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# 1 The Role of Education, Culture and Religion on Domestic 2 Violence on Women in Nigeria

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## 6 **Abstract**

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9 **Index terms—**

## 10 **1 I. INTRODUCTION**

11 Over the years domestic violence on women has become a public health issue (Gomes et al, 2015). Although  
12 domestic violence is a global issue, the degree varies from country to country and from culture to culture with  
13 the developing countries being the most affected (Awusi et al, 2019;Sukeri & Normanieza, 2017).

14 In Nigeria, domestic violence, have steadily increased and there is an urgent need to address it (Amole et al,  
15 2016;Oluremi, 2015). Domestic violence against women has been defined as "physical, sexual and psychological  
16 violence occurring in the family, including, battering, sexual abuse of female and children in the household,  
17 dowry related violence, marital rape, female genital mutilation, killing of spouse, and other traditional practices  
18 harmful to women" (Garcia-Mereno et al, 2006; Oluremi, 2015; WHO 2013; WHO, 2021). Study on domestic  
19 violence by WHO found that women who are abused by their intimate partners rather than by strangers have  
20 50-70% gynaecological, and central nervous system related issues, among others (Campbell et al, 2002;Noughani  
21 & Mohtashami, 2011). The significance of such study brings to light how the violence that takes place in the  
22 least expected places are often not given enough attention. Society hardly takes note of these women who are  
23 most harmed when setting up a protective system.

24 Researchers have identified certain demographic factors like young marital age, low educational status, alcohol,  
25 drugs, gender of children, extended family, and women's financial dependence as responsible for domestic violence  
26 (Adjah & Agbemafle, 2016;Gage and Thomas, 2017). Women who marry at a young age, women who do not  
27 have the required number of male children, women who are financially dependent on their husbands and who are  
28 not educated, as well as women from poor backgrounds have a high risk of suffering domestic violence (Adjah &  
29 Agbemafle, 2016). On the other hand, educated London Journal of Research in Humanities and Social Sciences  
30 women, women who are financially dependent, have male children, and are of high socioeconomic status are less  
31 likely to suffer domestic violence, although not totally ruled out because in their bid to remain married, escape  
32 being stigmatized for being single, separated or divorced, these women endure all sort of violence in the family  
33 (Lasong et al, 2020;Oluremi, 2015). Some researchers have also observed in their findings that domestic violence  
34 affects women of all races, irrespective of economic and educational status ?? Naturally, no man is born with  
35 the traits of being violent to women but men acquire this attitude through socialization (Hayati et al, 2014).  
36 Generally, men's adherence to sexist, patriarchal, alcohol, religion, and culture of disrespect for women have  
37 contributed to domestic violence (Hayati et al, 2014). Some researchers have linked the fact that men are trained  
38 to exhibit masculinity in their homes, to exert authority, and be in control of their homes. This training of  
39 masculinity to some extent is one of the reasons for domestic violence (Duran & Eraslam, 2019). Also, male  
40 domination in economic matters and in decision making in the family is one high factor that promotes domestic  
41 violence in the family. Masculinity predisposes men to the concept of man's perception of a set of characteristics  
42 he ought to have, an expectation of how a man should behave in a given culture and as it relates to a given  
43 situation ??Hayati et

44 **2 Education**

45 Education is defined as a continuous process of learning where individuals or a people acquire knowledge by  
46 interacting with one another and by moving from place to place. Education is of two types, formal and informal  
47 education. In formal education, learning is done in schools with teachers and students, while informal education  
48 learning is done by interacting with people, and by travelling (Harper et al, 2018). Education is a great enabler of  
49 empowerment. It is an important tool necessary for bringing people and countries together, as well as improving  
50 lives and societies for the purposes of development (Jejeebhoy, 1996). Unfortunately, low income countries do  
51 not have the adequate resources and infrastructures needed for every citizen to attain educational status. Given  
52 the inherently patriarchal system in the world, especially in developing countries, male children are generally  
53 preferred over female children ??

54 **3 Culture**

55 The culture of absolute respect for men has greatly increased domestic violence (Bakara et al, 2010: Princewill  
56 et al, 2019). The Ikwerre culture of the Rivers people of Nigeria, West Africa, advocates that women must be  
57 totally submissive to men and therefore succumb to their authority (Okemini & Adekola, 2012; Princewill et al,  
58 2019). This submission is even more when the woman is married. The culture of bride price payment in Nigeria  
59 automatically transfers the rights of a woman to her husband; hence married women in the Ikwerre culture are  
60 seen as the property of their husbands.

61 The feeling of being someone's property without having rights to one's self affects the woman psychologically  
62 and emotionally (Bakere et al, 2010, Princewill et al, 2017). Ironically, older women who should change the  
63 narrative, given what they have gone through in the past, help to enforce this patriarchal culture of absolute  
64 respect for men (Princewill et al, 2019). A woman who complains about domestic abuse from her husband is  
65 viewed as a difficult and disobedient woman who was not well trained by her mother. Therefore, in order to  
66 remain married, so as not to put her family to shame, a woman endures all sorts of domestic abuse, even if  
67 it leads to her death. The Ikwerre culture will prefer the death of a daughter in her husband's house rather  
68 than being divorced or separated. The Ikwerre marriage culture mirrors the situation with most other tribes in  
69 Nigeria. The situation is even worse in the northern part of the country where polygyny is still very much in  
70 vogue and the marriage of underage girls permissible (Bakara et al, 2010; Nsirim-Worlu, 2011). In most African  
71 cultures, women do not have the right to speak without the permission of their husbands (Aniaka, 2013; ??ingah  
72 & Knigah, 2010). They are to be seen and not heard. Nigerian culture is characterised by patriarchy and well  
73 established discriminatory male centered culture (Princewill et al, 2017). The upbringing of boys and girls is  
74 very discriminatory to the disadvantages of the girl child; unequal gender power relationship which favours the  
75 boy in a patriarchal society exposes adolescent girls to forced early marriage and this impact negatively on the  
76 girls (Kingah & Kingah, 2010; Nsirim-Worlu, 2011). These young girls in marriage become vulnerable to domestic  
77 violence due to the huge age gap between them and their husbands.

78 **4 Religion**

79 The Christian faith posits that in the eyes of God, men and women are equal (Bakara et al, 2010; Igbolekwu et  
80 al, 2021). This belief is derived from the Biblical injunctions that; "All baptized in Christ, you have all clothed  
81 yourselves in Christ and there are no more distinctions between Jew and Greek, slave and free, male and female,  
82 but all of you are one in Christ Jesus" Gal. 3:28.

83 "And you are all brothers and sisters" Matt. 23:8.

84 **5 London Journal of Research in Humanities and Social Sciences**

85 This belief of equality is further strengthened by the doctrine of faith as espoused in The Vatican II where it  
86 is pronounced that "Since all men possess a rational soul and are created in God's likeness, since they have the  
87 same nature and origin, have been redeemed by Christ and enjoy the same divine calling and destiny, the basic  
88 equality of all must receive increasingly greater recognition.

89 True, all men are not alike from the point of view of varying physical power, biological make up, and the  
90 diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person,  
91 every type of discrimination, whether social or cultural, whether based on sex, race, colour, social condition,  
92 language or religion, is to be overcome and eradicated as contrary to God's intent. For in truth, it must still be  
93 regretted that fundamental personal rights are still not being universally honoured. Such is the case of a woman  
94 who is denied the right to choose a husband freely, to embrace a state of life or to acquire an education or cultural  
95 benefits equal to those recognized for men" (Pope Paul VI, 1965).

96 These doctrinal positions are far from reality as the theme of the woman remains disputed in contemporary  
97 theological and social debate. The sacred writings of the two Abrahamic faiths (Christianity and Islam) have  
98 been interpreted in ways that support patriarchal social relations (Bakara et al, 2010; ??noh et al, 2013). There  
99 are two versions of the story of creation according to the Christian Holy Bible as captured at the beginning of  
100 the book of Genesis. According to the scriptures, in Genesis 1:27 "So God created man in his own image, in the

102 image of God he created him; male and female created he them". This account of creation supports the equality  
103 of man and woman before God.

104 The second version of creation as reported in Genesis 2 surmise that Adam was made from 'the dust of the  
105 ground' when God breathed life into him and that Eve was created out of one of Adam's ribs to provide company  
106 and help for Adam. See Genesis 2:22, "And the rib, which the Lord God had taken from man, made He a woman,  
107 and brought her unto the man," Some Christians see these two versions of story to be contradictory, some people  
108 think that the story goes on to give more detail about the creation of humans seen as two individuals; Adam and  
109 Eve.

110 Preachers rely on the second version to circumvent the equality of sexes and provide the foundation for  
111 discrimination and segregation against women.

112 Deeply etched within the Bible text are several other scriptural verses that seem to support and promote  
113 patriarchy and subjugation of women especially as wives. These verses are routinely recited at Christian  
114 teachings, catechism and accepted as church dogma (Nsirim-Worlu, 2011). They are frequently referenced at  
115 Christian worships and preaching especially during solemnization of marriages. A few of such examples will  
116 suffice (quotations are taken from the New International Version Bible);1 st

117 Corinthians 11 Verse 8-9 "For the man is not of the woman, but the woman for the man. Neither was the  
118 man created for the woman." Verse 13-16 "But I would have you know that the head of every man is Christ;  
119 and the head of the woman is the man; and the head of Christ is God." Ephesian 5 vs 22-24 22 "Wives, submit  
120 yourselves to your own husbands as you do to the Lord. 23 For the husband is the head of the wife as Christ  
121 is the head of the church, his body, of which he is the Saviour. 24 Now as the church submits to Christ, so  
122 also wives should submit to their husbands in everything." Colossian 3 vs 18 "Wives, submit yourselves to your  
123 husbands, as is fitting in the Lord." holy women of the past who put their hope in God used to adorn themselves.  
124 They submitted themselves to their own husbands, 6 like Sarah, who obeyed Abraham and called him her lord.  
125 You are her daughters if you do what is right and do not give way to fear." Some of the scriptural verses even  
126 admonish women to be silent in public places or in churches except they seek permission from their husbands. It  
127 is in fact not only seen as shameful for a woman to speak in public without the permission of her husband but  
128 as an insult to the man. See the following texts; 1st Timothy 2 11-15 11 " A woman should learn in quietness  
129 and full submission. 12 I do not permit a woman to teach or to assume authority over a man; she must be quiet.  
130 13 For Adam was formed first, then Eve. 14 And Adam was not the one deceived; it was the woman who was  
131 deceived and became a sinner. 15 But women will be saved through childbearing-if they continue in faith, love  
132 and holiness with propriety."

133 1 Corinthian 14 vs 34 & 35 " 34 Women should remain silent in the churches. They are not allowed to speak,  
134 but must be in submission, as the law says. 35 If they want to inquire about something, they should ask their  
135 own husbands at home; for it is disgraceful for a woman to speak in the church."

136 It is apparent that these thoughts of female subjugation are mere opinions of Apostle Peter and Paul as there  
137 were no indications that they were under divine guidance when they made these declarations. It is noteworthy  
138 that apart from one citation credited to Peter, all others are from the letter of St Paul. While Peter had a wife,  
139 the Bible never says whether Paul was married or not. It is however believed that Paul is not married given he  
140 declared that he had the gift of celibacy in 1 Corinthians 7:1-7. It is amazing how Paul who supposedly was never  
141 married could have such resentment for women. All the books written by him clearly enforce women subjugation  
142 and discrimination. The apostles clearly said that women should submit completely to their husbands in all  
143 things, including what and when to speak.

144 Even in African Traditional Religion, women are subordinate to men in both public and family life. Could  
145 Karl Marx be correct to say that society cannot be better when religion still exists (Karl Marx on Religion: How  
146 Religion Affects Social Inequality)? This statement appears to be true in today's world because the whole world  
147 appears to be patriarchal and deeply rooted in religion and religious books. Patriarchy is one of the serious  
148 problems of most societies where women are constantly subjugated and abused. We have in Nigeria, a society  
149 that protects rapists and battering of both women and the girl-child even with all the laws against these actions.  
150 This article aims to highlight the role of education, culture, and religion on domestic violence on women in  
151 Nigeria.

## 152 **6 Effect of Domestic Violence on Women's Health**

153 It has been observed that women who have experienced domestic violence suffer from chronic health problems  
154 such as chronic back pain, memory loss, chronic pelvic pain, abdominal pain, irritable bowel syndrome, and  
155 gastrointestinal disorder ??Chhabra,

## 156 **7 Participants**

157 To recruit participants, we had to first speak with the women community leaders in all the four local government  
158 areas so they could help contact study participants for our study. The reason for this was because the women  
159 in the community only listen to their women community leaders. The women community leaders mobilized for  
160 possible participation a total number of 90 women who were between the ages of 22 and 60 years, who spoke

## 10 DATA COLLECTION

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161 Ikwerre, Pidgin or English language, and were all Christians. The full names, addresses and phone numbers of  
162 the 90 women were supplied by the women community leaders who contacted them.

163 We reached out to all the 90 women either by phone call or visit to their houses or offices and explained the  
164 aims and details of the study to them. We assured them that their confidentiality will be maintained at all times  
165 during and after the study. We also made them realize that their participation was completely voluntary and  
166 that they were at liberty to withhold their consent if they were not willing to participate in the study or withdraw  
167 at any time in the course of the study without consequences.

168 Some declined to participate in the study for various reasons ranging from not being comfortable with the study  
169 to family bereavement. A few others declined with no reason. In a few instances where two or more women were  
170 married to the same man, only one volunteer was retained and the rest excluded to maintain confidentiality, allow  
171 for freedom to volunteer information, and avoid conflicts that may arise from matters incidental to volunteered  
172 information.

173 After eliminating those who declined and those excluded, we were left with 57 women who participated  
174 voluntarily in the study. They were grouped according to their educational status,

175 The study was certified by the Ethik Kommission Nordwest-und Zentralschweiz (EKNZ) of Basel and approved  
176 by the UI/UCH Ethics Committee of Nigeria.

177 (educated, semi-educated or uneducated). The education referred to here is formal education. Educated group  
178 comprises of women who have attained education up to tertiary level. Semi-educated women are women who  
179 have attained education up to primary or secondary school, and the uneducated women are women who have  
180 never attended school.

181 Informed consent forms were given to the 57 women participants after once again explaining the purpose of the  
182 study and the essence of completing the informed consent form to them. They were allowed to go home with the  
183 informed consent form for a week so as to have enough time to study them and if possible, seek clarification from  
184 family members. Women who could not read said they had relatives who would read and explain the documents  
185 to them.

186 At the end of the one week, a meeting was held with the various participants at the date, venue, and time  
187 chosen by them. We went over the informed consent document with each participant to be reassured that they  
188 understood the document, the reason for the study, and to confirm that they were still willing to participate in  
189 the study. Signed or thumb printed informed consent documents were received from all participants. They also  
190 had a copy of the informed consent documents for their records. Afterwards, a time, venue, and date as they  
191 wanted were set for the interview/discussion.

## 192 8 Participants' characteristics

193 Thirty-four women enrolled in the in-depth interviews (IDIs), 28 women enrolled in the six focus group discussions  
194 (FGDs), and five women agreed to enroll in both IDI and FGD. On the whole, data was provided from a total of  
195 57 married women. The study's response rate was 63 percent. More than half of the participants (n = 27) were  
196 educated and most of the participants (n = 38) were in monogamous marriages.

## 197 9 Study Design

198 Focal Group Discussions (FGD) and In-depth Interviews (IDI) which are types of qualitative research tools  
199 were used. Women were allowed to choose which group they would want to join, whether FGD, IDI or both.  
200 Qualitative method was chosen because it enables participants to discuss in depth their experiences as it relates  
201 to the study.

202 Semi structured interview questions were made for both IDI and FGD but were a bit adjusted to fit either  
203 the IDI or the FGD. Semi structured questions were used to give room to participants to talk freely. Before  
204 the actual interviews/ discussions, pilot questions were developed to test the sensitivity and acceptability of the  
205 research questions to participants. After the pilot interviews, the interview questions were then restructured so  
206 that participants can be free to speak without holding back. Prompts were sometimes asked to encourage more  
207 responses from participants and to further understand participant's responses. Although the semi structured  
208 research questions were centered on women's autonomy and reproductive rights, salient responses on the role of  
209 education, culture, religion, and domestic violence were noted.

## 210 10 Data Collection

211 Data was collected from December 2014 to March 2015. Twenty-three (23) IDIs and six (6) FGDs were  
212 conducted. The FGDs consisted of four to five women in each group. The FGDs included (1) educated  
213 women in polygynous and monogamous marriages, (2) uneducated/semi-educated women in monogamous and  
214 polygynous marriages, (3) uneducated/ semi-educated women in monogamous marriages, (4) uneducated women  
215 in polygynous marriages, (5) uneducated women in polygynous and monogamous marriages, and (6) educated  
216 women in monogamous marriages. IDIs and FGDs were conducted at venues, dates, and times chosen by  
217 participants to ensure privacy and confidentiality, and in the absence of family members. IDIs lasted for  
218 approximately 40-60 min, while FGDs lasted for approximately 55-90 min. All interviews and FGDs were  
219 audio-taped with prior permission from participants and extensive notes were taken. The FGDs helped us to

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220 capture collective views of the women and salient issues which we captured by London Journal of Research  
221 in Humanities and Social Sciences observing their facial expressions and body language that occurred during  
222 participants' interviews. The IDIs enabled us to understand in depth the experiences of each participant. With  
223 IDI, the participants were able to discuss issues that ordinarily they could not discuss during the FGDs. IDI also  
224 gave the women privacy and increased trust and confidentiality.

## 225 **11 Data Analysis**

226 Audio tapes of all interviews and group discussions were carefully listened to. Afterwards, the audio tapes were  
227 then transcribed. Notes which were taken were thoroughly read through and observations of body language  
228 and facial expressions were expanded and added to the transcribed audio tapes. Audio taped Interviews in  
229 Pidgin English were first translated to English language before transcribing. In the findings and quotations from  
230 women, pseudonyms were given to IDI participants while participants in FGD were described based on their age,  
231 education, status and type of marriage. All IDI and FGD transcripts were thoroughly read several times. Open  
232 axial coding technique was used with the help of MAXQDA Version II (Verbi GMBH, Berlin Germany). Coding  
233 relating to the role of education, culture, religion, and domestic violence were sorted and categorized. All codes  
234 were reviewed and discussed at length until saturation was reached when new issues did not emerge. This process  
235 of coding resulted in two main themes: 1. Domestic violence in the home, and factors that promote domestic  
236 violence.

## 237 **12 IV. RESULTS**

### 238 **13 Domestic Violence**

239 As we already stated, domestic violence could be of different forms, ranging from emotional to psychological.  
240 Nearly all participants have experienced domestic violence in one form or the other. An educated woman explained  
241 that the emotional trauma she experiences is worse than physical abuse. She explained that the emotional abuse  
242 she experiences in marriage gives her palpitation and severe headache: Look at my ear, see my mouth, I have  
243 lost nearly all my teeth due to the beating I get from my husband. He also beats my children the same way.  
244 Oftentimes, my children, especially my sons sleep outside the house to avoid their father. If I go back to my  
245 people, they will tell me to go and be a good wife to my husband (40 year old uneducated woman in polygamous  
246 marriage, FGD 5.My

### 247 **14 Effect of Education on Domestic Violence**

248 Responses from women suggested that education plays a very important role in curbing domestic violence,  
249 although it does not eliminate it completely. Some educated women said that they prefer to remain married  
250 than report their husband's domestic violence on them. For them, in order to be respected by the family and  
251 the society, they will prefer to endure domestic violence than break up with their husbands.

252 My husband told me not to work so that I can adequately take care of our children since he is hardly in the  
253 house. That is why I am a full-time housewife despite my education. This has made me completely dependent  
254 on him for my well being and that of our children. So, I have to do all that he requires me to do since I depend  
255 on him financially. Disobeying him will spell doom for my London Journal of Research in Humanities and Social  
256 Sciences children and me (Victoria, a 37-year-old educated woman in monogamous marriage during FGD 1)

### 257 **15 Another educated woman said**

258 My husband and I are both educated but he listens to his family a lot. To prove to them that he is in control  
259 he does things he should not do. I am also a very strong-willed person, so he will not dare lift his finger at me.  
260 He wanted me to keep having children even at the detriment of my health after two children; I refused and went  
261 for family planning. From then on, he started marrying more wives. Now he has three wives and we just live as  
262 strangers in the house (Monica, a 50-year-old educated woman in polygamous marriage)

### 263 **16 Effect of Culture on Domestic Violence**

264 All the women responded that the Ikwerre patriarchal society and culture is largely responsible for domestic  
265 violence. The culture allows beating of the wife if she is stubborn and does not respect her husband. Participants  
266 said that the Ikwerre culture of absolute respect for men is detrimental to the women. They responded that  
267 another culture of the Ikwerre people of preferring and treating the male child specially also promotes domestic  
268 violence. "I got married to my husband because my father said there was no need to send girls to school. My  
269 father said, women once married are no longer relevant to their families but to their husband's family. So I  
270 got married at a young age, not knowing what I wanted, and I regret every bit of it" (Oprah, a 28-year-old  
271 semi-educated woman in polygynous marriage, during IDI).

272 Another participant said that the Ikwerre culture demands that women must not deny their husbands sex  
273 because it is one of the marital obligations of a wife to the husband. For this reason, rape is not recognized in  
274 marriage and it is not seen as a crime, "For me not to give in to my husband's sexual demands means that I want

275 to die that day, because he will beat me thoroughly for refusing him sex. Not only that, there will be no feeding  
276 money for my children and I. So rather than not having food to feed myself and my children, I will submit myself  
277 to him." (38 years old, uneducated woman, monogamous marriage, FGD 4)

278 **17 Effect of Religion on Domestic Violence**

279 Participants responded that the Christian religion to which they belong helped to enforce domestic violence by  
280 their teachings. All the participants said that during church weddings and sometimes even at normal church  
281 services, preachers tell wives to be submissive to their husbands in all things because the husband is the head  
282 of the home. They also say that they are told in church that a woman is not supposed to speak without the  
283 husband's permission. The preachers often tell them that divorce is not allowed and so they should pray for  
284 God to change their abusive husbands. Participants said that some wives have died trying to be good wives by  
285 tolerating all forms of abuse from their husbands.

286 **18 V. STUDY LIMITATION**

287 Our sample size was small and may not have been adequate for generalizable knowledge. But given that we spoke  
288 to women who are from different local government areas that are not close to each other and participants were  
289 interviewed differently, yet responses were similar suggesting that even with larger sample size, the findings would  
290 not have been much different. Another limitation could be because we conducted our study with only married  
291 women. But then, our goal was to study women who are married, and so we feel we have captured the purpose  
292 of the study. Finally, maybe because this article emanated from a larger study which was on the reproductive  
293 autonomy of the Ikwerre women, it is possible that participants did not speak in detail on the role of education,  
294 culture and religion on domestic violence.

295 **19 VI. DISCUSSION**

296 Although the data collection for this study was done in 2015, nothing seems to have changed over the years.  
297 Rather, there is an upsurge of domestic violence in Nigeria. Cases of domestic violence are reported daily in both  
298 the electronic and print This article aims to highlight the role of education, culture, and religion on domestic  
299 violence on women in Nigeria. The findings of this research will add to existing literature reviews on domestic  
300 violence. Violence against women violates women's fundamental rights and freedom. Factors associated with  
301 domestic violence such as education, culture and religion were observed in our study. We observe that domestic  
302 violence was not really reported as they occur. In the Ikwerre culture, according to responses of participants,  
303 it was realised that women suffer both emotional and physical abuse as well as rape which is normal in Ikwerre  
304 marital setting. It was also observed that although education helps to curb domestic violence, it does not totally  
305 prevent domestic violence in the family. The show of male masculinity, culture, poverty, lack of education, and  
306 religion promote domestic violence. The exposure of women to domestic violence has adverse health effects and  
307 prevents women from reaching their full potential. Responses from the study participants', show that the culture  
308 of absolute respect for men in the Ikwerre society erodes married women's autonomy and personhood.

309 **20 Culture**

310 It is usually misconstrued that natural scientific and technological advancements have taken place in isolation or  
311 without synergy from the humanities. Most developing countries continue to hold on to their cultural beliefs of the  
312 female subjugation, and this could be both the causes and consequences of the poor interrogation of the inherent  
313 and implied concepts of humanity and personhood in relation to their needs of freedom and equality or lack of it,  
314 in inherited practices within the current changed world of reality, priority, and existence. Beyond the economic,  
315 political, developmental, and masculine power play, tightly holding to outmoded and arguably disadvantageous  
316 culture, notions, and practices, from the viewpoints of ethics, much of the described practices both within  
317 and without, but especially within marriage settings constitute outright sub-humanization, dehumanization, de-  
318 personalization of the female sex. These are some of the bases for marital subjugation rather than conjugation,  
319 which could have no ethical justification because of the truth, propriety, and natural justice that they oppose.  
320 This raises the issue of education.

321 **21 Education**

322 The issue of culture raises the issue of education. This study also suggests that schooling has not necessarily  
323 achieved its aims of education in the context of its goals of humanization in the twenty-first century, at least,  
324 as far as the conception and engagement of the female sex is concerned in the said situation in which, like as  
325 reported from many other cultures of the developing world, the investigated unethical practices are considered  
326 'cultural'. Since education is the societal instrument of purifying, enlarging, and enriching inherited worldviews,  
327 values, and practices so that advancement is transferred to the coming generation. Educational practices that  
328 radically fail in these very fundamental areas of human self-conception can hardly be said to be fulfilling its  
329 promises or to be ethical as such. This is more so when the state has signed agreements and treaties based on  
330 such understandings without efforts to communicate them to trusting, dependent succeeding generations. We

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331 are describing an aspect of sexism which is evidently not less traumatic than racism or colourism! the Belmont  
332 principles of autonomy, beneficence, non-maleficence, and justice by adopting and adapting purified insights and  
333 engaging them in the curricula and management of their educational enterprise.

## 334 **22 On prevalence**

335 It is not surprising that whatever is supported by culture has undue myopic advantages to almost a half of the  
336 world population, and will be sustained and widespread. Literature beyond the scope of this work confirms the  
337 widespread and even global nature of this human malfunction. Also implied are its grave economic costs to  
338 states resulting from its well documented resultant physical (such as bruises, abrasions, contusions, lacerations to  
339 various body parts and organs), biological (such as hormonal irregularities), psychological, educational, economic,  
340 ideological, and spiritual (at least as a sense of grounding and belonging in being, in the universe) traumata. Like  
341 mechanical trauma, this less conspicuous devastation by relative stealth appears to us to be deserving of Public  
342 Health attention, because its cause is widespread and spreads through defective conception-emotion-volition  
343 transfers to those around especially the vulnerable ones in the contexts of impunity or even apparent gain or  
344 applause. Appropriate personhood, human rights, intrapersonal, and family education at all levels, in a formal  
345 and not by passive hap-hazard forms need to be encouraged. Current family counselling like sex or sexuality-  
346 counselling will be more effective and efficient in the context of previous education. Genotype counselling is  
347 widespread but emotional profiles with their predispositions ought to be identified and widespread for purposes  
348 of treatment and prevention of complications. Mental health aspects of Public Health efforts need reinforcement  
349 especially concerning this grave issue which tends to actualize in settings of relative acratia, low emotional  
350 currency, intelligence, and skills. We dare say that the increasing technological interphases and increasing  
351 instability and stress in the world suggest a genuine need for clinical sociology, caring for groups and couples-in  
352 community/society, beyond policy advocacy.

## 353 **23 Religion**

354 From the study and participants' responses, we note that religion has proved to be detrimental to women. It is  
355 amazing how Apostle Paul says in 1Timothy 2, 11-15 that the woman was the one deceived and became a sinner  
356 and not the man. He went further to say that the woman will be saved through childbearing which is even not  
357 a guarantee, because according to him, the woman will only be saved if she continues in faith and holiness with  
358 propriety. Rather than preach equality before God, preachers dwell on the teachings of Apostle Paul, Peter and  
359 other male writers in the Bible to subjugate women and promote women subordination. Religious leaders prefer  
360 to twist the Bible to soothe the male gender. Unfortunately, even the female religious leaders who should change  
361 the narrative also help to preach and enforce female subjugation and subordination.

## 362 **24 VII. CONCLUSION**

363 Cultures and practices which promote domestic violence and female subordination should either be abolished or  
364 modified to accommodate both genders. Religious leaders should preach love and equality for every human being  
365 instead of preaching what will give men the right to abuse women. Abused women often live in fear, shame,  
366 resentment, anger, timidity, and isolated from family and friends because they want to hide the situation they  
367 are in, so as to protect their abusers. At some point, the abused begin to make excuses for the abuser, while  
368 hoping and praying that the abuser would change.

369 It is clear that not much has changed on the effect of domestic violence on women since researchers started  
370 working in this area till date. Enacting laws and Bills to fight against domestic violence will be a fight in futility  
371 if there is no serious change of mind set on how men and the society view women and how women perceive  
372 themselves. Respect for both genders must be taught from the homes and schools. Until domestic violence is  
373 treated as a public health concern, social menace and the increase in mental London Journal of Research in  
374 Humanities and Social Sciences health cases in the society, (especially in developing countries) will continue.

## 375 **25 RECOMMENDATION**

376 The Nigerian governments and policy makers should ensure that existing laws which protect women from domestic  
377 violence are not only enacted but implemented and enforced.

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domestic violence are at a greater risk of suffering from adverse mental health issues such as depression, suicide attempts, and post-traumatic stress disorder (Chhabra, 2018; Dienye et al, 2014; Duran & Eraslam, 2019; Ferrari et al, 2016; Gomes et al, 2015; Souto et al, 2015).

Girls who are raped are forced to have their dreams and careers aborted due to unwanted pregnancy (Folayan et al, 2014). Such girls often suffer from depression, low self-esteem, lack access to adequate health care, as well as lose the opportunity to live a meaningful life and contribute their quota to the society (Adjah & Agbemafle, 2016; Al-Tawail, 2012; Duran & Eraslam, 2019; Folayan et al, 2014; Orisaremi & Alubo, 2012; Pun, 2018).

II. ETHICAL CONSIDERATION III. METHODOLOGY

3.1 Study Site

The study site was Rivers State, Nigeria. This was where the data collection was done. Rivers State is home to Ikwerre people as well as Okirika, Kalabari, Ogoni, Etche, Bonny, Eleme, and Opopo tribes. Rivers State is one of the 36 states of Nigeria and has a population of about five million people (National Population Commission, 2010). The Ikwerre people occupy four out of the 23 local government areas of Rivers State. These Local Government Areas are Port Harcourt Local Government Area (PHALGA), Obio/Akpor Local

2018; Garcia-Mereno et al, 2006; Onoh et al, 2013). Previous studies have shown that women who suffer or have suffered domestic violence are more likely to experience vaginal infection, Vescovaginal fistula (VVF), urinary tract infection, as well as sexually transmitted diseases (STDs) and HIV/AIDS due to rape, sexual abuse, and child delivery when their pelvis are not fully developed (Benebo et al, 2018; Duran & Eraslam, 2019; Gattegno et al, 2016; Pun et al, 2018).

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Maternal and child mortality and morbidity are also more experienced by women who suffer or have suffered domestic violence because of lack of adequate health care services (Adjwanou & LeGrand, 2014; Andarage & Shiferaw, 2018; Campbell et al, 2002). Several studies have linked domestic violence during pregnancy to low maternal weight, miscarriage, still birth, as well as low infant birth weight. Women who suffer

Government Area (OBALGA), Ikwerre Local Government Area (KELGA), and Emuoha Local

Government Area (EMOLGA) (Imaa, 2004; Okemini & Adekola, 2012). In time past the Ikwerres were ancestral worshippers but this is gradually being replaced by Christianity and other religions, although there are still some traditional worshippers (Okemini & Adekola, 2012).

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I am suffering a lot of health challenges because of this treatment I get every time in my husband's house. He constantly reminds me that he did not pay my bride price and so does not feel responsible for my children and I. My heart feels like it is tearing and I always have

head [redacted] 35, na,  
year-  
old

uneducated woman, polygynous marriage during IDI)

Another woman in FGD 5 showed us her distorted left ear and mouth with missing teeth due to constant battering from her husband.

Figure 2:

The Vanguard newspaper of 2nd September, 2021 reported that there is a steady increase in domestic violence. It stated that Lagos State alone recorded a total number of 10,007 reported cases of domestic violence from May, 2019 to 26th August, 2021. Usher et al (2020) observed an increase in domestic violence during the Covid 19 global lockdown.

Figure 3:

## 26 ACKNOWLEDGMENT

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<sup>1</sup> Peter 3 vs 1-6 "Wives, in the same way submit yourselves to your own husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives,

<sup>2</sup> when they see the purity and reverence of your lives.

<sup>3</sup> Your beauty should not come from outward adornment, such as elaborate hairstyles and the wearing of gold jewelry or fine clothes.

<sup>4</sup> Rather, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.

<sup>5</sup> For this is the way the London Journal of Research in Humanities and Social Sciences 4 Volume 23 | Issue 1 | Compilation 1.0 © 2023 London Journals Press The Role of Education, Culture and Religion on Domestic Violence on Women in Nigeria

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### 384 .1 Conflict of interest

385 The author report there are no competing interests to declare.

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