6. The Traditional System especially in Igboland should evolve a 'homegrown strategy' to combat abusive relationships through value evaluation, reorientation, , ethical renewal, cultural revamp and improved traditional values.

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