

**Volume 11**  
**No. 2, 2013**

# Gender & Behaviour



Published by  
**THE IFE CENTRE FOR  
PSYCHOLOGICAL STUDIES,**  
Ile-Ife, Nigeria.

***VOLUME ELEVEN, NUMBER  
TWO, 2013***

**ISSN: 1596-9231**

**Published by the Ife Centre for Psychological Studies,  
Ile-Ife, Nigeria.**

# *EDITORIAL*

Our untiring energy, self-denying devotion and determination of purpose in spite of privations of Federal Government/ASUU crisis that reared up “No Work No Pay”, have remained a model of true missionary for psychology of gender and behaviour. This we have done, leaving a name and a record of labour hitherto unsurpassed in this country.

Again, we have in this Volume Eleven Number Two 2013, forty-four variegated and brilliant articles on this topic of gender and behaviour. They are from all corners of Africa. Happy reading!

Sincerely yours,

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## **Protecting Women against Domestic Violence: Current Debates and Future Directions**

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Since the creation of the human race, the place and position of the man and woman has been that of complementing their set of roles for carrying out various important tasks. However, over time the ideals and provisions of modern societal values and laws that lay emphasis on social justice and equity of status and opportunity have not been observed to the letter on matters relating to women. With particular reference to Nigeria, evidence abound of increasing cases of domestic violence against women through the acts of battering, rape, infidelity, divorce, burial rites, property ownership and inheritance etc which is an obvious reflection of gender inequalities and women's victimization. This paper examined the inadequacies associated with the custom and legal system to practically enforce the protection and preservation of women's rights against acts of violence. The paper highlights further the inconsistency in various civil and cultural laws to mitigate the propagation of violence against women, which are repugnant to the law of natural justice, equity and good conscience. The paper concludes by asserting firmly that government must develop the right political will to develop and enforce accordingly stringent legal regulation dealing with violence against women as well as the domestication of national and international treaties dealing with respect for human rights for all without discrimination on account of sex, age, race or colour.

There is no better time to sensitize all stakeholders that the failure of any government to prohibit acts of violence against women, or to establish adequate legal protections against such acts, represents a failure of state protection. The universal declaration of human rights aptly asserts, "All human beings are born free and equal in dignity and rights." This statement clearly substantiate the veracity of the fact that everyone is entitled to all the rights and freedom that the laws of a state recognizes without distinction of any kind such as ... sex ... birth or other status. However, the extent to which the law and the legal system in Nigeria goes to ensure the protection of women's rights against all forms of discrimination becomes increasingly worrisome especially in matters that relate to domestic violence within the family institutions.

The very disturbing realism in most homes is the very sordid cases of family violence, emotional, physical or sexual

abuse of one family member by another with women and children being the most vulnerable. The fact that there are no clear cut available statistics to measure the extent of family violence simply because victim do not easily admit it to themselves and are not willing to give this kind of information to neighbours, friends and relevant authorities do not preclude the fact that episode of recurring act of physical punishment ranging from slapping, beating, kicking, threatening with a weapon and acid bath etc against women and by extension children are daily occurrences in our society. The UN Development Fund for Women (UNIFEM), which recently spearheaded a global campaign to end violence, estimates that one-quarter of all women world-wide were subjected to rape during their life time.

The simple fact that this seemingly private problems has been transformed into a public issue by various human rights advocates and women's movement have

brought to the fore the recognition of this experience as a matter of social concern to which we must all direct our energy, time and resources towards unraveling the causes and seeking solutions to it. On this premise, for the purpose of discussing the imperative of the law in protecting women against domestic violence, the paper is subdivided into the following parts. Part I looks at culture and women in society. Part II deals with law and women in society, Part III provides the theoretical framework on issue of domestic violence in the society, Part IV analyses the incidence, causes and consequences of domestic violence, while Part V sums up the conclusion.

#### *Culture and Women in Society*

Culture establishes power relations within society, influencing women's and men's access to and control over economic resources, and their ability to take decisions in the family as well as the community (Schuler, 1992). What this means is that even though people are aware that violence against women is morally wrong, they have failed to heed the path of honour that restricts them from violating the moral laws of their conscience. Thus, they need to be 'forced' to desist free the 'cultural license' that makes them to engage in violent acts against women by obeying the laws that protects women from violence. This, again, highlights the inevitability of making and enforcing laws to protect women from any form of violence in our society.

The case of family violence today is the outcome of factors at the levels of culture and social structure as well as the interpersonal. Throughout the world, systems of social stratification are gendered, that is they are based on differential evaluation of males and females which result in gender inequality. In all but a very few society, power, prestige and property are unequally distributed on the basis of sex. Sex is also a prime determinant of a person's location in other hierarchies, such as those based on religion, race, ethnicity, age, educational, occupation and income. It is a cultural universal that where men and women know and do different things, men's work and

wisdom is more highly valued than that of women. Since gender is a socially constructed identity which varies from one culture to another and within a society, we experience such powerful pressures to conform to gender norms. We become gendered persons, living in a gendered world and doing gendered work (Leidner, 1991). Be that as it may, current research, however reinforce the insight that human behavior is the outcome of complex interactions between the organism and the social and physical environment. But from a sociological perspective, it is more useful to see sex differences as rooted in social experiences rather than being fixed in genes, hormones, or evolutionary past. From the interpretive perspective, gendered inequality is reflected and re-created in every day interactions. It is in the details of everyday life that sex differences are socially produced and reproduced and gender is continually being constructed.

The umbrella term "status of women" obscures many variations depending on the dimension of stratification (power, prestige, property) and the institutional sphere (family, economy, politics, education, religion). Thus the status of women is highly variable across cultures and within society (Mason 1986; Bradley and Khor, 1993). In Nigeria population statistics reveal that women are more than men in numbers. Women productive and reproductive functions cut across such activities as performing household chores, income earning activities, community participation and community management roles. Current statistics, however, continue to point to the fact that Nigerian women faces untold hardships which are often linked to gender inequality which continues to be rooted in traditional practices, values and norms, exemplified in women's reproductive and productive functions, especially those which underline divisions of labour in the society. Gender imbalance is thus visible in all walks of life in the country - labour force, education politics, etc which act against the principles of social justice and equality as enshrined in the Nigerian constitution.

Every society set up barriers to provide unequal access to power, prestige and



property on the basis of sex. Consequently, sociologists classify female as "minority group" who are discriminated against on the basis of physical or cultural characteristics. The extent of inequality between sexes depended on ethnics groups, geographical setting, social class and historical epochs. However, it seems more appropriate to say that the male sphere was traditionally accorded more value and prestige as defined by society's patriarchal structure (that is, a structure of a set of social relations with material base which enables men to dominate women). Patriarchy, which is a system of social stratification and differentiation on the basis of sex, provides material advantages to males while simultaneously placing severe constraints on the role and activities of females. In such a setting therefore, the rules of descent is matrilineal; while the rule of residence is patrilocal. Also, patriarchy gives men control over female sexuality.

Like most other patriarchal societies of the world, the Nigerian woman is socialized into a culture of female subordination. She is not only subordinated to her husband and men in her own family of orientation, but also to the entire members of her husband's family (males and females). The kinship structures, residence patterns and marital practices and attitudes across the different ethnic groups, put men in an advantage position from historical past to the present. In traditional polygamous arrangements, men controlled the procreation ability of his wives as well as their labour since they are regarded as his "properties". This singular act of violating the rights of women have made husbands to regard their wives as their perpetual and life - long slaves which has simply resulted in the "naked exploitation" of females. The result of the by-product of polygamy in our society is that it simply breed conflicts, hatred, witch-hunting, violence in homes, especially polygamous homes (Olusanya, 1970).

#### *Law and Women in Society*

Violence against women is a serious crime, requiring the judicial system and community's attention. The place of the

law with regard to the protection and preservation of the rights of women against cases of domestic violence by the opposite sex is very disturbing. In the context of Nigeria, the Nigerian criminal law has not exhaustively dealt with serious acts against social order (especially acts of domestic violence such as rape, beating, widowhood practices, early marriages etc) against women which threatens their equality of treatment under the Nigerian law. For over four decades the failure of the justice system to take these crimes seriously has reinforced the escalating, recurring, and often lethal nature of domestic violence and stalking. In this regard, the law and those responsible for upholding the law-reflected society's tolerance of intimate violence, its prejudices against victims of violence against women, and its ignorance of the complexities of the issues implicit in these crimes.

Under section 36 of the criminal code, the law states that when a husband and wife of a Christian marriage are living together, neither of them incurs any criminal responsibility for doing or omitting to do any act with respect to the property of another. This curious provision in the law is such that neither of the couple can institute criminal proceedings against the other while they are living together, but that the police can prosecute them for committing an offence. Besides this provision also glaringly excludes person who marries only one wife in accordance with the native law and custom, and adultery is not an offence under the criminal code. With regard to bigamy section 370 provides for the offense. This section forbids any subsequent marriage by a spouse of a monogamous marriage while the first still subsists. However, the provision conflict with the customary law which permits that a person may marry more than one wife, which the law frowns at in case of parties who contracted a monogamous marriage.

In section 17 (1) of the 1979 constitution the provision state that: "The state social order is founded on ideals of freedom, equality and justice and that in furtherance of the social order, the state shall direct its policy towards ensuring that children,

young persons and the aged are protected against any exploitation whatsoever, and against moral and material neglect. Sections 16(1) thereof also state that: The state shall within the context of the ideals and objectives for which provisions are made in (this constitution): Secure the maximum welfare, freedom and happiness of every citizen on the basis of social justice and equity of status and opportunity. The irony of it all is that these provisions which tend to protect women against any form of discrimination are not justifiable. This anomaly is clearly obvious in the court adoption of a mechanical approach in the construction of benefit conferring provisions in the constitution and other enactments with reference to matters of domestic violence against women, with regard to the inheritance of the property of the deceased husband by a widow, a situation which is not the case under most customary law with regard to the devolution of property. The customary law maintained that property inheritance follows the blood and that since the wife of the deceased husband is regarded as his 'property' she can as well be inherited, such that the wife and the children have over time be abused, attacked and violently deprived of the property by her late husband's family and relatives thereby exposing them to live lives of destitution with severe mental and psychological torture that is very traumatizing and dehumanizing.

Even if it is said that this is against the established customary law in some jurisdictions, there is no reason why this view should not change on account of the fact that such customary law is necessarily repugnant to natural justice, equity and good conscience. With regard to the law on domicility, the Nigerian law prescribe that a woman does not possess a separate domicile in marriage. A woman upon marriage takes the domicile of her husband and this rule continues until the marriage is terminated by death or divorce,, thus making the domicile of a married woman that of dependence. Thus the capacity of the wife, among other things, to make a valid will, interstate succession to her movable and the determination of the jurisdiction of the court to determine a

divorce petition filed by her, depended on the domicile of her husband.

The rule aptly given credence by several judicial decisions have been exploited by men to physically assault their wives by throwing them and their children out of their abode and forcefully usurping the properties of the woman or those things they have acquired collectively over the period of the marriage. This rule by the constitution is nothing but an open recognition of a wife servitude to her husband who maltreats and misuses her person as he so wishes without any form of legal restraint. Unfortunately, however the English law from which this common law rule were adopted has since being changed by the English parliament which emancipated the married women by virtue of the domicile and matrimonial proceedings act 1973 section 1 (1) (which gives a married woman the capacity to acquire an independent domicile if she so desires) but sadly this is not the practice in Nigeria. In May, 2013 the Nigerian National Assembly assured Nigerian women of a speedy passage of the Violence Against Persons (Prohibition) Bill into law as part of measures to stop domestic violence or harmful practices against women in Nigeria. The Bill sought to eliminate violence in private and public life, prohibit all forms of violence, discrimination and provide maximum protection and remedies for victims, as well as punishment for offenders. If this does happen, then the current incidences of violence against women will be greatly addressed, and perpetrators will have to face the law.

In sum, from the above discourse it is evident that there is an urgent necessity to carry out an earnest institutional and legal reforms of those common and customary laws that perpetrate the prevalence of domestic violence against women if we are to move with the global trend of creating "equal rights for women-as opposed to a system of rights elusive to woman.

#### *Theoretical Perspective of Violence*

The significance of the problem of violence in general and the need to find means to control and prevent it is apparent in this time and period of our development. The

word violence connotes generally a negative phenomenon. It has been defined as "behavior designed to inflict injury to people or damage to property" (Gragham and Curr, 1969). In its broader context, violence implies use of force to kill, injure or abuse others. It occurs between two or more individuals as interpersonal violence or it involves identifiable groups in the society and erupts as inter-group violence between two or more different races, religious, or political groups. Violence occurs in all kinds of settings.

In trying to understand the phenomenon of violence as a social problem, we need to deal with the question of why people choose violent rather than non-violent form of behavior? Several scholars have attempted to justify the use of violence by a colonized people against the colonial regime or by the "have-nots" against the "haves". Fanon (1968:256) spoke of violence as a "Cleansing force" that frees the spirit and restore self-esteem, it unifies the people and teaches them to assert themselves against any attempt at tyranny even by their own leaders. Providing a sociological understanding of violence (including domestic violence) varies as scholars are agreed that there is an inverse relationship between social economic inequalities and the level of domestic violence in the society. Violence occurs when groups in a society are denied access to opportunities to obtain a decent living and to participate in the decision that affect their lives. The roots of violence and disorder lie deep in the social fabric of the society, in its tradition, inequalities and conflicts and ineffective governance (Ball-Rokeach & Short, 1985).

Many scholars have argued that domestic violence against women is related to the high incidence of violence in the society concern. According to Straus (1977):

"There seems to be an implicit taken for granted cultural norm which makes it legitimate for family members to hit each other. In respect to husbands and wives, in effect, this means that marriage license is also a hitting license" (p.444).

There exist today several biological, psychological and sociological theories of violence which provides the under pinning for understanding issues of domestic violence against women and by extension children. In this context, the frustration - Aggression theory and sub cultural theory of violence will be analyzed in this discourse.

#### *Frustration- Aggression Theory*

This theory is often describes as the most popular explanation of social violence of all kinds, including riots, political turmoil, robberies and juvenile delinquency (Berkowitz, (1993). The theory proposed that violence is a form of aggression that results from frustration. Frustration result from unfulfilled needs which are vented in aggression. Failure, lack of affection, poverty is suggested as possible causes of frustration that breeds cases of domestic violence in the family. It is the strength of the impulses, needs, or wishes that are blocked that determines the amount of frustration experienced, which in turn determines the degree of aggression and violence. Research studies have found out that rapists feeling of anger, the need for power and desire to control the victim are significant factors that motivate and predispose them toward this act of violence against women other than sex itself, which only becomes a means of expressing their hostility. Stress and anxiety which are prevalent in most poor homes due to their poverty state often create tension leading to conflict in the family wherein the man in an attempt to assuage his frustration result to physically assaulting their wives by turning them to "punching bags" and "sparring partners" and in the end inflicting serious injuries on the woman and her children in most cases.

Accordingly, recent studies have also associated a typical personality pattern among abusive parents. The parents demands a high level of performance from the child at an age that the child is unable to comply, and the parents expects to receive from the child a degree of love, reassurance, comfort which the child would ordinarily need from a parent. When the expected performance and nurturance are

not forth-coming, the Parents retaliates the way a small child might with violence; but in this case the violence is from the strong parent against the weak defenseless child. Similarly violence against a wife and children is also characteristic of families involved with organizations that demand absolute obedience, such as the military and extremely religious groups (Schmitt, 1994). In Sun, childhood abuse does not lead to violent behavior in adolescence-adulthood, in violence towards parents, as a teenager, in one's own marriage and in various forms of juvenile and adult criminality. This experience of childhood family violence is also associated with depression among people who experience stress as Adults (Kessler and Magee, 1994).

#### *Sub-cultural Theory of Violence*

The subcultural theory provides the key to understanding violence in general. The model opined that violence is a learned behavior, one that is acquired through a process of socialization. The subcultural theory asserts that aggression is a by-product of a culture that idealizes a 'tough, macho image'. Thus, aggressive or violent behavior or actions are most likely to occur in a culture or subculture in which violence is accepted or tolerated and/or encouraged. Furthermore, this model argues that the members of a violent subgroups have a low threshold for provocation, perceiving threats to their integrity in situations that would not be perceived as such by members of the dominant society. The norm of such groups requires a combative response to provocation (Felson and Tedeschi, 1993).

Thus most cases of family violence is often the result that has more to do with "threats of authority" which is the outcome of factors at the levels of culture and social structure as well as the interpersonal: the cultural equation of masculinity and physical aggression, the structural privacy of the nuclear household, and the effects of alienating labour and the persistent poverty. (Kurz, 1989; Kruttschnitt *et al*, 1994). Under these circumstances, it is not difficult to imagine how frustration and failure outside the home can be vented

within its relative privacy. Furthermore, the theory is of the view that violent behavior or habits are acquired through imitation or as a result of reinforcement of aggressive behavior, even though the theory does not regard frustration as a prerequisite for violent behavior given the fact that violence is a consequence of social learning. In Sum, people who commit acts of hostile aggression seem to share not an adherence to external subcultural norms but, rather, a similar set of psychological traits that can be found in any social, economic or ethnic groups. In all the implications of domestic violence as well as other forms of violence for human life and society seems wholly irrational and highly dehumanizing.

#### *Incidence, Causes and Consequences Of Domestic Violence*

Man today is regarded as the most dangerous living species going by the incidence of human killings by fellow human beings through wars, murders, quarrels, and skirmishes. Research statistics shows that at least 1 million children are abused physically each year, and die as a result, and it is estimated that more than 2 million women are victims of domestic violence each year in America and other civilized societies. The situation in the third world is even more precarious where statistics are rarely available. Although we think of ourselves as peace loving people, we continually resort to violence in defense of what we consider our vital interests. Those who study violence point to the pervasiveness of violence, child abuse or gang wars elicit public condemnation, other forms of violence are accepted or even praised; this is the case for example in most wars. Likewise in trouble times, and in frontier areas, vigilante activities are often approved by local community as the only available means of maintaining order.

In general violence by or on behalf of the state is less likely to be condemned than violence by private citizens or violence in defiance of authority. Similarly, within a nation accusations of violent behavior are exchanged by those in power and their relatively powerless adversaries. Thus Skolnick (1969) states that:

"Within a given society, political regimes often exaggerate the violence of those challenging established institutions. The term violence is frequently employed to discredit forms of behaviour considered improper, reprehensible or threatening by specific groups which in turn may mask their own violent response given the rhetoric of order or progress" (p4).

In looking at the incidence of domestic violence in the Nigerian society, the prevalence of values and attitudes or perception of the world of violence may go a long way in influencing people's behavior. In assessing violence, both the content of stimulus and the attitude must be considered. Despite claims that family violence crosses all class lines, it remains strongly associated with low educational and occupational status, early marriage and unplanned pregnancy. Research findings has reveal that a family in which the incidence of domestic violence and child abuse is rift is known to possess one or more of the following characteristic:

- There is only one parent
- Low level of education and socio-economic status
- High authoritarian parents
- The family frequent changes of its residence.

Furthermore, recent studies have also shown that poverty, alcoholism, unemployment, broken marriages and similar demographic factors play a significant role in influencing case of domestic violence and child abuse in our society. Statistically, violent crime like domestic violence, rape, aggravated assault and others are the least prevalent types of crime because people rarely report such crime for fear of stigmatization, others are too embarrassed or afraid to report, while many more feel ashamed by the attack and as such do not want others to know about it. It is also pertinent to state that domestic violence could be seen as part of a behavior pattern that is transmitted through the generations in some families and that it might be found to correlate with other

aspects of family organization (Wisdom, 1989). It has been proved from studies that abusive parents had themselves being subject to similar unreasonable demands in childhood and in few cases they found evidence of the same experience among the grandparents.

Domestic violence also takes place in an emotional and financial context that often makes it difficult for victims to define their situations as intolerable. Most victims are moved to blame themselves for having caused the problem than to admit that the most important decision of their life is a terrible mistake. Many women who are in abusive relationships often result to offering plausible reasons for remaining in abusive marriage. They make such statement like:  
"I really should stop nagging"  
"He is ok. when he is not drunk"  
"He is really sorry afterward"  
"What are my choices"?

Ironically it is very perplexing and surprising that most women who suffer from constant cases of domestic violence make no attempt to leave the men who abuse them. Walker (1977) Describe this passivity as a form of fatalism. A pattern of dependency of "learned helplessness" is established in many women's lives:

"it seems highly probable that girls through their socialization in learning the traditional woman's role, learn that they have little control over their lives no matter what they do...They learn that their voluntary responses really don't make that much difference in what happens to them. Thus, it becomes extremely difficult for such women to believe their cognitive actions can change their life situations." (p. 528-529)

However, women need not always remains as helpless victims, when they know that they can take charge of their lives and live their abusers, as it is for most (Schwartz, 1986). In the same vein, concerning the literal battle of the sexes called domestic violence, husbands and wives are about equally likely to attack one another. However, gender equally vanishes when it

comes to the effects of violence, but in the end many more wives than husbands seek medical and counseling attention because of marital violence. Violence against women is attributed to the sexist structure of society and to the socialization pattern within which children are raised up that encouraged aggression and the use of violence, in which many men feel it is their right to control women. As such many men result turn to the "war of the roses" toward their wives and lovers when they are frustrated in a relationship or by other extraneous factors outside the home.

With regard to issue of child abuse which exist alongside with problem of domestic violence, many research studies on child abuse have encountered a major obstacle with regard to the concern for the traditional rights of parents; a parent has the right to inflict physical violence on his or her child through corporal punishment. If parents are to be responsible for raising and training children, they need to exercise a certain degree of authority, including the right to punish. Our culture strongly defends the right of parents to govern their children as they see fit, and it has traditionally approved the use of corporal punishment for this purpose (spare the rod and spoil the child) the reality of the matter is that some parents take this too far to the extent of inflicting indelible physical and emotional injury on the children which live with for eternity traumatic experience. Besides, the traditional autonomy of the family, together with the traditional subordination of women within the family, have made authorities reluctant to intervene. Today, it is very worrisome to note that spouse violence and abuse not become a major issue of concern to the government given its impact on family life which has a strong correlational relationship with the increasing prevalence of youth restiveness and involvement in all sort of anti-social behavior (prostitution, area-boyism, secret cults) pervading our societies.

Thus, the consequences of domestic violence syndrome are nothing but a deliberate undermining of a woman's sense of independence and self worth by possessive overtly critical men. Another

compounding effects of domestic violence is that most victim choose to remain with their husbands in an attempt to protect their children, a situation that further aggravate and complicate their state of being with the continuing trauma of living a life of terror with their thinking seriously altered, while they and their children live their lives in a trapped world. Domestic violence in all its ramifications is nothing but an outward display of power, not sex which should be understood as a dimension of gender stratification that has been built into a culture to put woman in complete subjugation to their husbands. A vivid case in point is the practice of female genital mutilation or clitoridectomy and in more severe cases infibulations, which involves the removal of the entire external genital area, and the surfaces stitches together leaving only a small hole for urination. This implication of these violent and insensitive actions is nothing more than a barbaric resort to the state of atavism (which inflict injury to women in the name of traditional morality) whereby the consequences include more than loss of sexual pleasure. Many women have suffered serious health dangers of infections, infertility and even death resulting from this unwholesome act of man's inhumanity to man.

#### *Conclusion*

From the above discourse, it is evident that perpetrators of domestic violence, sexual assault and stalking discriminate against no one. Women of all ages, races, cultural and social backgrounds are victims of these violence crimes. The impact of these crimes extends to families, the workplace and all of our communities. Since the issue of domestic violence has become a serious social problem in our society with serious consequence for women and children, dealing with this social malaise will involve employing the following strategies: Greater public awareness must be provided by both government and private advocacy agencies to sensitize people about the obvious dangers of domestic violence, and ways and means of preventing it where possible. Also programs and seminars must be organized

to provide lay therapy and counsel for victims and their children.

In the same vein, the federal government must be committed to an aggressive response to this epidemic. She must of necessity set up a national commission on the causes and prevention of violence in collaboration with the federal ministry of women affairs that will study the problem more in-depth as well as develop and strengthen prosecution strategies to combat violence against women. Furthermore, there is an earnest need for the government through its judicial system to remove all legal and cultural barriers to the oppression of women. Our family law provisions require reforms that will galvanize new civil and criminal laws giving greater protection to victims and enforcing penalties on perpetrators.

In dealing with domestic violence cases, the justice system must also take steps to prevent further abuse to the known victim, protect that victim and connect her with community services, which will enhance her safety and well-being. Coupled with this our law enforcement agencies must be alive to their responsibility by employing and engaging timely and responsive intervention into cases of domestic violence that can increase victim safety, enhance investigation and facilitate successful prosecution.

Similarly, in order to break the cycle of domestic violence in our society, we must set up therapy groups that will help counsel/teach parenting techniques to mothers and fathers who were abused children themselves. Also since men are known to be guilty of these nefarious acts of violence, they need also to be counseled to look for alternative outlets for their frustration, anger and disillusionment rather than venting it on women and by extension children. There is need to renew our vow to fight for a violence-free society. Women should continue to articulate zero tolerance to any form of violence—whether in the name of culture, by non-state actors or oppressively, by State actors.

In summary, we must all rise to the occasion of being our brothers keepers as neighbours, friends and family members to ensure that we report cases of domestic

violence to the appropriate authorities concerned once cases of violence/abuse is occurring or trying to take place. Finally, the laws of the state must be explicit on where the rights to family begins and ends. In general, the key to redressing the occurrence of violence in all societies lies in the more equitable distribution of the resources of society and a greater integration of the disadvantaged in the nation's economic institutions rather than the search for personality profiles or biological predisposition that would explain deviant behaviour.

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