Project Documents

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Developing and Implementing a Domestic Violence Intervention Strategy in the Seventh-day Adventist Church in Port Harcourt, Nigeria

Evans Nwachukwu Nwaomah
Andrews University
This research is a product of the graduate program in Doctor of Ministry DMin at Andrews University. Find out more about the program.

ABSTRACT

DEVELOPING AND IMPLEMENTING A DOMESTIC VIOLENCE
INTERVENTION STRATEGY IN THE SEVENTH-DAY
ADVENTIST CHURCH IN PORT
HARCOURT, NIGERIA

by

Evans Nwachukwu Nwaomah

Adviser: Rene D. Drumm

ABSTRACT OF GRADUATE STUDENT RESEARCH

Project Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: DEVELOPING AND IMPLEMENTING A DOMESTIC VIOLENCE
INTERVENTION STRATEGY IN THE SEVENTH-DAY ADVENTIST
CHURCH IN PORT HARCOURT, NIGERIA

Name of Researcher: Evans Nwachukwu Nwaomah

Name and degree of faculty adviser: Rene D. Drumm, Ph.D.

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Problem

Increasingly Seventh-day Adventist church families in the Port Harcourt area of
Rivers Conference are experiencing domestic violence. During ministerial meetings,
pastors express their growing frustrations and concerns about family quarrels which
sometime result into physical attacks and such attacks then escalate beyond common
understanding.

Method

This exploratory study utilized a survey questionnaire administered to 377
participants, ages 18 years and above, attending Seventh-day Adventist churches in Port-
Harcourt, Nigeria. The instrument for this research was adapted from the Conflict Tactics
Scale (Straus, 1979) and the National Violence Against Women Survey (NAVAW)

(Tjaden & Thonnes, 2000). The CTS is a 39-item scale which I adapted to a 28-item scale instrument in order to measure intimate partner victimization in my target population. Utilizing a Statistical Package for Social Science (SPSS), I converted the raw data into a form useful for analysis and displayed the results in simple percentages.

Results

The results of this study highlight six broad categories of abusive behavior that are: physical, sexual, emotional, isolating, surveillance, and controlling behavior. Controlling and demeaning behavior was the most frequently reported form of abuse in this population.

Conclusions

Controlling and demeaning behavior, which increases the likelihood of physical and sexual abuse (Antai, 2011; Johnson, 2006; Stark, 2007), was the most frequently reported form of victimization experienced among the participants of this study. Findings emphasize the need for pastoral care and the need for professional training on abuse prevention for the clergy and laity.

Andrews University

Seventh-day Adventist Theological Seminary

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A Project Dissertation

Presented in Partial Fulfillment

of the Requirements for the Degree

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APPROVAL BY THE COMMITTEE

_____   _____
Adviser,   Director, D.Min. Program
Rene D Drumm   Skip Bell

_____   _____
Ann-Marie Jones   Dean, SDA Theological Seminary
                                                                       Denis Fortin

_____   _____
David Penno   Date approved

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LIST OF ABBREVIATIONS

CTS	Conflict Tactics Scale
CCV	Common couple violence
IRB	Institutional Review Board
IT	Intimate terrorism
IPV	Intimate partner violence
MVC	Mutual violent control
NAVAW	National Violence Against Women
SCT	Social Cognitive Theory
WHO	World Health Oganization

ACKNOWLEDGMENTS

CHAPTER 1

INTRODUCTION

In Chapter one of this project, I provide a brief description of my ministry

background and highlight the statement of the problem, statement of the task, justification

for the study, and the significance of the study, the process of this study, the scope of the

study, and the organization of the chapters

Personal History

My personal journey in family ministries began in 1992 when I served in the

Rivers Conference as Youth, Stewardship, and Family Ministries Director and later as a

local church pastor under the leadership of Pastors Simeon J. Okochi and the late Pastor

R. W Nwuzor, who were then President and Secretary/Treasurer of the mission. I was

ordained on February 6, 1999, and had served the church in various capacities as

literature evangelist, student volunteer and church pastor in the former Rivers Mission,

and later Rivers Conference of Seventh-day Adventist Church in Nigeria. I also served as

Youth and Chaplaincy Director at the former Nigerian Union Mission before leaving for

further studies in New Zealand and Andrews University in America for a doctorate in

family ministry.

I became interested in family ministries through the influence of Elder S. A. T.

Amukele and his wife, Zan, who periodically conduct family life seminars in the

Conference. The prime years of my ministry were full of challenges on how to minister to families traumatized with abuse. In my interaction with families, I came across husbands, wives, and children who had suffered one form of abuse or another without knowing how to minister to them. I ventured into doing family ministries in order to fill this gap. It is only by integrating knowledge and practice that a more family-oriented ministry can happen. Amos 3:3 says, "Can two people walk together except they agree?"

Statement of the Problem

Increasingly, Seventh-day Adventist church families in the Port Harcourt area of the Rivers Conference are experiencing domestic violence. Pastors during ministerial meetings express their growing frustrations and concerns about family quarrels, which sometimes result into physical attacks and such attacks then escalate beyond common understanding.

Research indicates that intimate partner violence (IVP) is a leading cause of injury and death to women worldwide (Effah-Chukwuma, Osakwue, & Epeyong, 2002; Jewkes, Penn-Kekana, Levin, Ratsaka, & Schrieber, 1999; Nigeria National Population Commission, 2004; Omorogbe, Obettoh, & Odion, 2010; Kolawale Azeez Oyediran & Abanihe, 2005). Nearly one in four women worldwide is physically or sexually abused in their lifetime (Nason-Clark, 1997; Ndugasa, Okemgbo, & Odimegwu, 2002). Research also notes that violence against women causes more deaths and disability among women ages 15 to 44 than cancer, malaria, traffic accidents, or war (Day, Mckenna, & Bowlus, 2005; WHO, 1997). Regrettably, the church has not addressed the problems as it should (Miles, 2002). Studies suggest that incident rates of IPV among active church goers are also high, as much as is found in the non-Christian population (Gillet, 1996). Studies in

the developed and developing countries of the world show that domestic violence is a great public health concern that does not know any boundary, class, color, race, or faith affiliation (Adesina, Oyugbo, & Olubokala, 2011; Okenwa, Lawoko, & Jansson, 2009; Tjaden & Thonnes, 2000). While domestic violence is a well-known problem among Christians and church goers in Nigeria, the Seventh-day Adventist church has not given it the attention or study that it requires to prevent the perpetration of abuse among couples. Many pastors and church leaders in Nigeria are in a dilemma in addressing the issue of IPV in their congregations which is further complicated by the miss-application of biblical texts of St. Paul's letter to the Ephesians on headship and women submission.

A few years ago I was confronted with some intimate partner violence cases in some local churches where I served as church pastor before serving as family life ministries director at the Conference. These incidences were so severe and life threatening for both genders that they lead to their separation and divorce. Sometimes couples engage in small matters that degenerate into big problems with loss of trust and confidence in the relationship. The loss encountered by one of the families in one occasion was so severe that it nearly claimed a life. I cannot imagine the trauma the family went through. The abuse case as I observed in this instance affected the entire family, disorganized the lives of their young children, and stifled their family economic base. This sad experience was at the beginning of my ministry. I was fresh from college with theoretical knowledge on church administration and congregational leadership, but here I was presented with the practical pastoral ministry which I was not adequately prepared for at that time. I knew little about marital counselling as a church pastor, and I

was barely a decade old in my marriage and was still discovering myself in our relationship.

My experience affirms what Adams and Fortune (1996) argue in their book, *Violence Against Women And Children: A Christian Theological Sourcebook,* that ministers with no training are not confident to confront abuse cases but would rather default to counselling victims, especially women, to stay with their partners and work out their communication differences, and I did on this occasion. I quickly defaulted to my comfort zone of prayer. And to put matters to the test, after hearing one side of the story from the husband on that night, I said, "Let us pray, God will take care of your marital problems. Please each of you should give peace a chance and let your children watching this event sleep." I barely finished my last sentence when "Mary" as she will be identified in this project shouted at the top of her voice:

> Pastor, pastor, how can we pray this night and sleep when I do not have peace in this house? I want Joe [as identified in this project] to tell you all the evil I have done to him which makes him always mad with me. The children cannot sleep in the night, every night. Why?

It was then I realized that this issue was more complicated for me to be able to handle. Amos 3:3 says, "Can two people walk together unless they have made an agreement?" Even though I partially succeeded in maintaining peace at least for that night, I knew the problems in Joe's family were far from being solved. Nason-Clark in her book, *The Battered Wife: How Christians Confront Family Violence* (1997), states that "one woman in every four have at some time in her adult life experienced violent outburst from her partner" (p. 3).

While church leaders are aware of the existence of domestic violence among members, the messages condemning domestic abuse or perpetration seem to be

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inadequate to deter perpetrators from carrying out abuse, especially against women. However, despite these observations, the church and her leaders continue to be important agents in the lives of members of the local congregation and thus could contribute meaningfully in decreasing the prevalence of abuse (Gillet, 1996)

Currently, there are no studies that have addressed this issue in the Seventh-day Adventist Church in Nigeria. This creates a knowledge gap and is a cause for concern to put in place a program that will reduce violence among members. Therefore, this project is a response to that gap as I develop basic educational programs that might help to prevent intimate partner abuse among couples in the congregation.

Statement of the Task

The task of this project was to explore and describe the prevalence, perceptions, attitudes, and opinions of participants of this study attending the Seventh-day Adventist Church in Port Harcourt, Nigeria, and to develop educational intervention programs that could be used in the local church to prevent abuse among couples in the congregation.

Justification for the Project

Despite the existence of a substantial amount of literatures on domestic violence against women, or men and children, there is scarcity of research in the context of domestic violence occurring in the Seventh-day Adventist churches in Nigeria. There are nationally representative samples (Adegoke & Oladdeji, 2008; Aderinto, 2004; Afronews, 2008; Aimakwu et al., 2004; Akolisa, 2002; Majekodunmi, 2003; Omorogbe et al., 2010; Oyediran & Abanihe, 2005) and few community-based studies, mostly from the health sector, showing high domestic violence prevailing in the society.

Findings from a large-scale study among a group of conservative Christians, specifically Seventh-day Adventists in North America (Drumm, Popescu, McBride, Hopkins, Thayer, Wren, 2006) indicate that abuse, especially against women is prevalent among congregants of the Seventh-day Adventist church. The church in Nigeria may not be an exception considering the status of women in the African culture where women have limited rights in the community.

Research also demonstrates that religious teachings that are geared towards male dominance could be a contributory factor to domestic violence perpetration, influencing congregants' beliefs regarding proper marital roles and acceptable behaviors in intimate partner relationships (Adams & Fortune, 1996; Adelman, 2000; Nason-Clark, 1996; Neergaard, Lee, Anderson, & Gengler, 2007). Moreover, clergy and religious communities' responses to domestic violence have been found to be mostly inadequate to victims of abusive behaviors (Fortune, 2001; Gillet, 1996; Nason-Clark, 1996; Nienhuis, 2005). The inadequate help from the clergy is a significant problem because studies have shown that not only are clergy members the first persons from whom people seek advice on family problems and domestic violence issues, but also a great number of clergy provide counselling to women and men traumatized by abuse every year. The efforts of the clergy laity and the professionals in helping to decrease abuse need to be complemented with educational resource materials on violence prevention in the local congregation. The existence of the gap in literature on this subject in the Seventh-day Adventist Church in Nigeria is an evidence of lack of reference work and basic intervention programs to assist in preparing clergy and local church elders to address this issue. The relevance of this research is not only timely but critical in addressing the

problems of intimate partner violence among members of the Seventh-day Adventist church in Nigeria.

Expectations From This Project

First, this project creates an awareness of domestic violence in the Seventh-day Adventist church in Nigeria therefore; I hope to inspire hope in the victims of abuse and encourage the clergy and laity to speak out against abuse in the church. Second, the findings of this study will motivate members to engage in marriage and family enrichment seminars and workshops. An understanding of the risk factors of abuse might lead members to participate in family life enrichment programs that could help in decreasing the perpetration of abuse in families. Third, the intervention modules I have developed in this project could be used in the local church as a basic tool in ministering to victims of abuse and perpetrators of family violence. The inbuilt flexibility of the modules in this project will make it possible for it to be replicated and adapted to other congregations and communities that are not part of this pilot project.

Scope and Delimitation of the Study

This exploratory study, a pilot work in my target population, focuses on exploring the prevalence of intimate partner victimization among Seventh-day Adventists members ages 18 and above. The study examines the prevalence, perceptions, attitudes, and opinions of the congregants on intimate partner violence in the Port Harcourt area of the Seventh-day Adventist Church in Nigeria and to model educational intervention programs that could be used in the church to decrease abuse among the congregants. The

baseline data obtained in this study will help further research in intimate partner violence in Nigeria in the West Central African Division of the Seventh-day Adventist Church.

Limitations of the Study

This exploratory study on the perceptions, opinions, and attitudes among Seventh-day Adventist Christians in Nigeria is the first of its kind. And because of the small number of participants and the limited nature of the inquiry, the results of the study may not be generalized to the wider spectrum of the church; however, the data in this study might be useful for further research work in other churches and religious groups. Other limitations in this study include the language used in composing the survey questions. English is the second language in the target population; therefore, it is assumed that there could have been differences in interpretations of the terms used in the questionnaires. This may have contributed to some participants' partial response to some of the questions which rendered the questionnaires not useful and thus diminished the total number of respondents. Second, ethnic diversities and different cultural interpretations of what is perceived as intimate partner violence could also have influenced participants' responses to the questions. Nevertheless, this study contributes to knowledge and international literature in preventing abuse in families.

Definitions of Some Terms

Intimate Partner (IP): Refers to a spouse either husband or wife.

Intimate Partner Violence (IPV): Describes acts of violence committed by a spouse, ex-spouse, current or former husband or wife.

Domestic Violence (DV): Refers to the physical, sexual, emotional, psychological, isolation, surveillance, controlling and demeaning abuse behaviors.

Conflict Tactics Scale (CTS): An instrument used in measuring abuse in relationships.

NAVAW: National Violence Against Women

Violence Against Women (VAW): Describes any act of gender-based violence that results in acts of aggression: including threats, intimidation, denial of freedom, or any degrading act occurring in public or in private (WHO, 2000).

Clergy: Refers to Gospel ministers of religion.

Laity: Refers to un-ordained members of the congregation.

Measures: Methods or procedures

Description of the Research Process

This descriptive study highlights responses about intimate partner violence from 377 participants attending the Seventh-day Adventist church in Port Harcourt, Nigeria. The instrument for this research was adapted from Conflict Tactics Scale (Straus, 1979) and from the National Violence Against Women survey (NAVAW; Tjaden & Thonnes, 2000), which is the most widely-used research survey instruments for studying intimate partner violence. The CTS is a 39-item scale which I adapted to a 28-item scale instrument in order to measure intimate partner perpetration in my target population. The research questions which investigated the prevalence of lifetime and current intimate partner perpetration among Seventh–day Adventist Christians in Port Harcourt, Nigeria included: (a) told you what to do and expect obedience; (b) made big family and household decisions and spending without consulting you; (c) limited your involvement

with others, friends, family, and co-workers; (d) did not let you have access to family/personal income; (e) restricted your use of the family car, needing you to get permission and restricted you from getting a car license; (f) prevented you from getting or keeping a job/education; (g) stalked or followed you wherever you go; (h) ignored or discussed your accomplishments or activities; (i) was extremely jealous or accused you of having an affair; (j) threatened to take the children away from you; (k) insulted, swore at you, or called you names; (l) tried to convince you that you are crazy; (m) threatened you with suicide; (n) destroyed properties of cherished possessions; (o) threatened to abuse your children; (p) abused your children or pets in order to punish you; (q) exhibited a general contempt for your gender; (r) used sexually degrading language towards or about you; (s) sexually used you against your will; (t) persuaded you to do something sexually that you consider a perversion; (u) forced you to have sex when you do not feel like having; (v) deprived you of food or sleep; (w) threatened to hit or throw something at you; (x) threw, smashed, hit, or kicked something to frighten you; (y) pushed, grabbed, or shoved you; (z) beat you up mercilessly; (aa) threatened to kill you if you ever challenged him; (bb) used a knife or heavy stick on you.

This study was conducted after receiving written approval from Rivers Conference of Seventh–day Adventists, the regional authority of the Church, and a formal approval from Andrews University Institutional Review Board (IRB). After receiving these approvals, I then contacted the pastors of my target population to confirm their church's participation and to arrange for data collection.

Since the purpose of this study focused on adult intimate partner violence, only participants from the age of 18 and above met the inclusion criteria. However, in order to

achieve the purpose of this study, I recruited some trained family life leaders and social workers as research assistants. They were all trained and equipped in the art of administering questionnaires; hence, they assisted me in administering the survey questionnaires for this study.

Sample and Data Collection

I used a survey questionnaire technique to generate the sample for the study. The sample consisted of 377 participants from 5 of the 25 churches in Port Harcourt. First, I organized a pre-arranged worship session for data collection prior to filling out the survey. At this session, participants were given some presentations on intimate partner abuse between husband and wife in heterosexual relationships. At the end of the service, women and men were separated into two locations free from any interference. This precaution provided further safety for any potential victim. As people moved from one side of the church to the other, the movement allowed for those who wanted to opt out of the process a convenient opportunity to do so.

On the whole, a total of 530 survey instruments were issued to participants in this study but 407 questionnaires were returned. Thirty out of this number were unusable because of missing data. Therefore; only 377 questionnaires were considered to be legitimate. The unusable questionnaires were either blank or only partially complete. With major portions of the survey instrument blank, the data could not be entered without serious misinterpretation therefore they were excluded and destroyed. There are noticeable discrepancies in the way questions were responded to. Not all questions were attempted and responded to.

The reasons may have been either the participants did not fully understand the meaning of the questions or they merely chose to ignore them. However, 71% of response to this survey is encouraging considering that this is the first time a survey of this nature was used in this population.

Data Analysis

I began this process by utilizing a computer software program, Statistical Package for Social Sciences (SPSS), to convert the raw data into a form useful for data analysis. The analysis involved examining the survey questions and reporting on simple percentages. This involved scoring the data by assigning numeric values to each response, cleaning the data entry errors from the database, and using the variables to form scales (Creswell & Plano Clark, 2010). All the data were visually inspected, which resulted in creating six scales from the multiple items that comprise the survey.

The Organization of the Chapters

Chapter 1 of this project introduces the study and highlights, the statement and purpose of the study, statement of the task, justification for doing this research, scope and delimitation, and limitations of the study.

Chapter two then provides the biblical foundation for the project and gives an over view of the theology of marriage and the family. This study continues the exploration from a Christian perspective and focuses on family violence as an antithesis of the purpose of marriage and family.

Chapter three of the study focuses on the review of literature that is related to intimate partner violence. The chapter contains a summary of what others have

documented in the area of intimate partner abuse in the Christian and non-Christian community. Literature reviewed shows that intimate partner violence is a major concern and identifies women as victims and men as perpetrators of abuse in a relationship. The review indicates that the implications of violence against women or men go beyond the physical and impacts the physiological and psychological well-being of the victims.

Chapter four contains the body of the research design. This chapter describes the process of the study and the analysis of the data, and reports the findings of the study in simple percentages.

Chapter five summarizes the results of the study and outlines the study's implications for pastoral care. The chapter also contains some intervention plans I have developed for use in the local church to decrease abuse among couples in the congregation.

CHAPTER TWO

THE BIBLICAL FOUNDATION OF MARRIAGE

AND THE FAMILY

Marriage and family was divinely established at creation in the Garden of Eden as a union between a man and a woman in a loving companionship. The Scriptures describes marriage as a decisive act of both detachment and attachment. The man leaves his father and mother and cleaves to his wife and they two become one flesh (Gen 2:24). The nature of the creation and relationships between the man and the woman as husband and wife, before and after the fall, has been explored in different spheres. This project continues that exploration from the Christian perspective and focuses on family violence as an antithesis of the purpose of marriage and family. This chapter, therefore, introduces an overview of the theology of marriage and the family and its importance for the human community. At the conclusion of this chapter, the reader will have a foundational knowledge of the essence of marriage and the family from which to consider the impact of domestic abuse and the motivation to decrease it.

The Institution of Marriage and the Family

The Scriptures presents a Christian theology of marriage and the family as the union between a man and a woman in a loving companionship. In Gen 1:26-28, the Bible describes the formation of the family at creation by the union of the man and woman as

husband and wife. Then God said, "Let us make man in our image after our likeness.…

So God created man [humanity] in His own image, in the image of God He created he

him; male and female He created them" (Gen 1:26a-27). It is critical here to note the

equal pairing of male and female in parallel with (Adam–the man). Here man is

mentioned twice and each of these is indicative of the man and the woman being in the

image of God. The Hebrew word for man (Adam) can be translated as "mankind" or

"humanity." In other words, God said let us make humanity in our own image.

Additionally, God uses the word (Adam) meaning mankind in plural "them" to indicate

the inclusion of man and woman. It is observed here that Gen 1:26-27 moves forward and

backward three times between the singular "man" and the plural "them," and this is

observed in the statement "male and female He created them." A critical examination of

this text shows three important things (Davidson, 1998; Pierce & Groothuis, 1995). First,

God created mankind in His own image and likeness and not through any evolutionary

process; second, God created mankind as male and female and both were made in the

image and likeness of God; and third, God created mankind as sexual beings with the

ability to procreate among themselves and to have dominion over all things that God had

created. The man and the woman, though functionally and sexually different, are seen as

equals in the eyes of God their maker. Man and woman were created in the likeness and

image of their Creator with tremendous worth, dignity, and significance.

The Hebrew terms used in Gen 1:26-27 are (tselem) for "image" (in the sense of

"replica," Num 33:42; 1 Sam 6:5, 11; 2 Kgs 11:18; Ezek 7:27; 16:17; 23:14) and (demut)

for "likeness" (in the sense of "resemblance," 2 Kgs 16:10; 2 Chr 4:3-4; Ps 58:4; Ezek

23:15). Humanity was created in the image, likeness, and resemblance of God the Creator.

The concept of what it means to be created in God's image has often been unduly influenced by the Greeks concept of personality (Pierce & Goothuis, 1995); however, biblical scholars (Nichol, Cottrell, & Neufield, 1978) note that God's image in the man and the woman is identified in terms of their possession of intelligence, a will, and emotions. While this may be presupposed or implied to some extent in Gen 1:27, 28, the immediate context is about the concept of the divine image in the man and the woman in terms of representative rule as David notes in (Ps 8:6-8). In light of the original language of this text in an ancient Semitic environment, it may be significant that the erecting of a sovereign's image in a given location was synonymous to establishing that person's claim to authority and rule. Pierce and Groothuis (1995) observe that in the ancient East that the setting up of the king's statue was deemed equivalent to the proclamation of his domination over the sphere in which the statue was erected (Dan 3:1-5).

The image meant that he was the ruler of this area. Accordingly, man is set in the midst of creation as God's image. By placing his image on the man and the woman and by setting them in a particular environment, God assigns to them the mandate of representative rule. This rule was the joint function of the man and the woman.

Genesis chapter two gives a detailed account of the institution of marriage and family by the creation of the man and the woman as husband and wife. In this chapter, the Bible says that in six days God created the heavens and the earth and all that was in it. He then formed man from the dust of the ground whom He had charged to keep the Garden (Gen 2:7). Up to this point in the creation account God says that everything he

had done was good. However, in Gen 2.18, "the Lord God said: 'It is not good that the man should be alone therefore, I will make a help meet for him.'" In other words, God was declaring to Himself that creation was incomplete because man alone cannot procreate, nor can he enjoy the experiences of a relationship like the type experienced between the Trinity. This announcement from God comes as a relief in the story because so far the story has been about relationships. Those relationships have been fruitful, and the man appears to have enjoyed close relationships, not only with all of God's creations but with God himself. Of all of God's creations, man appears to have enjoyed the closest relationship with the Creator. He walks with God in the Garden in the cool of the day, he is known and loved to the core of his being, yet God describes him as being alone, because there is no human community to interact with. He says of this situation, "it is not good" (Gen 2:18). For the first time in this narrative, something in the creation is "not good," which must mean, at least in his current state, that man cannot fulfil the purpose for which he was created. Man in his present state was out of alignment with the rest of creation.

Note that the creation of woman is discussed in great detail in Genesis chapter two for good reasons. First, God wanted to establish and set the relationship between man and woman, in other words, husband and wife forever as a model of our modern family relationships. Man and woman are intimately related to each other and they are totally dependent on each other. One cannot exist without the other. Man and woman desperately need each other. God needed to reveal this important fact to the human race for all generations (Phillips & Phillips, 1997). Second, God wanted humanity to

understand that man and woman are distinct individuals, created for a different purpose, each fulfilling his or her role thus contributing to the oneness of the family relationship.

Third, the phrase "not good" means incomplete, unfinished, unfulfilled, and deficient. Man standing by himself alone was incomplete, unfinished, deficient, and lonely. As soon as God determined that it was not good that the man should be alone, He also proposed a solution, which points to why it is not good for the man to be alone. He declares, "I will make him a helper fit for him" (Gen 2:18 RSV). According to Davidson (1998), "helper fit for him" means helper matching him. The compound prepositional phrase "matching him," literally "like opposite him," is only found here. It expresses the idea of compatibility rather than identity. Like the other creations, the man needs an appropriate partner one who "complements" him rather than one identical to him (p. 259).

After determining that the man needs "a helper fit for him," God, who had made every beast of the field and every fowl of the air, brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature, that *was* the name thereof (Gen 2:19). However, in naming the animals Adam also learns a very important lesson about himself. He is to care for the earth which has seed and can therefore produce (Gen 1:12); now, he has seen the animals who multiply abundantly after their kind (1:20-22). Yet, for Adam, "there was not found a helper fit for him" (2:20). Though Adam had relationship with God (2:7-8), with the earth and all its plants (1:26; 2:5-7), and with the animals (1:28; 2:20), still his situation is "not good." God says he is alone (Coogan, Brettler, Newsom, & Perkins, 2001). Coogan et al. (2001) observes that in naming the animals Adam, presumably, realizes that a companion appropriate or suitable for him was

absent, and that the need for a suitable companion as a wife was apparent (p. 14).

Contrary to everything else in the Creation narrative, the elements have their

counterparts, which both help to define them and allow them to sustain life—the plants

and animals have others like them with whom they bear seed and even God has the Son

and the Holy Spirit with whom He labors and creates, "Let us make man after our

likeness" (1:26).

The text says that for Adam there was not found "a helper fit him" (2:20) and that

means no one with whom to share the joy of a relationship and community. In this initial

state Adam experienced the opposite of relationship. Adam was without a companion

who by contrast and comparison would serve not only to help determine his identity but

would help him exist. He was in a sense alienated from everything around him, hence

God's solution to this problem was to provide a suitable companion for Adam. It is

therefore reasonable to conclude that marriage is God's idea for human relationships.

Adam needs someone to stand opposite him, to give him contrast, in order for him to

truly experience his fullness and purpose. In his estrangement it seems he was not yet

fully formed because he needed the difference, the human community, and the

relationship to help define who he is.

So the LORD God caused a deep sleep to fall upon the man, and while he slept

took one of his ribs and closed up its place with flesh; and the rib which the LORD God

had taken from the man he made into a woman and brought her to the man. Then the man

said, "This at last is bone of my bones and flesh of my flesh; she shall be called Woman,

because she was taken out of Man."

Here God completes His action of providing man a companion. He does this by

putting the man to sleep and comes half way down to take a rib from the man to fashion a companion fit for him. God takes a rib not from the foot or the head but from the side strengthening the idea of mutuality and the equality of man and woman. A very significant word is used for the creating of Eve from the side or rib of Adam. God did not create her בנה (*bana*) or mould her from clay as He did Adam, but he built her from Adam. The word *bana* in Hebrew means to build, construct, or fashion. In other words, Eve was custom-built to be the helper suitable for Adam. Here the word "rib" (Heb: צלע) is used both for structure, skeleton, or side. This gives a clear picture of someone being specially and structurally built to fit; she was "bone and flesh" of Adam (Walker, 2006) and yet there were significant differences. The fact that a bi-gendered humanity was always God's purpose is evidenced in (Gen 1:26), at the time that God first announced his intention to create.

Then God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God Created man in his own image, in the image of God he created him; male and female he created them.

With the creation of the woman, Adam now shares a relationship with one who was compatible with him as everything else in the earthly community. Adam needs the woman as a suitable companion and the woman likewise needs him as a corresponding helper. The woman was Adam's suitable partner to deal with Adam's isolation in ways that neither God nor his other creations can. This suggests that the helper fit for him is not some sort of subordinate assistant, but rather one created on an equal par to the man

regardless of which one was made first. One Christian writer (White, 1952) says:

> God made from the man a woman, to be a companion and helpmeet for him, to be one with him, to cheer, encourage, and bless him, he in his turn to be her strong helper. All who enter into matrimonial relations with a holy purpose, the husband to obtain the pure affections of a woman's heart, the wife to soften and improve her husband's character and give it completeness – fulfill God's purpose for them. (p. 99)

In the above quotation White emphasizes the importance of companionship in marriage and the part it plays in strengthening relationship between couples. The man is to care for the wife by winning her heart and the woman in turn is to soften and improve her husband's character.

The Naming of the Woman in Gen 2:23

In Gen 2:23 the Bible tells that Adam named his wife when he first saw her. "She shall be called woman, because she was taken out of man." This is significant because in the Old Testament the naming of a person or place is traditionally an exercise of authority over that person or place (Humphreys, 2001). Name giving in the ancient Orient was primarily an exercise of sovereignty of command" (p. 60). But Trible (2002) rejects this idea and argues that there is a naming formula in the Bible which consists of the verb (*qara*) meaning 'to call' and the noun (sem-name) Gen 4:17; 4:25; 4:26, and that the verb *qara* alone does not indicate naming. Trible points out that the naming formula is present in Gen 2:19 where the man (Adam) names the animals, and in 3:20 where man names his wife Eve. She says that in naming the woman the man was not establishing power over her but "rejoicing in their mutuality" (p. 63). Christian exegetes (Kristen, Schearing, & Ziegleer, 1999) and Jewish readers also arrived at the egalitarian readings of this text that power and authority was not an issue in this case rather a loving relationship that calls for celebration. I imagine that Adam saw his wife as a gift from God and a companion to

appreciate hence in his excitement he exclaimed "wo-man." And to complete that
excitement he recognizes that the woman was bone of his bone and flesh of his flesh.

Leaving and Cleaving

God's design for marriage and family is a joining of two individuals, man and
woman, to form one body which the Bible refers to as one flesh. Therefore a man (leaves)
his father and his mother and (cleaves) to his wife and they become one flesh (Gen 2:24).
The Hebrew word "to leave" (*azab*) means to cut loose, and the word for "cleaving"
(*dabaq*) is translated from a root word that means "to stick to, to fasten, to join, to hold
onto." As a noun the word can be used for brazing and soldering (Isa 41:7). The strength
of this bond (Balswick & Balswick, 1996; Wurster, 1983) demonstrates the nature of the
bond of marriage and the family, which also conveys the strength of the bond between
God and His people (Noller, 2004; see Deut 10:10).

Marriage and family involves leaving behind of the former primary relationships to
form one flesh. In marriage, partners provide and complement each other. One Christian
writer, White (1952), argues that

> in the marriage relation there is a very important step taken, the blending of two lives
> into one. It is in accord with the will of God that man and wife should be linked
> together in His work, to carry it forward in wholeness and holiness. . . . Bearing the
> marriage responsibilities in the home, linking their interests with Jesus Christ, leaning
> upon His arm and His assurance, husband and wife may share happiness in this union
> that angels of God commend. (p. 102)

White implies that two different people from different backgrounds become one
flesh through marriage; however, in order to establish themselves they need to leave their
primary relationships and cleave to each other to become one unit as to fulfil the purpose
of their marital union.

The Marriage Covenant

Marriage is a covenant commitment. In order to understand the teachings of the Bible with regard to marriage and family, it is necessary to comprehend the differences between contract and covenant relationships especially in intimate partner relationships (Phillips & Phillips, 1997).

Contracts engage the services of people while covenants engage persons. Contracts are made for a stipulated period of time, while covenants are for life. Contracts can be broken with material loss to the contracting parties; covenants cannot be broken and, if broken, results in personal loss. Contracts are witnessed by people with the state as guarantor; covenants are witnessed and guaranteed by God (p. 11).

Here Philips and Philips contrast the differences between a covenant that has a binding principle of equality and respect for the individuals involved, and a contract agreement that engages the services of people for a short period of time. As people enter into a covenant relationship in marriage, they must bear in mind that its liability is unlimited: in sickness, and in health, for richer, or for poorer. Covenants are bonds that bind individuals in relationship. Thus, when two people enter into a covenant relationship they give up independent living. Each agrees to lay down his/her life for the other and to place the need of the other person above his/her needs. It is this death to self that leads to one life in two different people. Their individual life is no longer the priority in their relationship, rather the life that they share together.

A covenant is made through mutual agreement and contains two components, which are promises and terms of the covenant. The promises outline the interpersonal commitment of the individuals who make the commitment. In this commitment each

person pledges to keep the covenant and states what he or she will do within the covenant. The terms of the covenant indicate the conditions under which agreement will be fulfilled. Most covenants are accompanied by an "oath or vow" such as a Christian wedding (Phillips & Phillips, 1997, p. 12). God designed marriage and recognizes marriage as a covenant (Matt 2:14; Prov 2:17). What God has joined together (Matt 19:6) is a description of the making of the two into one. Problems arise in families where couples do not understand the one flesh relationship in Gen 2:24, "Therefore shall a man leave his father and mother and be joined to his wife and they shall become one flesh." A clear understanding of this principle is likely to dispel all forms of intimate partner abuse that is commonly noticed in Christian and non-Christian families. This will be explored in subsequent chapters.

**The Status of Women in the
Early Christian Century**

The creation story among early Christians provided a theological base for advocating a particular gender hierarchy in the society. Many of the early Christians influenced by the patriarchal system of the time regarded a woman as an unequal partner. This belief in a woman's status was obvious in the way some of the early Christians interpreted the creation of the man and the woman and the narrative of the fall in the book of Genesis. Some focused on the account of creation in which Adam was created first and Eve later to justify the position of women in the family. Philo Judaeus, the first-century Jewish philosopher of Alexandria (20 BCE–50 CE), was one of the earliest thinkers to argue that because woman was created from man that she was secondary to man and a supplement to him. Philo, Jerome, and Augustine also made similar arguments

(Nienhuis, 2005). This theological argument for the status of women gave rise to what the early Christians regarded as theological endorsement to correct and reprimand women. One such endorsement was the one ratified in the council of Toledo which gives husbands the permission to reprimand their wives moderately, unless such husband is a cleric, in which case he may reprimand her severely.

Theological interpretations regarding the status of women, based on the book of Genesis, also reappeared during the Reformation era. Women were seen as rightly under the authority of men both in the order of creation and in the society. This type of biblical teaching became evident in the way women were regarded in many patriarchal cultures. Cherubino in his research work titled "Rules of Marriage" (cited in Nienhuis, 2005) states the supposed order given to men:

> When you see your wife commit an offense, don't rush at her with insults and blows; rather first correct the wrong lovingly. But if your wife is of a servile disposition and has a crude shifty spirit, so that pleasant words have no effect, scold her sharply, bully and terrify her. And if this still doesn't work . . . take up a stick and beat her soundly . . . for it is better to punish the body and correct the soul than to damage the soul and spare the body. But you shouldn't beat her just because she doesn't get things ready exactly as you would like them, or for some other unimportant reason, or minor failing. You should beat her . . . only when she commits a serious wrong; for example, if she blasphemes God or a saint, if she mutters the devil's name, if she likes being at the window and lends ready ear to dishonest men, or if she has taken to bad habits or bad company, or commits some other wrong that is a mortal sin. Then readily beat her, not in rage but out of charity and concern for her soul, so that the beating will redound to your merit and good. (p. 109)

This quote is troubling, more so when we consider the fact that man and woman were created equal in the image of God. An attitude that undervalues women encourages domestic abuse and predisposes women to endure abuse in intimate partner relationship without complaint. This need not be tolerated in the Christian and the

secular world considering that God made marriage for a loving relationship between the woman and the man.

Marriage and Family in the New Testament

A Christian model of marriage in the New Testament has traditionally focused on the teachings of Apostle Paul to the Ephesians, Corinthians, and Colossians. Paul's epistles were heavily influenced by the structure of the hierarchical society in which the author lived. His epistles contained specific directives on marriage based on the Bible to men and women as husbands and wives. These directives state that wives must submit to their own husbands (Eph 5:22) and husbands are to love their wives as Christ loved the Church and gave himself up for her. I shall critically examine these texts to see if what is sometime commonly read into the texts with regard to women's "submission" is what the Apostle Paul meant in his letter to the Ephesians.

Women and Submission

It is almost impossible to discuss the issue of marriage and family without discussing what Paul wrote to the church at Ephesus regarding how Christian couples should conduct themselves as husband and wife. Here Apostle Paul instructs the believers to take off the old man or old self and put on the new man (Eph 4:21-23). When he addressed them on the relationship between husband and wife he exhorts both the husband and wife to submit to one another in love. The wife is to submit to the husband as to the Lord and the husband is to see that he cherishes his wife and nurture her in love.

> Be subject to one another out of reverence for Christ. Wives, be subject to your husbands, as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, and is himself its Savior. As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands love your

wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. Even so husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of his body. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." This mystery is a profound one, and I am saying that it refers to Christ and the church; however, let each one of you love his wife as himself, and let the wife see that she respects her husband. (Eph 5:21-33)

Here Paul counsels the wife to submit to her husband as to the Lord. Note here that the wife is expected to submit herself to the authority of the husband out of obedience and love for the Lord. This is a willful decision that requires an intelligence as the wife willingly submits herself to her husband. Christian women do not submit to the Lord out of resentment but out of love. And it is this type of submission that the wives are exhorted to show to their husbands. As I critically examine Paul's message on marriage and submission as recorded in Eph 5:21-33, the question that comes to my mind is, what is Paul saying here to his readers about husband and wife relationship in marriage? Is he advocating that wives be subjugated in her relationship with her husband or otherwise? I will examine this in detail.

Some biblical scholars and social science researchers (Heil, 2007; Kroeger, 1995; Ladd, 1993; Motyer, 1994; Nason-Clark, 1997; Trible, 1973) have argued that submission in marriage is a mutual relationship which exists between a man and his wife with mutual respect for each other. Paul in Eph 5:21, argues that it is the duty of husband and wife to submit to one another out of reverence for Christ. Often the verses following Eph 5:21 are taken out of context for a unilateral submission of the wife to her husband. Such a position comes from centuries of patriarchal (male) dominated culture. For

example, Aristotle (cited in Hoehner, 2004) says that "the rule of a household is a monarchy, for every house is under a head" (p. 140). Following Aristotle's idea many Greek and Roman authors wrote about a household management code based on the principle of male monarchy. The patriarchal norms of the Greco-Roman world, built into the rules and regulations for everyday life and relationships, demanded wifely submission to the authority and headship of the husband (Brauch, 1996). Because of such cultural bias, many Christian commentators and teachers then perpetuated the teaching that a wife is to unilaterally submit to her husband. This appears to be a diversion from what is stated in Eph 5:21, where the first half of the sentence is ignored and the second half of the sentence in 5:22 is abused. Submission, according to the text, is made to one another (Bristow, 1988). White (1952) comments,

> The Lord Jesus has not been correctly represented in His relation to the church by many husbands in their relation to their wives, for they do not keep the way of the Lord. They declare that their wives must be subject to them in everything. But it was not the design of God that the husband should have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ that he may represent the relation of Christ to the church. If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter the word that the husband is the head of the wife, and that she must submit to him in everything; for he is not the Lord, he is not the husband in the true significance of the term. (pp. 117-118)

What this Christian writer is referring to here is the mis-application of the word "submit" in a marital relationship. Couples may be in for a protracted conflict if submission in marriage is mis-understood and mis-used. In the Greek text the word *hupotasso* meaning "to submit," is used in a manner which refers to an equal placing of oneself in subjection to another for the benefit of all concerned. It means literally placing the needs of others higher than your own. This form of submission is not unilaterally applied. Such submission is to one another. Just as the wife is called to place her

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husband's needs above her own, the husband is also called to place his wife's needs above his.

Now, let us look a little more closely at the Greek word that is commonly understood to be related to the word "submission." In the New Testament, the Greek word *hupotasso* when rendered as a verb means "to submit" and it could also mean to behave responsibly toward one another, to align one's self with, and to relate to one another in a reasonable way. The emphasis here according to Kroeger (1995) is upon association rather than upon dominance. The word 'submit' does not ordinarily express the notion of subordination, and does not also convey the meaning of putting up with abuse of any kind which may be unleashed upon one's self, or others. The verb *hupotasso* is rendered in the middle voice (Muddiman, 2001; Obrien, 1999), which when employed performs an action on one's self. The biblical language contains middle voice whose meaning differs from that used in the active or passive voice. The word *hupotasso*, a verb translated 'submit' occurs uniformly in the middle voice when it is applied to women or wives in the New Testament scripture. The Greek word *hupotasso* contains the idea of mutual support and responsibility to one another as found in Eph 5:22. Here the Christian believers are encouraged to be submissive one to another. The meaning of *hupotasso* cannot be that of dominance and authoritarian rulership or that of being subservient to another since they are to exercise this activity in relationship with one another. The meaning here is that of mutuality and sharing as opposed to highhandedness (Liddel & Scott, 1968; Rampage, 1994). Ephesians 5:22a reads, "Wives submit yourselves to your own husbands." The Bible (RSV) puts it this way, "Wives, be subject to your husbands." The Greek text of this verse has no verb in verse 22 (Davidson, 1998; Liddel & Scott,

1968); therefore, for a full understanding of verse 22, one must begin its meaning from verse 21, "being subject one to another." Whatever is the meaning of "submit" or "be subject" in verse 21 must, also as a rule, be in verse 22, and it is stated in verse 21 that "submission" implies mutual understanding (Hoener, 2004). The text goes further to discuss Christ's self-sacrifice on behalf of the Church and then throws the challenge to husbands to show the same kind of treatment to their wives (Kroeger & Beck, 1996).

The second part of this verse is also very clear. It identifies that one must be applying this form of submission according to God's will and in obedience to Him. The expression of *hupotasso* is through agape love, a motivation that inspires the decision to place others first for the benefit of both parties (Flowers, 2006). As can be seen in these verses in the context of an agape love and spirit-filled relationship, it is truly what is being stated in Paul's words, "be subject to one another out of reverence for Christ." When this happens, the true meaning and expression of mutual submission in the marriage covenant will be realized. "Wives, submit to your Husbands as to the Lord" (Eph 5:21).

The Greek word *hupotasso* "to submit" found in 1 Pet 3:1-5; Eph 5:22; Col 3:18 and Titus 2:5 have the same meaning. There appears to be nothing in these texts that suggest women's subordinate position that is commonly assumed in the passages. Kroeger (2001) explains that submission here involves the fulfillment of the rights and privileges of a marriage relationship. Paul concludes his discussion in Ephesians 5:32 with these words: "This is a great mystery, but I speak concerning Christ and the Church." This conclusion authenticates the marriage relationship as a type of the relationship between Christ and the Church. Throughout the Scripture, marriage is often

used to foreshadow the relationship between Christ and His bride, the Church (5:32).

Chrysostom (cited in Barclay, 2000) observes that everywhere that marriage relationship

is discussed in the Scriptures there will also be a spiritual application to the relationship

between Christ and His bride the Church. Christ came not to destroy this institution, but

to restore it to its original sanctity. He came "to restore the moral image of God in man

by sanctioning the marriage relationship" (White, 1952, p. 99).

The Scripture and Domestic Abuse

Research observes that Christian theology plays a major role in family violence

by rationalizing abuse particularly against women and children (Bassuk, Dawson, &

Huntington, 2006). On the other hand, Christian theology also condemns domestic

violence as an affront against God the creator of humankind. The Scripture outspokenly

condemns the issue of subordination and domestic violence or abuse in its totality. God's

disapproval of violence and oppression is one of the great themes of the Scripture (Ps

11:5; Prov 3:31-32; Isa 10:1-4; Mal 2:16b) that runs through from the Old to the New

Testament. Violence in all its forms and oppression are the antithesis of God's original

design for marriage and the family and all human relationships (Prov 10:6; Ezek 18:5, 7;

45:9; Rom 8:5-8; 12:1-2, 10, 18; Eph 5:29-31; 5:11-13, 19-21; Phil 2:4-8). The scriptures

say that God is a lover of justice and the champion of the oppressed, the alien, the

innocent, the weak, and the vulnerable (Deut 10:17-18; 2 Sam 22:2-3; Ps 9:9; 103:6; Prov

5:21-23; Isa 11:4; 25:4; 51:12, 22). God feels their distress and hears their cries (2 Sam

22:5-20; Ps 18:6; 22:24; Isa 40:28-30; 41:17; 43:2; 51:3; 63:7-9; 66:12-13). God is

deeply grieved when no one rises to the defense of the oppressed either in the family or in

the congregation as a body. King Solomon in Eccl 4:1 declares: "Again I saw all the

oppressions that are practiced under the sun. And behold the tears of the oppressed and they had no one to comfort them. On the side of the oppressors there was power, and there was no one to comfort them." Ministers and church leaders are called to be God's ambassadors, to extend the ministry of Christ in the world through a caring pastoral ministry to victims of abuse and violence (Prov 3:27; Isa 1:16-17; 16:3c-4; 58:6; Jer 22:3; Matt 25:34-40; Jonah 20:21; Jas 1:27). In Ps 11:5 it is recorded that the Lord tests the righteous and hates the wicked and those that love violence. "I will punish everyone who leaps on the threshold and those who fill their masters' houses with violence and fraud" (Zeph 1:9). "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (Ps 37:9). In Mal 2:16-17 God shows His displeasure for violence.

Unjustifiable anger, rage, and all forms of wickedness against the vulnerable is contrary to the character of God and does not represent the purpose for which the family was instituted. Here in the text above we read of how the Lord vehemently opposes violence in all its forms beginning from those who partake in violence to those who encourage it (Ps 73:6; Isa 59:6). James counsels everyone to be:

> Quick to hear, slow to speak, slow to anger, for the anger of man does not work the righteousness of God. Therefore put away all filthiness and rank growth of wickedness and receive with meekness the implanted word, which is able to save your souls. (1:19, 21)

The Bible and Verbal Abuse

The Bible says that the very words spoken can be considered a form of violence if it is not presented gracefully to the hearer, "Blessings are on the head of the righteous, but the mouth of the wicked conceals violence" (Prov 10:6). The Bible also indicates that

"the mouth of the righteous is a fountain of life, but the mouth of the wicked conceals

violence" (Prov 10:6). In Matt 5:21, 22 Jesus says:

> You have heard that it was said to the men of old, "You shall not kill; and
> whoever kills shall be liable to judgment. But I say to you that everyone who is angry
> with his brother shall be liable to judgment; whoever insults his brother shall be liable
> to the council, and whoever says, 'You fool!' shall be liable to the hell of fire."

From the context above it appears verbal abuse does more harm to people

emotionally than physical abuse. In Eph 4:29 Pauls tells the Ephesians that they should

not allow any evil talk to come out of their mouths, but only good words that is edifying,

and that can bring blessings to those who hear them. James 1:26 says: "If anyone thinks

he is religious, and does not bridle his tongue but deceives his heart; this man's religion is

vain." James 3:10 also notes that our mouth ought not to be used for verbal abuse instead

it should be used to bless others. A Christian writer of the twentieth century (White,

1930) said that the use of language is perhaps the most difficult thing that confronts

humanity. She argues that:

> There is, perhaps, no error that old and young are more ready to pass over lightly
> in themselves than hasty, impatient speech. They think it is a sufficient excuse to
> plead, "I was off my guard, and did not really mean what I said." But God's word
> does not treat it lightly. (p. 134)

In Prov 29:20, Solomon says that there is more hope for a fool than anyone who

has no self-control. Such a person is like a "city that is broken into and left without

walls." Self-control can be used to reverse domestic abuse. White (1930) states:

> The largest share of life's annoyances, its heartaches, its irritations, is due to
> uncontrolled temper. In one moment, by hasty, passionate, careless words, may be
> wrought evil that a whole lifetime's repentance cannot undo. Oh, the hearts that are
> broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those
> who might have brought help and healing. (p. 134)

White implies in this quotation that life's problems and family abuse could be

curtailed if anger is checked and not allowed to brew. Careless words have in many

occasions done more harm than intended hence she cautions against hasty passionate

words that bring about misunderstandings in families.

The Spirit of Prophecy on Marriage and the Family

The Bible and the spirit of prophecy affirm the importance of the family and

condemn domestic abuse as sin against humanity. White (1952) argues that the family is

supposed to be a little heaven on earth, a place where people can cultivate affections for

each other instead of repressing them. She says in her book *The Adventist Home* that

> the family tie is the closest, the most tender and sacred, of any on earth. It was
> designed to be a blessing to mankind. And it is a blessing wherever the marriage
> covenant is entered into intelligently, in the fear of God, and with due consideration
> for its responsibilities. (p. 18)

Satan is ever ready to take advantage when any matter of variance arises, and by

moving upon the objectionable, hereditary traits of character in husband or wife, he will

try to cause the alienation of those who have united their interests in a solemn covenant

before God. In the marriage vows they have promised to be as one, the wife covenanting

to love and obey her husband, the husband promising to love and cherish his wife. If the

law of God is obeyed, the demon of strife will be kept out of the family, and no

separation of interests will take place, no alienation of affection will be permitted (p.

106).

The importance of mutual understanding between husbands and wives in

relationship is emphasized. White (1952) counselled that marital problems could be

handled easily if husbands and wives were to put aside selfishness and bitterness.

Members of the family are also called to present themselves daily to God for the infilling

of the Holy Spirit which will empower them to avoid conflicts.

Conclusion

Marriage is one of the two great gifts that God gave humanity at creation. It was designed to provide companionship, community, and belonging regardless of time, place, and culture. In forming the first family, God established the basic social unity for humanity, giving them a sense of belonging and providing them with an opportunity to develop, multiply, and replenish the earth. I have argued in this chapter that God instituted marriage, between a man and a woman from creation, for the purpose of the family so that humankind in relationship with his/her equal partner will provide mutual support for each other (Gen 2:24; 1 Pet 3:7; Eph 5:21-33; Eph 4:32; 1 Cor 12:24b-26). Each time the New Testament directs wives to submit to their husbands, it simultaneously counsels husbands to love, protect, and honor their wives, and not to treat them harshly. On the other hand, wives are counselled to submit to their husbands "as is fitting in the Lord" (Col 3:18), and in doing so, to fearlessly do what is right (1 Pet 3:1, 5-6). The Bible does not support submission to domestic violence; it calls it sin and wickedness. Submission is often confused with obedience, but in the Bible they are two separate words with different meanings.

The Bible calls the husband the head of the home (1 Cor 11:3; Eph 5:23); this headship is akin to Christ's headship and leadership of the church (Eph 5:23). Christ taught and demonstrated that leaders should be servants, and not lord it over others (Matt 20:25-28; Luke 22:25-26; John 13:14-15; Gal 3:28; Eph 5:21). The headship of the man is mentioned also in 1 Cor 11:3, "Now I want you to realize that the head of every man is Christ, and the head of the woman is man, and the head of Christ is God."

The meaning of head in this context is not "chief or ruler" but source or origin. That Christ is head of every man means that he was the source of every man's existence as the agent of creation (1 Cor 8:6; Col 1:16). By the same token, according to the creation account in Gen 2; man was called the source of woman because she was made from man (Gen 2:23).

Marriage offers a profound place of personal, spiritual, and relational growth. As two unique individuals come together to commit themselves to each other throughout life's journey, they reap the profound rewards of equal partnership. The Scriptures tells us (Gen 2:24) that marriage is a union of two equals: man and woman. The exercise of equal partnership in marriage brings out the real meaning of covenant commitment and bears the fruit of grace filled life and mutually empowered intimate union. In Christ the possibility for a fulfilled equal partnership marriage based on covenant commitment, grace and forgiveness, empowerment and intimacy can be realized, and marriages like this are powerful witnesses to God's love. White (1952) comments that even though marriage has been marred by sin, God's grace can still make this institution what He has designed it to be "an agent for the blessing and uplifting of humanity"(p. 100). A strong and stable family is the intent of God in establishing marriage and family at creation. Although this beautiful plan has been marred by the entrance of sin, it is still the medium through which God is reaching out to people. God's purpose for the family is to experience the joy and unity that pervades the Trinity, God the Father, the Son, and the Holy Spirit, all acting in oneness in purpose and in action. The hope of future generations, the church and the society in general lies in recapturing the biblical concept of the family as God intended it from creation. Slavish attitude against one another

weakens the marriage bond and creates unnecessary tension which results in domestic abuse.

In conclusion therefore, I argue that God established marriage, a union between a man and a woman (husband and wife) as a divine order to provide companionship and for the perpetuation of the human community. Evidences from the Bible and the Spirit of Prophecy suggest that abuse in families, of whatever form, between intimate partners is the antithesis of the purpose of marriage. In an equal partnership marriage the wife submits respectfully to the husband as she would to the Lord, while the husband provides a servant leadership role (Gen 3:16) to preserve the harmony of the family, as set forth in the Scriptures.

CHAPTER 3

LITERATURE REVIEW

Domestic violence, against women or men, is a growing area of research and

concern in the developed and developing nations of the world. Such violence mostly

occurs behind closed doors and hidden from the public. Most of the time victims do not

tell people what has happened to them for fear of reprisal, for their own safety, for the

future of their children, and for their dependence upon the perpetrator (Coker-Appiah &

Cusack, 1999). On the other hand, society remains uninformed of the magnitude of this

problem. Domestic violence, otherwise known as intimate partner violence (IPV), wife

battering, domestic abuse, affects women and men across cultural, socio-economic, and

religious groups (Nason-Clark, 2009). This chapter reviews some of the literature that has

documented IVP, especially against women.

Most population-based surveys state that preventing and addressing the issue of

domestic violence, particularly against women, is of great importance. High rates of

abuse against women persist in every culture, especially in Sub-Saharan Africa where

some studies, for example, report that about half of all ever-married women in Zambia,

46% in Uganda, 60% in Tanzanian, 42% in Kenya, and a high of 81% in Nigeria have

experienced some form of violence in their lives (Afronews, 2008; Atinmo, 2000; Heise,

Ellsberg, & Gottemoeller, 1999, p. 23; Kishor & Johnson, 2004). In Sierra Leone, Coker

and Richter (1998) observed that about 67% of women in that country report being

abused by a boyfriend or husband. Not only is IPV prevalent in Africa, Takyi and Mann

(2006) and Ofei-Aboagye (1994) argue that the practice can be seen in all segments of

the population and often transcends ethnic, religious, and social class boundaries.

Kroeger and Nason-Clark (2001) documented prevalence data from 34 countries and

concluded that "at least one in ten women reports that she has been physically abused" (p.

23). This rate, according to them, is a conservative estimate of the incidence of IPV based

on the fact that the findings (a) do not include verbal abuse, sexual assault, or threats of

violence; (b) rely on self-reports of victimization; and (c) do not include the number of

unreported incidents. Whereas Kroeger and Nason-Clark (2001) argue that abuse crosses

all religious boundaries and that the rates inside and outside the walls of the church are

similar (p. 20). Drumm, Popescu, and Kersting (2009) note that violence in faith

communities are perpetrated by people the victims know, trust, and depend upon.

In the last two decades or more, there have been many international conferences

that have attempted to address this issue. For example, the 1994 International Conference

On Reproductive Health, Population and Development in Cairo (Caldwell, 1996); the

1995 Fourth World Conference on women in Beijing for the advancement of women and

the achievement of equality between women and men as a way to build a sustainable,

just, and developed society (Timothy, 2004); and the Kyoto Treaty that initiated major

changes in policies and services for women victims of IPV (Drumm et al., 2009) stress

that violence against women and children is eating into the fabric of the family and

society. These conferences ignited women's resilience to address the issue of violence

against women and children. And such courage to take the bull by the horns instigated the

initiation of major changes in policies and services for women or men and children in

some countries of the world. In an article "Social Work Christianity" (Drumm et al., 2009) the authors argue that although the motivation for this issue has increased, "not much has been done so far to understand the contribution of religious beliefs on IPV, either as an aggravating factor or as a healing tool" (p. 378). Although some studies have explored religious coping (e.g., Mitchell and others [2006] and Pargament [1997] have measured the prevalence of IPV among specific religious groups [Drumm et al., 2006; Ellison & Anderson, 2001; Ellison, Bartkowski, & Anderson, 1999]; Drumm and others [2009] have also analyzed religious communities focusing on the effects of IPV on women; and Nason-Clark [1997, 2001] on the response from clergy and religious leaders to domestic violence), still IPV remains a challenge in Christian and non-Christian communities that needs further attention. Recently, researchers have further investigated the risk and prevalence of this phenomenon to find better ways of addressing the problem and provide services that could bring help for survivors of IPV, and increase awareness of clergy and congregations on the issue.

Domestic violence is not just hitting or fighting or an occasional mean and spirited argument, rather it is a chronic abuse of power. The abuser tortures and controls the victim by calculated threats, intimidation, and physical violence. Actual physical violence is often the end result of months or years of intimidation and control. While intimate partner violence is a growing concern in Africa and around the world (Adams & Fortune, 1995; Akintunde & Abeodan, 2002; Ellberg, Pena, Herrera, Liljestrand, & Winkvist, 1999; Johnson, 1995; Lambo, 2006; Majekodunmi, 2003; Nigerian National Population Commission, 2004; Tjaden & Thoennes, 2000), there are no studies that have examined its prevalence, attitudes, perception, and opinion of domestic abuse in the

Seventh-day Adventist Church in Nigeria. It is against this background that this study becomes relevant in contributing to literature and filling a missing gap. The structure of this review will cover the subject of defining domestic violence and highlight its prevalence in some studies where I have examined the seriousness of this problem. I will also look at some risk factors that contribute to domestic abuse and some theories that explain the behavior. I will be using the term 'intimate partner violence', 'intimate partner abuse,' and 'domestic violence' concurrently throughout this project. Since the depth of information on this area of study is enormous; I will endeavour therefore to provide a comprehensive bibliography at the end of this project.

An Overview of Domestic Violence

Domestic violence is a huge social problem not only in America as a developed country, but in other parts of the developed and developing nations of the world. Research indicate a high prevalence of IPV in Sub-Saharan Africa (Adegoke & Oladdeji, 2008; Adeyemi et al., 2008; Akintunde & Abeodan, 2002; Majekodunmi, 2003, Nigeria National Population Commission, 2004). Despite the high level of domestic violence against women, demographic and population surveys investigating why this practice is common in Sub-Saharan Africa are quite limited.

Domestic violence, often referred to as partner abuse, assault, or spouse abuse, is generally defined as violence between adults in intimate relationships regardless of their marital status, living arrangements, or sexual orientations (Strong, Devault, Sayad, & Cohen, 2001). The act includes minor aggression of throwing, shoving, and slapping as well as major aggressive acts of beatings, forced sex, threats with a deadly weapon, and homicide (Stirling, Cameron, Clark, & Miedema, 2004). Research indicates that females,

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more often than males, are targets of domestic violence, sexual abuse, emotional and

physical violence in intimate partner relationships (Adams & Fortune, 1995; Adegoke &

Oladdeji, 2008; Jones, Fowler, Farmer, Anderson, & Richmond, 2005). The United

Nations Declarations on the Elimination of Family Violence describes intimate partner

abuse as an act of gender-based violence that is likely to result in physical, sexual, or

psychological harm (WHO, 1997). Statistics show that nearly one in every three adult

women experiences at least one physical assault by a partner during adulthood (Heise

et al., 1999; United States Department of Health and Human Services: Center for Disease

Control and Prevention, 2007). Although an appropriate definition of IPV has not found

consensus among researchers (Adegoke & Aladdeji, 2008; Awoyemi, 2005; Kimuna &

Djamba, 2008; Miles, 2002), domestic violence has been defined with terms such as wife

battering, wife abuse or beating, murder, rape, sexual assault, physical assault, emotional

abuse, stalking, and sexual harassment. Even though dissimilarities in definitions of

domestic violence exist, Roberts (2002) argues that such definitions might be better if

they cover a variety of the components of domestic violence as the

> abuse of children, older people, spouses, and others in the home usually by other
> members of the family, the social problem in which one's property, health, or life are
> endangered or harmed as a result of the intentional misbehaviour of another family
> member. (p. 128)

Garner and Fagan (1997) on the other hand present two major areas of

consideration when attempting to define domestic violence: the types and features of the

deeds involving the violence, and the types of relationships that meet the criteria of

domestic violence. Roberts (2002) also suggests two major areas of consideration when

delving into the issue of domestic violence: (a) the "acts that intend to cause physical

harm to another, for example, 'murder, rape, assault,'" and (b) the "physical threats of

physical harm and intimidation" (p. 23). In some studies the concept of domestic violence is referred to as intimate partner relationship violence. This broad concept recognizes that domestic violence may also include former or current intimate partners, who may or may not reside with the survivor and who may or may not be heterosexual (Boes & McDermott, 2002). However, others have defined domestic violence to include male perpetrators and female survivors, or physical violence within marital relationships only (Roberts, 2002). The variations in the definitions of domestic violence make it very challenging as we examine its prevalence in the society. However, there are wider scopes that cover most of the components of domestic violence. Baker (2003) defines domestic violence as (a) abuse of children, older people, spouses, and others in the home, usually by other members of the family or other residents and (b) the social problem in which one's property, health, or life are endangered or harmed (p. 12). Crowell and Burgess (1996) offer a broad definition of domestic violence as "physical assault, threats, emotional abuse, verbal abuse, harassment, and humiliation by current or former intimate partners" (p. 24). Rennison (2000) argues that domestic violence can occur in intimate partner relationships and defines it as "those involving current or former spouses, boyfriends, or girlfriends" (p. 2). Boes and McDermott (2002) also argue that physical, emotional, and sexual abuse between intimate partners results in "physical and psychological trauma and other forms of illness" (p. 257). Most of the domestic violence literature reviewed suggests that there are two related motivators for domestic abuse: "power and control." Roberts (2002) argues that the underlying factor in the perpetration of violence is the desire of the perpetrator to maintain power and control. The abuser uses "intimidation, emotional abuse, isolation, denying, blaming, children, male privilege,

economic abuse, coercion, and threats to maintain dominance" (p. 497). Stirling,

Cameron, Clark, and Miedema (2004) outline the mechanisms perpetrators use in

stripping away power from survivors as:

1. Control over money and other basic necessities (money, food, etc.)
2. Control over coming and going
3. Control over sexuality (when, where, how, with whom, etc.)
4. Control over access to medical care or other helpers,
5. Control over interactions with friends, family, or children
6. Violations of personal boundaries (reading diaries, listening to calls)
7. Control over minute aspects of daily life (dress, domestic chores, etc.)
8. Control over how the children are disciplined
9. Control over how time is spent during the day. (p. 239)

Stirling, Cameron, Clark, and Miedema (2004) argue that batterers frequently

prevent women from seeking help, regulate their interaction with helpers, punish them for

seeking help, or force them to "terminate care while they are still at risk" (p. 240).

Gender and Intimate Partner Violence

IPV has been widely examined through a framework that is based on male-

perpetrated violence against women. Existing research on this topic demonstrates that

IPV is a gender issue affecting women or men without respect for class, culture, age,

boundaries and ethnicity. IPV is not exclusively a heterosexual, male-on-female

perpetrated crime. Research also documents female aggression against their intimate

partners (Busch & Rosenberg, 2004; Melton & Belknap, 2003; Reed, 2008). Literature

suggests that psychological abuse is common in both genders (Greenwood, Relf, &

Huang, 2002; Lockhart, White, & Causby, 1994); physical and sexual abuse co-occurs in

relationships (Greenwood et al., 2002; Tjaden, Thoennes, & Allison, 1999); violence that

is on-going becomes more frequent and severe, and no race, ethnicity, class, or

socioeconomic status is immune (Renzetti, 1992; Bradford, Ryan, & Rothblum, 1994;

Waldner-Haugrud, 1998). However, in seeking to clarify the notion of gender

lopsidedness in violence, Melton and Belknap (2003) and Tjaden and Thoennes (2000) in

their research using a survey questionnaire, found the most serious IPV threats and

actions were perpetrated by males and that reports of female perpetrated violence

frequently were in conjunction with episodes of dual reporting and appeared to be

defensive in nature.

Another explanation of the different gender rates of IPV focuses on patterns of

reporting the occurrences of domestic abuse. Male victims of IPV appear shy and

reluctant to report abuse when they believe the battering or assault is insignificant and

have happened on one occasion only (Anderson, 2005). Women on the other hand,

underreport abuse for other reasons, especially if they are arrested for retaliatory violence

(RV). Henning and Feder (2004) argue that women are less likely to turn to the criminal

justice system in future domestic violence occurrences when they are arrested for

protecting themselves through retaliation. Although IPV is common to men and women,

the differences in the amount of injury indicate that men are prone to heavy handedness

in the perpetration of violence against women (Busch & Rosenberg, 2004).

Types and Forms of Domestic Violence

Abuse can take many forms. Some forms are more subtle than others and may

never be seen or felt by anyone other than the victim experiencing the abuse. The abuser

uses a combination of tactics that work to control the victim. Abuse is divided into four

areas of study: physical, verbal or emotional, sexual, and economic abuse. Physical abuse

is easier to recognize and understood than the other types of abuse. It can be indicated

when the batterer: scratches, bites, grabs or spits at a current or former intimate partner;

shakes, shoves, pushes, restrains or throws her, twists, slaps, punches, strangles or burns the victim (Kroeger & Nason-Clark, 2001). Physical violence is often considered an acceptable behavior and women are often blamed in places where it is frowned on for inciting men to engage in it (Odimegwu, 1997; Watts & Zimmerman, 2002).

Although the obvious signs of physical abuse are there to tell the stories of abuse, researchers Aguila and Narina (1994) and Alao (2006) show that people who suffer physical abuse also experience emotional and psychological abuse long before the physical signs make the abuse visible. As a matter of fact, researchers Agaibi and Wilson, (2005) and Paul (2004) argue that the most painful wounds or injuries inflicted on victims of abuse are the ones they suffer without a trickle of blood and the victims cannot imagine why this is happening to them.

Sexual Abuse

Spousal sexual abuse appears common in intimate partner relationships. Some researchers (Nduru, 2005; Stark & Flitcraft, 1996; United Nations, 1996) describe sexual abuse as a forceful coercing of an intimate partner to obtain sexual gratification without consent. Others see it as performing sexual acts that are indecent, uncomfortable, degrading, and against the will of a partner (Hines & Malley-Morrison, 2005; Isidor, 1986). Adam (2008) argues that the use of the word "against her will," "without her consent," or "where the consent has been obtained by putting a woman in harm's way are indicative of absence of consent on the part of the woman" (p. 411-412). Sexual abuse is the least reported cases of IPV for fear of reprisal and even when such cases are reported it is never taken seriously (Ogunseye, 2004).

Verbal and Psychological Abuse

Psychological abuse, often referred to as emotional abuse or mental abuse, usually takes the form of things said or done which undermines a person's self-worth, respect, confidence, and dignity (Fowler & Hill, 2004; Hines & Malley-Morrison, 2005).

Verbal abuse manifests itself in the use of language, ignoring feelings, withholding approval or affection, or the use of threats and harassments against a partner. Intimate partner abuse is generally part of a pattern of abusive behaviour and control rather than an isolated act of physical aggression. Verbal abuse is difficult to see since there are rarely any visible scars unless physical abuse has taken place. Verbal abuse is often less visible because the abuse may take place in private. The victims of verbal abuse, more or less, live in a confusing domain because in public, the abuser is one person while in private the abuser may become a different person. Research indicates the perpetrator of verbal abuse is male and the victim is female, but this is not always the case as females also engage in this type of behavior (Awoyemi, 2005; Swanger & Swanger, 2003; Walton-Moss, Manganello, Fryer, & Campbell, 2005).

Forms of Abuse

Johnson (1995) describes several types of violence that he categorized into four groupings as: (a) common couple violence (CCV); (b) intimate terrorism (IT); (c) violence resistance (VR); and (d) mutual violent control (MVC). CCV, as the name suggests, makes up most of the violence within the home and it is not connected to a pattern of control. However, such violence arises in the context of a specific disagreement during which one or both partners verbally or physically lash out at the other. CCV appears to be an everyday intimate partner quarrel over small matters. This

type of violence is perpetrated slightly more by men than by women. Johnson (1995)

argues that 56% of male perpetrators engage in this behavior.

> In 31% of the relationships involving mutual CCV, the husbands were more
> frequently violent, while in 8% of the relationships involving mutual CCV, the wives
> were more frequently violent; moreover, women receive more serious physical
> injuries than men. (p. 486)

On the other hand, intimate terrorism (IT) is a pattern of violent and non-violent

behaviors that indicate a motive to be in control. Research (Johnson, 1995; Kwawukume

& Kwawukume, 2001; Ndugasa et al., 2002) indicates 95% of the perpetrators of IT are

men and that violence is merely one of the tactics in a general pattern of power and

control, with behaviors often involving emotional abuse. This can gradually destroy a

woman's view of herself, worth, and dignity. MVC, however, is a rare couple violence in

which both the husband and wife are controlling and violent in a situation that could be

viewed as two intimate terrorists (two elephants) battling for control (Johnson & Ferraro,

2000).

Prevalence of Intimate Partner Violence in Africa

IPV against women is found in all parts of the world; however, the levels and

types of violence vary across societies. Research shows that domestic violence against

women is widespread (Heise et al., 1999; Kishor & Johnson, 2004). In Africa, studies

report a high percentage of prevalence of domestic violence ranging from 17% to 48%

among groups of women (Jewkes, Penn-Kekana, Levin, Ratsaka, & Schrieber, 2001;

Nduru, 2005). Research also shows that many women in Africa have, in one way or the

other, experienced some kind of physical violence from their intimate partners. For

example, a study in Kenya that explored factors associated with physical and sexual wife

abuse on a sample of 4,876 married women, aged 15–49 using the 2003 Kenya

Demographic Health Survey, indicated the prevalence of IPV in the region (Kimuna &

Djamba, 2008).

Analysis shows that 40% of married women reported at least one type of violence,

36% were physical and 13% were sexual. Further analysis shows that living in poorer

households, being Christian, being in a polygamous marriage, having an alcoholic

husband, and the wife's low level of education are factors that increase the risks of being

physically, sexually, and psychologically abused (Kimuna & Djamba, 2008).

In Nigeria, the prevalence of IPV against women is similar to what is obtained

elsewhere in the world. Research shows that IPV is very high occurring among all socio-

cultural groups and criss-crossing all cultural, ecological, religious, social, and economic

boundaries. Despite the significance of this issue, reliable statistics about marital violence

are extremely difficult to find. First, people do not necessarily talk about domestic

violence because of its acceptability as part of the cultural norms and the fear of reprisal

(Odimegwu, 1997; Ogunjuyigbe, Akinlo, & Ebigbola, 2005; Okereke, 2002). Second,

other domestic issues, such as heightened political instability, poverty, religious

fanaticism, corruption, a high crime rate, and other significant social ills compete for

attention and solution, making it almost impossible for people to pay attention to abuse

cases against women. Although there are not enough reliable data with regards to IPV, a

number of community-based and small-scale studies indicate that violence against

women is a cause for concern in Nigeria.

Aina (2004) investigated the phenomenon among the Yorubas, Tenuche's (2004)

study focused on Tiv, Idoma, and Igede peoples of Kogi and Benue States. Aderinto

(2004) explored the minority ethnic groups in Edo and Delta States, while Alumanah (2004) undertook a study of the Igbos using semi-structured questions, in-depth interviews, and Focus Group Discussion (FGD) guides. These studies reported that the incidence of domestic violence is endemic and is perpetrated in different forms such as wife beating, verbal abuse, sexual abuse, and emotional/psychological abuse. Ndugasa, Okemgbo, Omideyi and Odimegwu (2002) in a similar study, documents a high prevalence of IPV among their target population in the eastern part of Nigeria. The result shows 78.8% of women have been battered by their male counterparts, out of whom 58.9% reported battery during pregnancy, 21.3% reported having been forced to have sexual intercourse. The study revealed the endemic nature of intimate partner abuse among couples with the risk factors ranging from age, level of income of women, level of women's education, refusal of wives to submit to the husbands' authority, wife's sexual misconduct, in-laws interference, work and religious conflicts between partners, male partner flirtation, and the man's inability to live up to his domestic responsibilities. While it is difficult to ascertain the prevalence of domestic violence in Nigeria due to the scarcity of population-based studies, the available data demonstrates that domestic violence is present in every community in Nigeria. Idialu (2003) and Omorogbe, Obetoh and Odion (2010) explored the risk factors of IPV among couples in Edo State, Nigeria. The emphasis of their study was on family finances. A major conclusion reached was that "financial problems put enormous strain on family relationship" (pp. 62-82). They argued that contemporary marriages experience more financial strain in their relationship than any other factor.

However, historically, research documents that wife beating is a regular feature

and practice in the western part of Nigeria. For example, Fadipe (1971) observed that wife beating among the Yorubas was tolerated but controlled under the extended family system where couples live and raise their children. One Yoruba proverb confirms this:

"Opa ti a fi na iyaale ni a o fi na o iyawo"

(The whip which was used to beat the most senior wife

is still being kept for her juniors)

"Pa mi nku nse ori kunkun si oko"

(It is only a woman who risks being beaten to death that

disobeys her husband).

The above proverbs significantly portray the seriousness of this phenomenon in the African culture; hence, IPV is still a subject which is discussed in anecdotes, gossips, and whispers, and of late, on the pages of newspapers (Afronews, 2008).

Domestic Violence and Women's Health

Domestic violence against women may also have profound effects, direct and indirect, on a woman's reproductive health, including: Unwanted pregnancies, restricted access to family planning information and contraceptives, complications from frequent, high-risk pregnancies, and lack of follow-up care, sexually transmitted infections, including HIV and persistent gynaecological and psychological problems. Studies in the health sector (Adegoke & Oladedeji, 2008; Adeyemi et al., 2008; Afonja & Aina, 1995; Afronews, 2008; Agambu, 2000; Agosto, 2005; Aguila & Narina, 1994; Aimakwu et al., 2004; Akolisa, 2002; Alao, 2006; Awoyemi, 2005; Chigbu, Ekweazi, Chigbu, & Iwuji, 2010; Ezebialu, Nwora, & Eke, 2010; Odimegwu, 1997; Ogumjuyigbe, Akinlo, & Oni, 2010; Ogunjuyigbe et al., 2005; Oguseye, 2004; Okafor & Rizzuto, 1994; Okemgbo,

1999; Okereke, 2002) describe an alarming incidence of intimate partner abuse against women in the Nigerian society. A cross sectional study at Abuja in the federal capital of Nigeria over a three-month period from May to July 2005, documents the prevalence and people's perception of domestic IPV on pregnant women. The research shows that psychological abuse ranked highest with 66.4%, while physical and sexual abuse accounted for 23.4% and 10.2% of the group (Efetie & Salami, 2007).

Risk Factors of IPV

Social science researchers have documented a variety of risk factors that influence the perpetration of intimate partner abuse in families. They indicate rates of intimate partner abuse vary with age (Maziak & Asfar, 2003; Mouton et al., 2004), level of education, ethnicity, and income (Sutherland, Sullivan, & Bybee, 2001; Swenson, 1992), and marital status (Obi & Ozumba, 2007). Risk factors for IPV also include the consumption of alcohol and the use of illicit drugs (Eckhardt & Utschig, 2007; Murphy, Winters, O'Farrell, Fals-Stewart, & Murphy, 2005; Waltson-Moss et al., 2005). On the other hand, literature suggests that experiencing or witnessing violence in one's family of origin could increase a person's chances of being a perpetrator or victim of IPV (Tjaden & Thoennes, 2000; US Dept. of Health and Human Service, 2007). Patriarchy is also a risk factor that influences the perpetration of IPV in most cultures of the world. Patriarchy is a dominant factor in the Sub-Saharan Africa countries where male power and authority is sanctioned by African customs and tradition. Although things are changing for the better toward a more egalitarian approach, yet this factor remains a strong hold for IPV against women. A study in the Igbo tribe of south-east Nigeria (Obi & Ozumba, 2007), where male children are preferred over female children show that

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wives are predisposed to domestic abuse if they do not bear a male child for the their

husbands. In such an environment, having all female children predisposes wives to

serious IPV. Chukwuma Obi, an adult male in Nigeria, in a personal discussion on

September, 12, 1996, said:

> The absence of a male child means that the man's name will be forgotten when he
> dies, and there will be no one to inherit his properties. That is why we normally
> announce the arrival of a male child with a gun shot in the air when he is born. Men
> take care of the community, but women take care of the home, care for her husband
> and babies.

The above quotation explains the reasons why men in such culture engage in

domestic abuse against their wives. Most marriages hang on this tiny thread, which

increases the risk factors of domestic abuse for women.

Effects of IPV on Children

IPV as a public health concern is not only felt among women or men but is also

implicated in the lives of children exposed to it (Kwong, Bartholomew, Henderson, &

Trinke, 2003). Research indicates that aggression in children is learned through a process

called behavior modelling (Bandura, 1973; Bowman, 2003). Children learn responses

from observing others personally, in the family and the environment. Researchers (Bevan

& Higgins, 2002; Caesar, 1988; Cappell & Heiner, 1990; Duomas, Margolin, & John,

1994; Sulloway, 1996) postulate that children emulate what they see adults do and

practice and that witnessing domestic violence has profound emotional impact that is

carried through to adulthood, which may predispose the individual to greater risk of

becoming an abuser or victim of abuse. However, there are differences of opinion on this

issue. For example, some studies (Choice, Lamke, & Pittmann, 1995; Mihalic & Elliott,

1997) identify an association between family-of-origin violence and subsequent

relationship violence for females but not for males. Whereas others (O'Leary, Malone, & Tyree, 1994) argue for an association for males but not for females. Although opinions may differ on this issue, evidence from children who witness domestic violence while growing up suggests that domestic violence has a great impact on the lives of children in general (Kwong et al., 2003).

Domestic Violence: Theories of Causation

Many theories which have existed and evolved over time have attempted to grasp the reasons for uncontrolled violence in human society. The analysis of such violence ranges from the higher level such as wars, government, repression, inter-tribal conflicts, to inter-personal conflicts between couples. Such efforts to define violence, particularly partner violence, which incorporates the interrelations of gender and sexuality, need to be investigated within the context of their respective occurrences (Loue, 2001). Following is a sampling of some of the theories that explain domestic abuse.

Cycle of Domestic Violence

The cycle of domestic violence theory as the name indicates, is a social cycle theory which was first introduced in the 1970s by Lenore Walker after interviewing 486 women in 1974 (Walker, 1979). Walker's theory explains patterns of behavior in an abusive relationship with the understanding that abusive relationships, once established, are characterized by a predictable repetitive pattern of abuse be it emotional, psychological, or physical, with psychological abuse preceding physical abuse nearly all the time. Walker says that domestic violence occurs in a cycle that repeats itself as follows:

Phase 1: Tension Building. During this phase the abuser becomes somewhat edgy in provocations and is prone to reacting negatively to frustrations. The abuser may lash out verbally and the abused will learn to calm his/her partner for a short period of time. It is this pattern that reinforces the myth that the abused partner has control over the batterer's behavior. In IPV relationships, the abused cannot calculate the batterer's potential behavior; hence, tension builds and finally explodes in an acute battering incident.

Phase 2: Acute Battering. Acute battering occurs in the second phase of the abusive cycle. Verbal attacks are more intense, physical injuries range from bruises to broken bones and injuries may result in brief and sometimes long period of hospitalization and the psychological injuries are long lasting (Hines & Malley-Morrison, 2005; Robertiello, 2008; Walker, 1979).

Phase 3: Honeymoon. The last phase of the cycle is the honeymoon period. After the acute incident during which the abuser may have seriously injured his or her partner, comes a period of asking for forgiveness and loving behavior usually from the perpetrator of the abuse. The abuser promises not to re-offend and becomes the kind of darling partner that behaves in an extremely loving manner, lavishing the partner with gifts and attention. In Africa, this is the stage where the woman sets her demands for a new set of dresses, shoes, and handbags to conceal the effect of the violence experienced. In this period she then begins to assume full responsibility for provoking or deserving the beating she had received from her partner. This emotional manipulation is what makes it so difficult for many victims of abuse to escape the relationship. Barterers can be extremely loving, caring, and charming; however, Walker (1979) argues that the cycle

becomes tighter as time goes on with each phase lasting a short amount of time until the victim either escapes or is tragically killed. Walker's cycle of abuse theory was regarded as revolutionary and an important concept in the study of abuse and interpersonal violence. However, subsequent research has occasionally criticized Walker's methodology and findings. Dutton (1994) argues that Walker's cycle of abuse theory describes all cyclically abusive people. He also argues that her initial research was based almost entirely on sketchy data from a rather small set of women who were in violent relationships. Walker herself also inferred that her data were subjective and cannot be considered a legitimate data base from which to make specific generalizations. However, whether Walker's cycle of violence may not be strictly accurate for every abusive couple, it was still an important study. It shed light on abusive behavior and suggested why some victims find it difficult to leave their abusive partners.

Feminist Theory

Feminist scholars argue that domestic violence is rooted in gender and power and represents men's active attempts to maintain dominance and control over women. Although there is not a unified consensus on this theory, their concerns regarding men's abuse of power against women is widely accepted. Feminists believe that all groups defined by class, gender, race, color, and sexual orientation are oppressed, hence they challenge the status quo and critique the way men use power and social privileges to oppress women. Anderson (1997) argues that a society that oppresses women may not be free from violence, especially against women and girls. This is basically the reason why the goals from a feminist perspective are to work to accomplish changes and conditions

in the society that removes barriers to opportunity and oppressive conditions against women.

Cultural Explanations

Cultural attitudes and explanations are one of the causal theories in emerging African literature. This theory emphasizes the power of tradition and norms within African culture as explaining the widespread incidence of domestic violence. Some see this connection as a major source of violence against women. In support of this proposition, Adegoke and Oladdeji (2008) described an interview at the Social Welfare Office in the Ibadan region of Nigeria, at which police officers reminded wives that "Yoruba culture allows men to beat women" (pp. 265-273). Other cultural explanations regarding this phenomenon are indirect, pointing, for example, to the uneven distribution of power within traditional African marriages. "The impact of polygamy, the acceptance of male promiscuity, the power of the extended family over the married couple, and the almost universal institution of bride price as underlying the widespread abuse of wives" (Bowman, 2003, p. 1). The payment of a high bride price to the wife's family at the time of their marriage makes it difficult for women to leave abusive husbands, unless their families of origin are willing to return the amount paid (Chireshe & Chireshe, 2010).

Social Cognitive Theory

Social Cognitive Theory (SCT) was officially developed and introduced to scholars by Bandura. This theory stemmed from Bandura's pre-existing theory, Social Learning Theory, which was heavily influenced by the earlier works of Watson in 1913 and Miller and Dollard in 1941. These men studied social or behavioral psychology in an

effort to understand why people behave in specific ways. From their studies, a discussion

surrounding the idea of "stimulus and response" developed. Consequently, the

researchers became interested in the mediating factors between the stimulus and response

that impact behavior. SCT states that people are products and producers of social systems

(Bandura, 1999, 2000, 2001). The theory seeks to explain how people maintain certain

patterns of behavior while also providing the basis for intervention strategies. SCT

contends that a number of emergent multifaceted determinants reciprocally interact to

produce a system of causality, action, inner personal factors such as knowledge,

structures, cognitive capabilities, affective and biological events, and environmental

influences (Bandura, 2000, pp. 75-78). Some social cognitive theorists (Bandura, 2001;

Barker, 2003) propose that while behavior can be determined by equal and unequal

interactions between behavior and environment, it is largely determined by one's

cognitions surrounding the factors mentioned above (Reciprocal Determinism). Jones,

argues that the emphasis on cognitive process suggests that: "the mind is an active force

that constructs one's reality, selectively encodes information, performs behavior on the

basis of values and expectations, and imposes structure on its own actions" (cited in

Brade, 2009, p. 49). Thus, one's reality is constructed through the reciprocal interaction

of environmental feedback and personal cognitions. "It is through an understanding of the

cognitive process involved in one's construction of the changing realities that enables

human behavior to be understood, predicted, and changed" (p. 49).

Cognitive determinants are indexed by "self-beliefs of efficacy, cognized goals,

and quality of analytic thinking" (Bandura, 1990, pp. 101-105). There are a number of

key concepts in this theory which are relevant to the current study. Social cognitive

model proposes that domestic violence could be understood from social cognitive processes and that people who engage in abusive behaviors are deficient in their information or cognitive processing, which has three primary sequences: (a) decoding, (b) decision making, and (c) enactment (p. 101).

Resource Theory

Social scientific researchers provide significant insight into the determinants of family or IPV and how it affects the socioeconomic and health situation of women, especially those in the developing world (Kewkes, Levin, & Penn-Kekana, 2002; Stark & Flitcraft, 1996). Research on this social theory suggests that a multiplicity of factors provide the context for the perpetration of IPV. One explanation by Anderson (1997) that has gained some prominence in literature, deals with the role of resources and power in dyadic relationships. The resource-based theory states that men are likely to express their frustrations through the use of violence in situations where they lack the resources associated with their assumed dominant role of the male breadwinner. Furthermore, Ellen Pense (2010), the founder of the London Abused Women Project, in her website argues that men who abuse their partners shift tactics according to what they believe will work in a given situation, the mood they are in, and the response they are looking for from their partner, thus confirming the intentional nature of the abuse. She further states that the abuser employs tactics not only to gain their partner's submission to a specific demand, but also to establish a relationship that he can rely upon in the future.

In a similar fashion, it has been observed that women are at greater risk of victimization by their male partners if they have little access to resources, or if they have greater access to resources than their partners, thereby usurping the traditional position of

men (Coker-Appiah & Cusack, 1999; Hindin, 2003; Kewkes et al., 2002). Although the theoretical literature points to a strong causal link between the victimization of women and their access to resources (Johnson & Ferraro, 2000; Koenig et al., 2003; Takyi & Mann, 2006), we know very little about how various types of resources help in shaping attitudes toward IPV. This is especially the case in most African countries where IPV is believed to be quite widespread. Besides the reported high prevalence of IPV, many African societies are patriarchal in nature with women having limited resources and power within the home (Takyi & Dodoo, 2005), therefore making their situation more insecure when it comes to IPV.

Conclusion

The literature I have reviewed in this chapter identifies the prevalence of intimate partner abuse and demonstrates that violence in all its forms is still a major problem in Africa, and Nigeria in particular. Evidence from the literature reviewed shows that women are the main victims of intimate partner or wife abuse. This phenomenon can be seen in faith communities as well. Studies indicate that the implications of violence against women or men go beyond the physical. Considering the effects of domestic abuse, I argue that domestic violence which stems from the issue of power and control, is a social ill that affects individuals, families, groups, organizations, and faith communities. A review of the literature demonstrates the need for the development of intervention programs that might contribute to addressing the issue of violence against women.

CHAPTER 4

DESCRIPTIVE ANALYSIS

Research demonstrates that IPV is a huge problem in Sub-Saharan African countries (Ameh & Abdul, 2004; Amnesty International, 2005; Bassuk et al., 2006; Djamba & Kimuna, 2008; Francis, 2005; Heise, Raikes, Watts, & Zwi, 1994). Such violence affecting women or men in intimate partner relationship (Annis & Rice, 2001) is also noticed within the community of faith (Alao, 2006; Boonzaaier, 2008; Drumm, Popescu, & Kersting, 2009). Personal observations and anecdotal stories among members of the Seventh-day Adventist church in Nigeria indicate that intimate partner (husband/wife) abuse is a serious problem that has not found any solution in the church. For example, pastors in their ministerial meetings, constantly verbalize the frustrations they encounter among members engaging in domestic violence.

The purpose of this chapter is to describe the research process of this study and the methodology I used in collecting data from five churches of the Seventh-day Adventists in Port Harcourt, Nigeria. The analysis of the variables and data will involve examining the survey questions and reporting the results of the variables in simple percentages. This will further be grouped in scales and represented in tables for easy reading and understanding.

Description of the Population

This research was carried out in Port Harcourt. Port Harcourt, a city founded in 1912, is the capital of Rivers State and a port town in southern Nigeria. It lies along the Bonny River, an eastern distributary of the Niger and upstream from the Gulf of Guinea. According to the 2006 Nigeria census, Port Harcourt has a population of 1,382,592 in an area traditionally inhabited by the Ikwere, Ijaw, and Okrika people. Port Harcourt, a city named after Lewis Harcourt, the colonial secretary, has long been an important merchant port and is today the center of Nigeria's oil industry. Port Harcourt is also the headquarters of the Seventh-day Adventist church in Rivers and Bayelsa State, Nigeria.

Port Harcourt is an ethnically diverse community. The ethnic composition, language, and culture of Port Harcourt include Ikwere, Kalagbari, Okrika, lbani (Bonny and Opobo) Ekpeye, Ogba, Etche, Khana, Gokana, Eleme, Ndoni, Abua, Odual. Linguistic scholars have grouped these communities into six major linguistic groups, namely ljoid, lower Niger (lgboid), Ogoni, Central Delta, Delta Edoid, and Lower Cross. The ljoid group comprises four groups of dialects, namely, eastern ljoid (Kalahari, Bile, Okrika, lbani, and Nkoro, http://www.onlinenigeria.com/links/riversstateadv.asp).

Methodology

Sample and Data Collection

The data for this study was collected from five churches and from among 377 participants attending Seventh-day Adventists churches in Port Harcourt, Nigeria. The instrument for this research was adapted from the Conflict Tactics Scale (CTS; Straus, 1979) and the National Violence Against Women Survey (NAVAW) being the most widely-used research survey instruments for studying IPV (Tjaden & Thoennes, 2000).

The CTS is a 39-item scale that I adapted to a 28-item scale instrument in order to measure IPV in my target population. The research questions investigated the prevalence of lifetime and current intimate partner victimization among Seventh-day Adventist Christians in Port Harcourt in the West Coast of Africa. After receiving written approval from Rivers Conference of Seventh-day Adventists, the regional authority of the Church, to conduct this study, I then contacted the pastors of my target population to confirm their church's participation and to arrange for data collection.

This study was formally approved by the Andrews University Institutional Review Board (IRB) prior to data collection. The basic premise of such approval is to ensure the observation of primary ethical principles and to avoid doing harm to the subjects by ensuring the rights of the subjects are respected and protected thus allowing participants to take responsibility for themselves in choosing to participate in the study or not. However, as part of the informed consent process, all participants in this study were informed prior to collecting data that their participation was voluntary and this was also printed at the front page of the survey questionnaire.

Since the purpose of this study focused on adult IPV, only participants from the ages of 18 and above met the inclusion criteria. However, in order to achieve the purpose of this study, I recruited some trained family life leaders and social workers as research assistants. They were all trained and equipped in the art of administering questionnaires, hence they assisted me in administering the survey questionnaires for this study.

The Process of Data Collection

The basic idea of collecting data in any research is to gather information to address the question being asked in the study. This involved interconnected steps. First, I

organized a pre-arranged worship session for data collection prior to filling out the survey. At this session, participants were given some presentations on the impact of intimate partner abuse in the society in heterosexual relationships. At the end of the service, women and men were separated into two locations free from any interference. This precaution provided further safety for any potential victim. As people moved from one side of the church to the other, the movement allowed for those who wanted to opt out of the process a convenient opportunity to do so. In addition, participants were cautioned to stop taking the survey if they felt uncomfortable at any time. The research assistants were available after the service to provide supportive listening and referral to a prearranged list of Christian counselors. Second, participants were instructed on the processes of the survey. They were instructed to drop their survey questionnaires by themselves at the end of the session into a box with a lid which was securely locked to avoid any exposure and to maintain privacy. Participants were advised to leave the hall as soon as they had completed their survey.

On the whole, a total of 530 survey instruments were issued to participants in this study but 407 questionnaires were returned. Thirty out of this number were unusable because of missing data. Therefore; only 377 questionnaires were considered to be legitimate. The unusable questionnaires were either blank or only partially complete. With major portions of the survey instrument blank, the data could not be entered without serious mis-interpretation, hence they were excluded and destroyed. There are noticeable discrepancies in the way questions were responded to. Not all questions were attempted and responded to. The reasons may have been either the participants did not fully understand the meanings of the questions or they merely chose to ignore them. However,

the percentage of response to this survey at about 71% is encouraging considering that this is the first time that the survey of this nature was used in this population.

Data Analysis

I began this process by utilizing a computer software program, Statistical Package for Social Sciences (SPSS), to convert the raw data into a form useful for data analysis. The analysis of this study involves examining the survey questions and reporting on simple percentages. This involves scoring the data by assigning numeric values to each response, cleaning the data entry errors from the database, and using the variables to form scales (Creswell & Plano Clark, 2010). All the data were visually inspected which resulted in creating six scales from the multiple items that comprise the survey. The reliability of the six scales was determined by coefficient alpha, a statistical outcome indicating how closely the items in the subscale are related. The values are:

Table 1

Six Scales for Inspecting Data

Scale	Alpha
Physical Abuse	.853
Sexual Abuse	.605
Emotional Abuse	.796
Surveillance Behavior	.458
Isolating Behavior	.468
Controlling Behavior	.659

Measures

IPV was measured by 28 survey items adapted from the CTS (Straus, 1979) and the NAVAW survey (Tjaden & Thoennes, 2000). In order to measure the prevalence of abuse in this population the survey asked a variety of questions applied to a list of 28 items. The survey asked: "The following is a list of some things that you may have experienced in a difficult situation with your partner. Please check the box that most closely tells about how often your spouse or partner engaged in this type of behavior with you in the past 12 months and if you have ever experienced this behavior. (1) Told you what to do and expect obedience; (2) Made big family and household decisions and spending without consulting you; (3) Limited your involvement with others, friends, family and co-workers; (4) Did not let you have access to family/personal income; (5) Restricted your use of the family car, needing you to get permission and restricted you from getting a car license; (6) Prevented you from getting or keeping a job/education; (7) Stalked or followed you about watching wherever you go; (8) Ignored or discussed your accomplishments or activities; (9) Was extremely jealous or accused you of having an affair (10) Threatened to take the children away from you; (11) Insulted, swore at you, or called you names; (12) Tried to convince you that you are crazy; (13) Threatened you with suicide; (14) Destroyed properties of cherished possessions; (15) Threatened to abuse your children; (16) Abused your children or pets in order to punish you; (17) Exhibited a general contempt for your gender; (18) Used sexually degrading language towards or about you; (19) Sexually used you against your will; (20) Persuaded you to do something sexually that you consider a perversion; (21) Forced you to have sex when you do not feel like having it; (22) Deprived you of food or sleep; (23) Threatened

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to hit or throw something at you; (24) Threw, smashed, hit, or kicked something to frighten you; (25) Pushed, grabbed, or shoved you; (26) Beat you up mercilessly; (27) Threatened to kill you if you ever challenged him; (28) Used a knife or heavy stick on you. The survey offered an option of yes or no answers and responses ranging from: Does not apply, 0 times, 1-2 times, 3-10 times, 11-20 times, and more than 20 times. The survey was aimed at measuring six items which are physical abuse, sexual abuse, emotional abuse, surveillance behaviors, and isolating behaviors.

Demographics and Background Variables

The demographic and background variables were sex, age, marital status, spouse education, income, economic situation, church attendance, church affiliation, practice church doctrines, and ethnicity. Previous research documents that IPV is more common among younger women (Abrahams, Jewkes, Hoffman, & Laubsher, 2004; Bachman & Saltzman, 1995). For this study, age was measured in age groups that included (a) 18-35, (b) 36 -45, (c) 46-55, (d) 56-75, (e) 76+.

Marital status was measured in terms of first marriage, second, third, and fourth marriages. Participants were to indicate if they are separated or divorced, if divorced, they were to state their categories whether first, second, or third. Participants were also asked in the survey to indicate if they were living with a partner in a committed relationship or not. A summary of the details are presented in Table 2.

The family income variable provides an overall indication and measure of the family's economic situation. Family economic picture was measured by the item, "Your family economic picture over the past year?" with the answers ranging from: (a) very difficult and stressful, (b) difficult but manageable, (c) adequate, better than average, or

(d) very comfortable. For analysis, the lowest score corresponds to having a more difficult family economic situation.

Church attendance was measured by a set of questions. The participants were asked to describe their church attendance in the past twelve months. The answer categories included: (a) once per year or less (including never), (b) several times per year, (c) one to three times per month, (d) at least once per week. These variables were coded and numeric values assigned to them so that a low score on the variable would indicate infrequent attendance.

The survey question, "How closely do you practice the doctrines of your church?" measured religious conservatism. The answer categories included: (a) very conservatively (closely or traditionally), (b) conservatively, (c) liberally (interpret doctrines more non-traditionally), (d) or non-practicing. These variables were also coded so that a low score on the variable indicates a more conservative response.

The ethnic background variables provide responses from participants. Some evidence has suggested that the prevalence of IPV varies among women from different racial and ethnic backgrounds. Participants in this survey were asked to report which of the following best describes their ethnic backgrounds: Ikwere, Calagbari, Ekpeye, Abua, Degema, Ogba, Igbo Andoni, Yoruba, Hausa, Ogoni, Ijaw, Okirika, Cross River, and other. While it is preferable to present separate responses for the groups, the small number of individuals in each group limits my ability to disaggregate responses.

Results

From the outset, the study adopted a sample size which appears to be evenly distributed between men and women. The sample size for this study was three hundred

and seventy-seven (N = 377) of which 51% are female (N = 192) and 49% were male

(N = 185). All participants in this study are Seventh–day Adventist Christians and living

in Nigeria. The analysis shows that 65% (N = 245) were married, 18% (N = 68) were not

necessarily married but living with partners. Twelve percent (N = 45) were single or

never married, 4% (N = 15) were separated or divorced, and only 1% (N = 4) reported as

being widowed.

Demographic and Participant's Characteristics

General demographic information about the participants is captured in this survey

and this can be found in the analysis in Table 2. Age is an important factor in relation to

domestic abuse. Participants were asked to indicate their ages in the survey. The

participants' ages ranged from 18 to 75 years or older showing a wide age distribution.

The results show the number of participants between ages 18-35 were N = 113 or 30% of

the population, those in the age bracket of 36-45 were N = 124, representing 33% of the

population, ages 46-55 were N = 102 or 27%, while ages 56-75 and above were N = 38

representing 10% of the population. The educational status of the participants in this

survey was an important factor in the study. Results indicate more than three fifths of the

respondents (66%) had attended secondary school and about 62% of men and 61% of

women included in the sample had post-secondary education respectively. Although

research demonstrates that educational status alone does not prevent violence, especially

against women, the result of educational levels of men and women in this study is

commendable. This is an empowerment indicator especially for women considering that

educational enlightenment on intimate partner abuse is necessary in the prevention of

spousal victimization in the community. On the other hand, the rate of divorce in this

study is troubling. Results indicate participants who experienced divorce were 66% for

first time, 25% for second time divorce, and 9% for third time divorce. A summary of the

results is shown in Table 2.

The economic situation of the family in this survey was a factor that may

influence the perpetration of abuse among couples. Although economic status is not a

protective factor against abuse, a lack of economic empowerment is a predictor for

intimate partner abuse (World Bank, 1996). The results from this survey indicate 19% of

participants recorded little or no income, 23% are on the income bracket of N120,000–

N150,000 Naira (Nigerian monetary currency) per annum. Others are 19% for N151,000–

N300,000; 17% for N301–N500,000; 18% for N501,000–N1000,000 and 5% for

N1,000,000+. I therefore deduce from the economic indication above that majority of

participants in this study are within the low average income bracket of N150,000, or a

conservative figure of US$1,000 annually. A further breakdown of this amount comes to

a monthly income of US$83.33. Recently, the Nigerian government increased the

minimum wage for workers from N7,500 (corresponding to $US50.00) per month to

N18,000 (about US$120) per month for every average Nigerian worker. This still

represents a low income for an average family in Nigeria whose needs according to the

World Bank far outweigh income (1996).

Church attendance was measured by a set of questions asking the participants to

describe their church attendance in the past twelve months. Results from this variable

indicate participants who attended church several times per year was 50% (N = 189),

those who attended at least once per week were 43% (N = 162), participants who

attended one to three times per month were 6% (N = 22), while participants who attended

church once per year or less (including never) was 1% or (N = 4).

Analysis of this variable indicates the majority of participants in this study regularly attend church services. On the other hand, measures on religious conservatism demonstrate that participants who practice their religion conservatively were 58% (N = 219), those who practice very conservatively, in other words closely or traditionally, were 17% (N = 64), those who practice their religion liberally or interpret doctrines more non-traditionally were 24% (N = 90), while non-practicing was just 1% (N = 4) of the population. The results indicate those who subscribe a conservative religious practice are more in number than others who practice differently. However, results on church affiliation show that 92% (N = 347) of participants were baptized members of the Seventh-day Adventist church, those who just attend church were 7% or (N = 26), and just one 1% (N = 4) percent indicated they were Catholic.

The summary of the sample is presented in Table 1, which shows the percentage of ethnic representations in this survey. Results indicate 32% of participants are from Ekpeye/Abua/Degema, 21% are Igbo, 13% are Andoni/Yoruba/Hausa/Cross River, 7% are Ikwere/Calagbari, and 5% Ogba.

Table 2

Demographics

	TYPE	%	TYPE	%
Sex	Male	49%	Female	51%
Age	18-35	30%	56-75	13%
	36-45	33%	75+	0%
	46-55	27%		
Marital Status	Married	65%	Single/Never Married	12%
	Separated/ Divorced	4%	Widowed	1%
	Living with a Partner	18%		
Marriage	1st	91%	3rd+	5%
	2nd	4%		
Divorces	1	66%	3+	9%
	2	25%		
Education	Primary school or less	7%	University graduate	62%
	Secondary School	31%		
Spouse Education	Primary school or less	4%	University graduate	61%
	Secondary School	35%		
Income	None	19%	N301,000-N500,000	17%
	N120,000-N150,000	23%	N501,000-N1,000,000	18%
	N151,000-N300,000	19%	N101,000,000+	5%
Economic Situation	Very difficult/ Stressful	15%	Difficult, but manageable	44%
	Better than Average	31%	Very comfortable/ Adequate	11%
Church Attendance	Once per year or less	2%	1-3 times a month	6%
	Several times per year	50%	At least once a week	43%
Church Affiliation	Baptized SDA	92%	Attending SDA	7%
	Catholic	1%	No particular beliefs	0%
Practice Church Doctrines	Very conservatively	17%	Liberally	24%
	Conservatively	58%	Non-practicing	1%
Ethnicity	Ikwere/Calagbari	7%	Ekpeye/Abua/ Degema	32%
	Ogba	5%	Igbo	21%
	Andoni/Yoruba/ Hausa/Cross River	13%	Ogoni/Ijaw/ Okirika/Other	22%

Experience of Physical Abuse Behavior

A total of six variables measured physical violence. The items measured were: (a) threatened to hit or throw something at you; (b) threw, smashed, hit, or kicked something to frighten you; (c) pushed, grabbed, or shoved you; (d) beat you up mercilessly; (e) threatened to kill you if ever challenged him/her; (f) used a knife or heavy stick. The answer options for this set of questions were Yes or No. If the participant answered yes, they were told to classify the ranges from: does not apply, 1-2 times, more than 20 times within the period of 12 months prior to the survey. The results shows 26.3% of participants have experienced physical violence at some time during the 12 months preceding the survey. Table 3 shows the percentage of participants in this study who experienced physical violence from an adult intimate partner. Research suggests that physical violence in intimate relationships is often accompanied by psychological abuse, and in one-third to over half of cases, by sexual abuse (Heise et al., 1994; Speizer, 2010). Analysis in this study shows that the most common form of spousal physical abuse against women in this study was pushing, grabbing, or shoving and this is followed by throwing, smashing, hitting, or kicking something to frighten, and threatening to hit or throwing something at a spouse. A great percent of women in this survey reported that they had experienced at least one form of these violent acts from their husband or partner in the 12 months preceding the survey. A summary of the results is presented in Table 3.

Table 3

Physical Abuse Items and Percentages

Survey Item	Sex	N	Percent
Threatened to hit or throw something at you	Male	15	9.9%
	Female	31	19.6%
Threw, smashed, hit, or kicked something to frighten you	Male	9	5.9%
	Female	40	25.3%
Pushed, grabbed, or shoved you	Male	11	7.2%
	Female	43	27.2%
Beat you up mercilessly	Male	2	1.3%
	Female	20	12.7%
Threatened to kill you if ever challenged him/her	Male	4	2.6%
	Female	15	9.5%
Used a knife or heavy stick	Male	6	3.9%
	Female	22	13.9%

Sexual Abuse

To measure sexual abuse, participants in this study were asked to check the box that most closely tells about how often their spouse or partner engaged in this type of behavior with them in the past 12 months and if they had ever experienced this behavior: (1) exhibited a general contempt for your gender, (2) sexually used you against your will, (3) persuaded you to do something sexually you considered a perversion, (4) forced you to have sex when you do not feel like having it. The answer categories included a yes or no and (a) does not apply, (b) 1-2 times, (c) 3-10 times, 11- 20 times, and (d) more than 20 times. Results show 33.7% experienced sexual abuse and the most common form of sexual abuse against participants and women especially was exhibiting general contempt for her gender, forcing her to have sex when she does not feel like having it, and using sexually degrading language on intimate partners. The summary is shown in Table 4.

Table 4

Sexual Abuse Items and Percentages

Survey Items	Sex	Number	%
Exhibited a general contempt for your gender	Male	22	14.5%
	Female	41	25.9%
Used sexually degrading language towards or about you	Male	20	13.2%
	Female	30	19.0%
Sexually used you against your will	Male	15	9.9%
	Female	18	11.4%
Persuaded you to do something sexually you considered as perversion	Male	9	5.9%
	Female	17	10.8%
Forced you to have sex when you do not feel like having it	Male	22	14.5%
	Female	41	25.9%
Deprived you of food or sleep	Male	19	12.5%
	Female	25	15.8%

Emotional or Psychological Abuse

Emotional abuse consists of behavior intended to shame, demean, intimidate, or humiliate. Examples include yelling at or insulting the other person, or limiting his/her contact with friends and family. Such behavior often occurs within relationships that are also physically abusive. To assess emotional abuse, respondents were asked: How often has your spouse or partner engaged in this type of behavior with you in the past 12 months and if you have ever experienced this behavior: (1) threatened to take the children away from you, (2) insulted, swore at you, or called you names, (3) threatened that he/she would attempt suicide, (4) destroyed property or cherished possessions, (5) threatened to abuse your children, (6) abused your children or pets to punish you, (7) used sexually degrading language towards or about you, (8) deprived you of food, or sleep. Results indicate 33.5% experienced emotional abuse in the 12 months preceding the survey. The summary is presented here in Table 5.

Table 5

Emotional Abuse Items and Percentages

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

Surveillance Abusive Behavior

Surveillance behavior is a significant form of abuse and generally refers to behaviors such as: watching, monitoring, being pursued, or harassed in an intentional or ongoing manner. This behavior was measured by three items. In order to determine the prevalence of this type of behavior, Participants were asked to respond to the following variables in the survey: (1) stalked or followed you, (2) was extremely jealous, or (3) accused you of having an affair. The summary of these findings is presented in Table 6.

Table 6

Surveillance Abusive Behavior Items and Percentages

Survey Items	Sex	Number	Percentages
Stalked or followed you	Male	16	10.5%
	Female	21	13.3%
Ignored or discounted your accomplishments of activities	Male	32	21.1%
	Female	38	24.1%
Was extremely jealous or accused you of having an affair	Male	32	21.1%
	Female	8	5.1%

Isolating Abusive Behavior

Isolating behavior, a symptom of lack of deep meaningful relationship in intimate partner relationship, was measured by three items. Participants were asked to respond to the following variables in the survey: (1) did not let you have access to family/personal income, (2) restricted your use of the family car, or needed you to get permission, (3) prevented you from getting or keeping a job/education. Result shows 17.6% have experienced isolating abusive behavior in the 12 months preceding this study. See details in Table 7.

Table 7

Isolating Abusive Behavior Items and Percentages

Survey Items	Sex	Number	Percentages
Did not let you have access to family/personal income	Male	14	9.2%
	Female	24	15.2%
Restricted your use of the family car, needed you to get permission	Male	2	1.3%
	Female	8	5.1%
Prevented you from getting or keeping a job/education	Male	5	3.3%
	Female	17	10.8%

Controlling and Demeaning Abuse Behavior

Controlling behavior in intimate partner relationship is a form of violence. Attempts by partners to closely control and monitor the activities of their spouses have been found to be among the most important early warning signs of violence in a relationship. In other to determine the degree of marital control by husbands/wives, participants were asked the following questions: (1) told you what to do and expected obedience, (2) made big family and household decisions without consulting you, (3) limited your involvement with others such as friends, family, and co-workers. The options for these questions were: (a) does not apply, (b) 1-2 times; (c) 3-10 times, (d) 11-20 times, and (e) more than 20 times. The summary of behaviors is presented in Table 8.

Table 8

Controlling Abusive Behavior Items and Percentages

Survey Items	Sex	Number	Percentages
Told you what to do and expected obedience	Male	93	61.2%
	Female	115	72.8%
Restricted your use of the family car, needed you to get permission	Male	36	23.7%
	Female	48	30.4%
Prevented you from getting or keeping a job/education	Male	33	21.7%
	Female	56	35.4%

Table 9

Categories of Victimization

Type of Abuse	Behaviors in the Scale	% of Sample Experienced at Least One Type of Behavior
Physical	Threatened to hit or throw something at you Threw, smashed, hit, or kicked something to frighten you Pushed, grabbed, or shoved you Beat you up mercilessly Threatened to kill you if ever challenged him/her Used a knife or heavy stick	26.3 %
Sexual	Exhibited a general contempt for your gender Sexually used you against your will Persuaded you to do something sexually you considered a perversion Forced you to have sex when you do not feel like having	33.7%
Emotional	Threatened to take the children away from you Insulted, swore at you, or called you names Threatened that he-she would attempt suicide Destroyed property or cherished possessions Threatened to abuse your children Abused your children or pets to punish you Used sexually degrading language towards or about you Deprived you of food, or sleep	36.5%
Surveillance	Stalked or followed you Was extremely jealous or accused you of having an affair	27.2%
Isolating	Did not let you have access to family/personal income Restricted your use of the family car, needed you to get permission... Prevented you from getting or keeping a job/education	17.6%
Controlling	Told you what to do and expected obedience Made big family and household decisions without consulting you Limited your involvement with others	76.9%
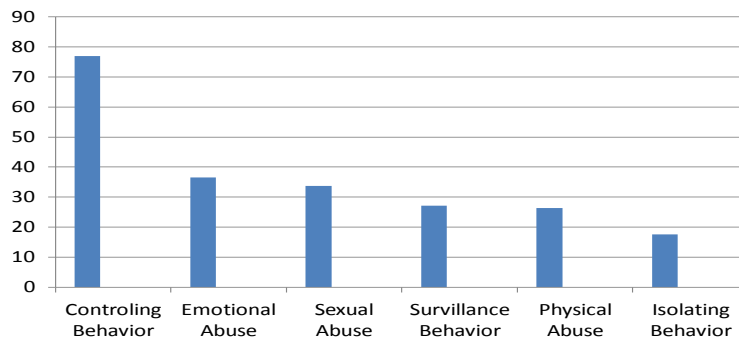
Figure 1. Categories of abusive behavior.

Opinions and Attitudes About Domestic Violence
and the Church

This section examines attitudes and opinions about domestic abuse in the study

population. To determine the extent of IPV in the community and the attitude towards it,

a number of questions were asked. First, participants were told to provide an objective

response to their beliefs and opinions. They were told that there is no "right" or "wrong"

answers. A number of abusive variables were listed, and participants were to indicate

their level of approval or disapproval as shown in Table 10. The measures include:

(1) domestic abuse is a serious problem in our church, (2) if a woman submits to her

husband as God desires, God will eventually honor her and either the abuse will stop or

God will give her the strength to endure, (3) the severity of domestic abuse has been

exaggerated by the "women's movement, (4) if the couple goes for counseling the abuse

will likely stop, (5) men use abuse against women to gain control, (6) abuse only occurs

if physical violence happens, (7) emotional abuse can be just as harmful as physical

abuse, (8) as a Christian, I should be willing to accept a marriage in which some violence is present, rather than separation or divorce, (9) the Bible is God's Word and everything happened or will happen exactly as it says, (10) the Bible is the answer to ALL human problems.

Results reveal substantial divergent opinions among participants regarding reasons for partner abuse. Analysis indicates an overwhelming agreement among participants that intimate partner abuse is a serious problem in the Seventh-day Adventist church, Nigeria. Results showed 75% (N = 283) strongly agree, 18% (N = 68) disagree, while 7% (N = 26) remained neutral. On the other hand, 79% of participants (N = 298) agree that abuse will stop if women submit to their husbands, 16% (N = 60) disagree, while 5% (N = 19) remained neutral. The above analysis reveals a strong "victim blame" attitude. However, there is a strong argument on the prevalence of domestic abuse against women as an exaggeration from the women's movement. Forty-nine percent (49%) or (N = 185) of the participants agree that there is an over exaggeration of abuse against women, 35% or (N = 132) disagree, while 16% or (N = 60) of the population remained neutral. Similarly, 54% of participants agree that men use violence against women to gain power and control, 30% disagree, while 16% remained neutral. Nevertheless, more than half of the participants (54%) reject the idea that abuse only occurs if physical violence happens, 39% agree, while 7% remained neutral. There is an overwhelming agreement among the participants that emotional abuse can be just as harmful as physical abuse: 83% of participants agree, 14% disagree, while only 2% remained neutral. Results on Christians accepting a marriage in which some violence is present, rather than separation or divorce, indicate participants would rather not marry than be in a marriage that is

riddled with violence. Fifty-six percent (56%) strongly disagree to be in such marriage, 36% agree accepting a marriage in which some violence is present, rather than separation or divorce, whereas 8% remained neutral. Seventy-nine percent (79%) accept the idea that the Bible is God's Word and that everything happened or will happen exactly as it says, 11% disagree, while 10% had no opinion. Consequently, 88% agree that the Bible is the answer to all human problems, 9% disagree, while 3% remained neutral. The summary of opinions and attitude is presented in Table 10.

Table 10

Opinions and Attitudes About Domestic Violence and the Church

Opinions and Attitudes	Disagree	Neutral	Agree
Domestic abuse is a serious problem in the Adventist church	18%	7%	75%
If women submit to their husbands ... abuse will stop or God will give her strength to endure	16%	5%	79%
The severity of domestic abuse has been exaggerated by the "women's movement."	35%	16%	49%
If the couple goes for counseling, the abuse will likely stop.	12%	15%	74%
Many men use violence against women to gain power and control.	30%	16%	54%
Abuse only occurs if physical violence happens.	54%	7%	39%
Emotional abuse can be just as harmful as physical abuse.	14%	2%	84%
As a Christian, I should be willing to accept a marriage in which some violence is present, rather than separation or divorce.	56%	8%	36%
The Bible is God's word and everything happened or will happen exactly as it says	11%	10%	79%
The Bible is the answer to ALL human problems	9%	3%	88%

Conclusion

The findings in this study highlight six types of abusive behaviors—physical abuse, sexual abuse, emotional abuse, surveillance abuse, isolating and controlling abusive behavior—among the participants of this study. The findings validate an earlier study which demonstrates the prevalence of intimate partner abuse in conservative Christian churches (Drumm et al., 2009; Moore, 2008, Okemgbo, 2001; Omonubi-McDonnell, 2003). The study adds to the existing literature on intimate partner abuse particularly within the international context. An outstanding item of abuse in this study is controlling behavior in intimate partner relationships. This is followed by emotional and sexual abuse. Others are surveillance and isolating behavior. The new findings have important implications for faith and community leaders.

Findings on attitude, opinions, and perceptions on violence against intimate partners reveal reasons for women abuse. Although analysis indicates an agreement among participants that intimate partner abuse is a serious problem in the Seventh-day Adventist Church in Port Harcourt, Nigeria, findings suggest a strong "victim blame" attitude against women, conjecturing that women's submission is an antidote of abuse against them. Nevertheless, more than f50% of the participants agree that men use violence against women to gain power and control. I shall discuss this further in the next chapter.

CHAPTER 5

DISCUSSIONS AND RECOMMENDATIONS

Introduction

The purpose of this study was to explore the prevalence, perceptions, attitudes, and opinions of men and women on IPV in the Seventh-day Adventist church in Nigeria. The study was conducted to obtain baseline data on IPV in order to develop intervention strategies that might decrease abuse in the local congregation. Up till now, there has been no study that has documented the issue of spouse abuse in the Seventh-day Adventist church in Nigeria. Data for this study were collected from 377 participants in five churches in Port Harcourt, Nigeria. IPV was measured by 28 survey items adapted from the Conflict Tactics Scale (Straus, 1979) and from the National Violence Against Women's Survey (Tjaden & Thoennes, 2000). The results of the analysis in Chapter 4 highlight six broad categories of abuse in the sample of 377 participants surveyed in this study. The abuse categories identified as shown in Table 9 was: (a) physical abuse 26.3%; (b) sexual abuse 33.7%, (c) emotional abuse 36.5%, (d) isolating abuse 17.6%, (e) surveillance abuse 27.2%, (f) controlling and demeaning behavioral abuse 76.9%. The study identifies controlling and demeaning behavior as the highest category of abuse among the six identified in this study.

The demographic information identified in this study is displayed in Table 2 of Chapter 4. The study shows that increasing age among couples, conservative religious

beliefs, spouse educational status, and facing a challenging economic situation in the family contributes to abuse. This may explain the reasons why some men are not patient enough with their partners when they cannot provide the basic necessities for the family; although it could be argued that a measure of economic status is not a protective factor against abuse. However, studies show that IPV is more prevalent among low income women or men (Bachman & Saltzman, 1995) who are not able to provide the basic necessities for the family (Tolman & Rosen, 2001). This current study agrees with the World Health Organization's findings that poverty disproportionately influences violence against women (2002).

Major Findings

Physical Abuse Behavior

This study examined six variables on physical abuse behavior and highlights the differences in gender victimization in relationship to intimate partner abuse. Research documents differences in prevalence rate between female and male victims of IPV (Okenwa et al., 2009; Tjaden & Thoennes, 2000). However, controversy exists whether the perpetration and victimization of domestic violence is gender specific (Mwamwenda, 1999). Table 3 indicates that the most common physically violent acts undertaken against a spouse are: pushing, grabbing, and shoving aside. About 27.2% of female respondents report having experienced this type of behavior, whereas 7.2% of male experienced this behavior at least once before participating in this study. In other significant abuse, "threw, smashed, hit, or kicked something to frighten you," women reported a higher percentage (25.3%) when compared to men who reported 7.2%. Threatened to hit or throw something at you was 19.6% for women while men reported only 9.9%. The

findings of this study as shown in Table 3 of Chapter 4 indicates that more women

reported physical victimization than men. The findings of this study are consistent with

results from previous research (Adawale, 2007; Drumm et al., 2006; U.S. Dept. of Health

and Human Services, 2007) which identified women as mostly the victims of abuse.

Sexual Abuse Behavior

Over one-third (33.7%) of the participants in this study reported experiencing at

least one form of sexual victimization by an intimate partner. Other studies indicate that

women who are divorced, separated, or widowed are far more likely to have experienced

sexual violence than other women (United States Department of Health and Human

Services: Centers for disease control and Prevention, 2007; Uthman, Lawoko, & Moradi,

2010). Population-based surveys reveal that sexual violence is prevalent in the developed

and developing countries of the world (WHO, 2002). Results from the Nigerian

Demographic Survey indicate that male dominance appears to be the leading cause for

the high rate of sexual victimization against women in the local and urban communities

(Nigerian National Population Commission, 2004).

Research demonstrates that sexual violence in intimate partner relationships leads

to a wide range of short- and long-term physical, mental, emotional, and sexual health

problems, including unwanted pregnancy (Heise et al., 1999). My experiences in the field

on matters between husbands and wives, as mentioned in Chapter 1 of this study, indicate

that this is an area of interest in the bid to prevent abuse among partners. Research argues

that women experiencing escalating sexual violence may also be subjected to emotional

abuse (Boozaier, 2008; Fortune, 2005; WHO, 2002; World Health Organization/London

School of Hygiene and Tropical Medicine, 2010).

Emotional Abuse Behavior

More than one-third (36.5%) of the participants in this study reported

experiencing emotional abuse prior to taking this survey. The analysis of this study in

Table 5 of Chapter 4 demonstrates that emotional abuse is a serious problem between

couples in this population. For example, 83% of participants in this study in Table 9

indicated that emotional abuse is a serious problem and can be just as harmful as physical

abuse. The high percentage of this variable should be a cause for concern for pastoral

care givers. The apparent variables noted in this category of abuse were: insulting,

swearing at someone, name calling, destroying of cherished possessions, and abusing

children to punish you. The abuse in this category appears to be gender specific and

specifically directed at the women. However, the findings also indicate that men also

experience emotional abuse in their intimate partner relationships. Although the

percentage of men who have experienced this type of abusive behavior is lower than the

women, the finding does certainly indicate that these types of abuse exist in the Seventh-

day Adventist church in Nigeria.

Isolating and Surveillance Abuse Behavior

These forms of behavior are a continuum of emotional abuse. Almost eighteen

percent (17.6%) of the participants in this study reported experiencing social isolation

from social support networks. This ranges from not having access to family finance,

restricting the use of the car, to the prevention of a spouse from getting and keeping a job.

On the other hand, analysis shows slightly more than twenty-seven percent (27.2%) of

participants had experienced surveillance behavior in their relationship. Surveillance

behaviors are a serious threat to life and may be signaling the end of a relationship

(Gbadamosi, 2001; Gotman & Silver, 1999). The results of this study, with regard to these behaviors, show the need for intimate partner abuse intervention plans for couples in relationships.

Controlling and Demeaning
Abuse Behavior

Controlling and demeaning behaviors that are: told you what to do and expected obedience, making big, family, household decisions, and spending without consultation as well as limiting a partner involvement with others, such as friends, family, and co-workers are displayed in Table 9 of Chapter 4. This behavior consists of the largest single category of abusive behaviors in this study. Nearly eighty percent (76.9%) of the participants in this survey indicated they have experienced one form of abuse or another in this category. Research indicates that controlling behavior in an intimate partner relationship increases the likelihood of physical and sexual IPV, thus acting as a precursor to violence (Antai, 2011). Findings in this study identify the need to adopt a preventive integrated approach to controlling behavior in intimate partner relationships among couples in the Seventh-day Adventist church in Nigeria.

Drumm et al. (2006) argue that controlling behavior in intimate partner relationship is a cause for concern for the clergy and the helping profession. They argue that interventions could be focused on victims' economic situation and childhood background characteristics. Controlling and demeaning behaviors are characteristic of people with fear of abandonment, fear of rejection, and fear of being alone (Dutton & Painter, 1993; Rosebaum & Leisring, 2003). Those doing research argue that fears of this nature go back to one's childhood upbringing or to a late life trauma which creates this

situation (Mayseless, Danieli, & Sharabany, 1996; Taiwo, 1992; Thomas, 2006; U.S. Department of Justice, 2000). Psychologists also note that people who are sensitive to social rejection tend to anxiously expect, readily perceive, and overreact to situations. This cognitive-affective processing disposition undermines intimate partner relationships (Dutton & Painter, 1993; Rosebaum & Leisring, 2003).

Attitudes, Opinions, and Perception Towards Abuse

This section examines attitudes, opinions, and perceptions of domestic violence against women among the participants of this study. To determine the attitudes towards abuse and violence within the church context, a number of questions were asked. As shown in Table 8, items include (a) domestic abuse is a serious problem in the Adventist church, (b) if women submit to their husbands ... abuse will stop or God will give them strength to endure, (c) the severity of domestic abuse has been exaggerated by the "women's movement, (d) if the couple goes for counseling, the abuse will likely stop, (e) many men use violence against women to gain power and control, (f) abuse only occurs if physical violence happens, (g) emotional abuse can be just as harmful as physical abuse, (h) as a Christian, I should be willing to accept a marriage in which some violence is present, rather than separation or divorce, (i) the Bible is God's Word and everything happened or will happen exactly as it says, (j) the Bible is the answer to ALL human problems. About three quarters (75%) of participants in Table 10 of Chapter 4 responded affirmatively that abuse is a serious problem in the church and that emotional abuse is as harmful as physical abuse. Fifty-four percent agree that men use violence in relationships to control women. Seventy-nine percent also agree that abuse will stop if women submit to their husbands.

Although there has been no studies done on the prevalence, perception, attitudes, and opinions of Seventh-day Adventist Christians towards IPV, perceptions of male dominance over women is observed in the Nigeria society (Awoyemi, 2005; Omonubi-McDonnell, 2003; Oyediran & Isiugo-Abanihe, 2005). Studies in Nigeria show that the deep-seated and rigid culture of patriarchy contributes to women victimization and makes reporting incidences of violence against women almost impossible (Adewale, 2007; Djamba & Kimuna, 2008; Ogunjuyigbe et al., 2005). Doing so is viewed as causing indignity to the husband and being disrespectful of family members and elders whose roles include arbitrating in such matters.

The attitude toward violence, especially against women, in this study is crucial to the success of violence intervention programs. For if women perceive IPV to be an integral part of 'male supremacy', culturally acceptable, and a normal part of the marriage experience, then it is unlikely that they will report such incidences of violence to appropriate personnel for intervention. This study therefore agrees with earlier research findings that document violence against women as a product of culture, poor socio-economic status, including family income, and lack of women empowerment (Adegoke & Oladdeji, 2008; Afonja & Aina, 1995; Taiwo, 1992). This is an important finding for clergy and the church community in their efforts to empower women and change societal attitudes towards IPV and thus minimize violence against women.

The Need for Local Church Abuse Intervention Plan

Domestic violence reportedly affects more than one in six women in the world (Nason-Clark, 2001). Researchers argue that more than 85% of the abused are women (Adewale, 2007; Gbadamosi, 2001; Jones et al., 2005; Tambiah et al., 1989) with

religious conviction who may turn to their religious leaders and faith communities for

support. This makes the local congregation an ideal place to address the issue of domestic

violence. First, the church is a place where men, women, and children congregate to

worship and seek divine help. Second, the church is a community where people from

different social backgrounds and age groups can be reached. Third, the church offers a

place where a comprehensive healing can take place from inside out by helping people

connect their healing process to their spirituality. KarimiKinoti, a Methodist theologian

(cited in Greg, Kimmel, & Lang, 2000) says that:

> If the numerous stories and statistics presented of women who are killed by their spouses, battered, raped and violated in many other ways around the world does not prick the conscience of the church, then one must conclude that we are faced with a deep ethical and moral crisis. That the churches should be selective in their understanding of violence, their mission for social justice and their witness to the marginalized is a serious indictment of their credibility. (p. 226)

The above statement is a challenge for the church and puts the responsibility of

intervening in domestic violence issues to the clergy, social workers, certified family

educators, and professional Christian counselors. The local congregation must be a caring

community where members can turn to in times of distress such as domestic abuse.

According to Fortune (2001) and Nason-Clark (1996, 2009), spouse abuse, especially

against women, in the Christian church is well documented; therefore, the church cannot

continue to keep quiet and not intervene, and advocate for victims and survivors of abuse.

Modeling Intervention Strategies to Prevent Abuse

This section of the study will focus on planning intervention strategies that could

be used in the local church to prevent domestic violence. The intervention models in this

study are focused on preventing abuse among families in the church. Although literature

documents several plans which pastoral care givers could use in preventing abuse, it is

my estimation that such interventions that target men and women in their culture could

make positive difference in the lives of victims and their families. However, the

methodology may vary, but the safety of victims and their families is paramount.

Researchers have argued that advocacy and support are the two most effective

ways of beginning when dealing with victims of interpersonal relationship (Hindin &

Adair, 2002; Okemgbo, 2001; Richardson, 2010). Advocacy within domestic violence

context means negotiating and offering support to victims and survivors of abuse to

manage self and the situation positively while the perpetrator is being held accountable

(Kroeger & Beck, 1996). Advocacy in a broader context, according to Kelly and

Humphreys (as cited in Fernandez, 2007), is a way of providing support and offering

information and advice on safety of victims. Hester and Westmarland (2005) argue that

advocacy is holding perpetrators accountable and ensuring that the rights and

entitlements of individuals are maintained in a conflicting situation such as respecting

and maintaining confidentiality of the victim, acknowledging injustice by believing their

experiences, respecting their autonomy to make decisions by themselves when they are

able to do that, helping victims to plan their route of escape and promoting access to

community resources such as shelter, food, and clothing, hotlines, or access to the phone

for them to reach out to their friends and families for continued support.

The Goal and Purpose of the Intervention Programs

The purpose of this section is to model educational intervention programs that

could be used in seminars and workshops in the church. The objective is to provide

church pastors and the laity with basic tools, resources, and information on abuse

prevention and to develop a network with the community to advocate for victims/survivors of abuse. The seminars will provide participants with some current statistics on abuse, especially against women. Furthermore, the seminars will offer some insights into the legal issues surrounding domestic violence. The participants in the seminars will have the opportunity of participating in modeling intervention strategies through group exercises and discussions of case scenarios and thus develop action plans to be used in their local congregation. The first three sections of this curriculum focus on the family thus creating awareness of domestic abuse in the family. The second part offers the participants taking these modules an opportunity to ask questions and practice what they have learned in the first part of the training. A 15-minute break will be given after the presentation of each module and then an hour break in between the first and second part; however, facilitators could vary the time as they deem fit. The last half hour of the last module will be used for questions and answers, a post test, and evaluation.

The participants in this training seminar and workshop may consist of church pastors, church elders, or leaders; Adventist men's ministries (AMM) leaders; Advent women's ministries (AWM) leaders; Adventist Youth Ministries (AYM) leaders; Sabbath School superintendents and teachers; heads of primary and secondary schools, and teaching staff; Bible workers; local church family ministries leaders; and significant others who may benefit from the knowledge and information that will be presented at this seminar. All participants will need pastoral and church board endorsement. This is necessary for registration and official documentations. All participants must be 18 years old and above. Any person less than the required age must submit parental consent and pastoral authorization. Church leaders from other denominations may be accepted into

this training seminar subject to availability of space, accommodation, and materials.

Abuse Prevention Workshop/Seminar Curriculum

This curriculum is created to be presented in six modules. Each module begins with a lesson page created for the trainer to use as a guide. After each module is completed, the trainer will allow the participants a 15-minute convenience break and refreshments. The trainer should allow one hour break at midday for lunch. This training program is designed to be completed in seven hours or over a weekend beginning from Friday to Sunday morning. The spacing in time will give opportunity for the participants and facilitators to interact as they process the materials contained in their seminar pack.

**Module 1: A Brief History of Spouse or
Intimate Partner Abuse**

Lesson Objectives: To acquaint participants with the history of abuse procedure: Trainer to introduce him/herself to the participants and inform them of logistics (e.g., where the restrooms are located, how long the presentations will be, etc.).

Material:

1. Spousal or Partner Abuse Pre-Test (see Appendix A-1)

2. Pre-Test folder

3. Domestic Violence History (hand-out)

4. Definitions of Domestic Violence (hand-out)

5. Forms and types of abuse behavior

6. The Cycle of Violence (hand out)

Technology and other equipment that may be needed:

1. Computer and an external monitor if possible

2. Blackboard, poster paper, and colored ink markers

3. Liquid Crystal Display (LCD) monitor if needed

Lesson Procedures:

1. Welcome the participants and introduce yourself. Let the participants know where the restrooms are located, how often you will take breaks, when and where lunch will take place, and what time the training will end. Encourage participants to write down questions during each module and to ask them at the end of each individual presentation where there will be time allocated for a question and answer session.

2. Thank the participants for attending the presentation. Tell them that you are here to educate them about spousal or partner abuse. By the end of the presentation they will be able to recognize the different types of intimate partner abuse and how to intervene successfully with the victims and survivors of abuse.

3. Inform the participants that they will be taking a quiz to measure their current knowledge of spousal or partner abuse. Inform them that this will not count against them. Ask them not to write their names on the paper.

4. Hand out the Spousal Abuse Pre-Test (Appendix A-1)

5. Allow about 15 minutes for the participants to complete the Pre-Test, collect them, and place them in a folder marked "Pre-Test." The feedback could be used for further research.

6. Use the domestic violence history PowerPoint slides (Appendix A-2). Inform participants that these points are necessary for the understanding of IPV.

7. Show the definitions of domestic abuse in PowerPoint. Ask participants to refer to the definitions of domestic violence in their hand-out. Ask the participants to read them aloud with you and make appropriate comments on each one.

Module 2 and 3: The Heart of Intimate
Partner Relationship (Appendix A-3)

Lesson Objectives:

To acquaint participants with the importance of communication in intimate partner relationships

Lesson Procedure:

Welcome the participants and introduce yourself. Let the participants know where the restrooms are located, how often you will take breaks, when and where lunch will take place, and what time the training will end. Encourage participants to write down questions during each module and submit them to be discussed during a question and answer period. This will help to protect anonymity as names will not be written on the papers.

Thank the participants for attending the presentation. Tell them that you are here to educate them about spousal or partner abuse. By the end of the presentations they will be able to identify the different types of intimate partner abuse and how to intervene successfully with victims.

Inform the participants that they will be taking a quiz to measure their current knowledge. Participants will learn how to develop better communication and friendship in marriage. The seminar will cover the following: Communication and friendship-building skills, showing empathy in relationship, how to be a good listener, schedule

communication times to warm up your relationship. Others are: Develop a problem-solving plan, using words of affirmation, showing acts of kindness and encouragement, and scheduling fun and play times with your spouse. This approach, however, may not be suitable for marriages that are already experiencing violence because of the dangers in such communications. Smith and Smith (2002) argue that good communication is essential in marriage and goes back to mutual respect and mutual submission. Good communication is showing respect and honor to your spouse. It is possible to bring affection, warmth, and encouragement to your marriage even in the challenging area of communication. You can change the tone of your relationship by changing the way you communicate with your spouse.

**Module 4: Interpersonal Violence
and the Law**

Lesson Objectives:

To acquaint participants with their rights against domestic violence and to share with them some barriers that prevent victims from reporting abuse.

Material:

1. Violence Against Women Act (VAWA) hand-out or slide

2. Barriers to reporting abuse

Technology and other equipment:

1. Paper posters/black board and colored pen markers

2. An LCD projector to show PowerPoint slides if needed

Lesson Procedure:

1. Show the VAWA PowerPoint slides. Ask participants to refer to their hand-outs. Read it aloud for the participants.

2. Use the material to inform the participants that there are laws that address the perpetration of violence. Discuss how this law can be assessed to protect victims.

3. Show barriers to reporting domestic abuse slide: Inform participants that these points are important to remember as the victims of IPV often choose not to involve law enforcement agencies for fear of retribution. Go over each point again and ask participants to comment on cultural factors affecting the reporting of abuse.

Module 5: Advocacy and Support Strategies

Lesson Objective:

Participants will learn how to intervene effectively in abuse cases.

Topics to cover:

1. Intervention Strategies Presentation (PowerPoint)

2. Advocacy and support slide or hand-out

3. Safety Planning (overhead/hand-out)

4. Case scenarios

5. Group exercises (overhead/hand-out)

Technology and other equipment:

1. Overhead/LCD projector

Lesson Procedures:

1. Show the intervention strategies slides. Ask participants to refer to their intervention strategies and let them know that the following points are very important to consider when speaking with victims.

2. Show advocacy and support wheel slide. Ask participants to refer to their advocacy hand-out as you go over each point with them.

3. Show safety planning hand-out. Go over each point.

4. Show the case vignettes overhead and read aloud the vignettes

5. Use the group exercise overhead. Ask the participants to get into small groups of five. Give the groups twenty minutes to answer the questions, then ask each group to share how they answered the questions and why? Give feedback to each group using the exercise answer key.

Module 6: Evaluation and Post-Test

Participants will receive a list of community resources and have the opportunity to ask questions about the training.

Materials:

1. Spousal or Partner Abuse Post-Test.

2. Training Evaluation (see Appendix 13)

Lesson Procedures:

1. Allow participants to ask questions pertaining to the subject of IPV.

2. Ask participants to complete the Spousal or Partner Abuse Post-Test. Inform them that you will compare the Pre-Test with their Post-Test that was taken at the beginning of the training. Give the participants about 15 minutes to complete this test.

3. Collect the Spousal or Partner Abuse Post-Test and ask participants to complete the Training Evaluation sheet. Collect the Training Evaluation sheet when they have completed it.

4. Celebrate the training with the casting of a vision for their local church and end with a prayer.

5. Commitment Service/vows and certificates.

6. Thank the participants for their participation and contributions.

7. Collect the Spousal or Partner Abuse Pre- and Post-Tests and, if possible, enter them into a data base for future research and seminar.

Pastoral Implications

Intimate partner violence, irrespective of the way it presents and the environment it occurs, has a dysfunctional and disruptive impact on the family and society. Personal experiences and observation in the field suggests that violence, if not properly managed, can lead to chaos, breakdown of laws and order, and consequently to the diversion of scarce family resources to less noble ends. One of the most pressing needs in the Christian church is how to get men to understand that women are equal partners in the relationship. It is often said that a stable family begets a healthy church. This is true because, if the family, which is the fabric of the social system, is in disarray, then it is unlikely that the church and the wider society who are themselves are products of such institutions will be able to accomplish much. Where families do not enjoy the desired peace, happiness, and joy of oneness, it would be unreasonable then to expect that individuals who are nurtured in such environments will possess the necessary drive, traits, and focus to accomplish their life dreams. Therefore, great care needs to be exercised to ensure that all forms of disruptions within the family are nipped in the bud.

Besides the implications discussed above, IPV has other devastating effects. Offspring from such backgrounds often encounter difficulties of achievement and are infuriated with anger and feelings of insecurity (Sulloway, 1996). The after-effects of the above situations are usually unimaginable. The challenge of the prevention of IPV requires the cooperation of both clergy and laity and all sectors of the local congregation.

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This will require cooperation to complement the efforts of one another. The attitudes of couples are very crucial in this regard, and the role of the family as an indispensable unit of society cannot be over emphasized.

In order to achieve a harmonious relationship between husbands and wives and by extension the church, there is need to pay attention to the issue of domestic conflicts. This is necessary in view of the fact that any form of instability within the family system can have devastating consequences on the mission of the church. On the basis of the findings documented in this study, I offer the following suggestions to individuals and the church as a body in order to reduce the incidences of IPV among congregants.

1. Young people intending to marry should first weigh the character of the person they are intending to marry. There is the need to understand one another over a considerable length of time before committing to marriage (Stanley, 2001).

2. Encourage regular communication between couples in relationships. When spouses communicate frequently, they avail one another the opportunity to bare their minds over matters that could threaten their relationship (Smith & Smith, 2002).

Treat gender equality respectfully. There is the need to handle the issue of gender equality with caution. This has been a sensitive issue in most homes. The principle should not be interpreted in a vacuum; rather, it should be applied within the context of a people's culture. Husbands need to appreciate the fact that gender equality is gaining momentum in today's world, at both local and international levels. As a matter of fact, they cannot afford to be left out. They are encouraged to come to the table and embrace this fact. On the other hand, wives should not raise the principle of equality at every opportunity or adopt it as a strategy to intimidate their husbands. Proper respect and

integrity should be accorded its proper place within marital relationships. Couples are encouraged to develop some flexibility in coping and dealing with disagreements in relationships. In as much as it is possible, couples should be ready to accommodate each other in the overall interest of their relationship and the family.

The finding in this study that women who are involved in IPV attend religious services has important implications for clergy. Pastors who acknowledge that there are women in the congregation who struggle with IPV and address the problem compassionately in sermons, seminars, and workshops may have a positive impact on families thus preventing abuse before it escalates.

Practical Advice for Clergy When Counseling Victims/ Survivors of Abuse

1. Listen and believe her story.

2. Validate her courage to come to you with this problem.

3. Confirm that the violence is not her fault—she does not deserve to be hurt.

4. Affirm her faith whether her theology agrees with yours or not.

5. Share scriptures that are liberating and comforting, not those when taken out of context imply she "stays and takes it."

6. Connect her with local resources for safe housing, economic assistance, and domestic violence programs.

7. As a counselor, know your limitations and make appropriate referrals.

Whereas this study has focused on the victims and survivors of IPV, the issue of IPV also includes the perpetrator, the church, and the violence in society at large. Certainly these are areas in which the pastor can take the lead in holding an abuser

morally accountable for his/her actions and can reach hearts and minds from the pulpit on these issues.

Conclusion and Recommendations

This study provides a great deal of foundational data on domestic abuse for the Seventh-day Adventist Church in Nigeria in the West Central African Division of the world church. The study demonstrates that domestic violence is a global problem that is present not only in the secular domain, but also among families in faith communities. Results from this study highlight the fact that clergy will play important roles in the prevention of abuse in families. My experiences in the field suggest that the clergy have been less vocal and have conflicting views on how to handle domestic abuse among couples; therefore, in this study I have majorly focused on men's abuse against women, and that does not deny the fact that men also experience abuse in their marital relationships. While this study is not intended to lead to a commentary of blame, it is critical that the study be viewed as the beginning point of discussion on how to prevent IPV among families in the church in Nigeria.

While men must be held responsible in the reduction of family violence in their families, clergy and the laity, the helping professionals, and the faith community have vital roles in ensuring that the church is a safe place for women and children. In my opinion, nothing can be achieved by focusing only on blaming perpetrators of abuse, rather much can be achieved by educating men and women to be responsible for their own actions in decreasing the prevalence of abuse in the family. I have argued in this project that individuals have a choice to make and such choices must be made responsibly so that others are not hurt. The indicators in this study put the challenges of

educating families on the clergy and the laity; however, clergy and the laity cannot carry out this function without adequate training on how to work with families to counter abuse, or if they themselves do not accept that spouse abuse exists in the congregation. Clergy should be professionally certified after appropriate training in the awareness of the inherent complications of domestic abuse in families, hence the need for an intentional professional development for clergy and laity.

Decreasing domestic violence in intimate partner relationship requires a change of attitude towards the other person and valuing the personhood of women as the image of God. While it is not unusual for partners to experience some form of difficulties in relationships, it is vitally important to seek ways to resolve such difficulties through healthy dialogue, counseling, and personal development. Professional resources are available and the church should encourage couples, and would be couples who are experiencing difficulties in their relationships to access professional help to avert potential problems that could lead to IPV. When help is not sought, also at the right time, difficulties experienced in relationships can become compounded with painful consequences which may include death.

What the Church Can Do to Prevent Abuse

The old saying, "an ounce of prevention is worth a pound of cure" (author unknown) is very true in situations involving abuse. The deep emotional pain and devastation left in the wake of an abusive incident leaves scars that last for a long time and can destroy relationships. Rather than dealing with the aftermath, it would be helpful to stop the abuse before it starts. In view of this I recommend the following programs adapted from Professor Drumm (2006) to use in the church to prevent abuse.

Speak Out Against Abuse

Abuse flourishes in silence and secrecy. An environment that encourages open

dialog and communication about personal and sensitive issues will foster healthy,

authentic relationships. We put fences on our properties for safety. We need to have

fences in our lives as well. The church must become a prophetic voice in condemning

abuse and speaking the truth in the light of the liberating power of the gospel.

Make Primary Prevention a
Part of Ministry

Be proactive in promoting and modeling healthy relationships as well as

providing explicit teaching. This can be done through preaching and seminars.

Observe Annual Domestic Abuse
Prevention Day

Encourage churches to recognize and participate in the annual Domestic Abuse

Prevention Day listed in the world church calendar that is usually the last Sabbath in

August. Organize workshops and symposiums and invite a guest speaker to talk about

issues affecting families in intimate partner relationships. Offer prayers for those

struggling with abuse in the congregation.

Support Community Efforts
in Preventing Abuse

The church can participate in fundraising to provide help for victims and their

children and organize local programs to prevent abuse in the community.

Ministry to Women

Identify and train women's ministry leaders in the church on abuse issues so that

they could serve as support advocates to women experiencing abuse.

Ministry to Men

Identify and utilize men as resources who have helping skills in the church. Also, find men who are knowledgeable about abuse in order to offer programs and workshops on abuse to men's ministries to prevent or decrease abuse among couples in the congregation.

Parenting Seminar

Organize church-sponsored parenting workshops to boost the efforts of parents in raising kids using parenting models and the Spirit of Prophecy counsels on parenting

Resources for Self-Help

Supply self-help books and DVDs to churches. Initiate support groups in local congregations. Develop and circulate a reviewed, annotated list of self-help books. Assemble appropriate self-help books and other resources for loan/circulation to the families. Supply guidelines for self-help group interaction.

Encourage Outreach for the
Divorced and Separated

Develop support groups for divorced and separated individuals to enrich their social and spiritual functioning. A support network for the divorced and separated might prevent perpetration of abuse among estranged partners. Track outcomes of various programs for divorced and separated church members to determine effectiveness.

Make Referrals for Professional Help

Identify local professional Christian counselors, Adventist counselors in the conference, or national experts on various aspects of abuse and invite them to present workshops on prevention. Make referrals a priority for the safety of victims.

Make Use of Church Bulletins
and Publications

Print articles on abuse-related topics in church newsletters. Produce bulletin inserts with local resource information. Print articles on abuse-related topics for the church and promote their use in families and among couples.

Educate Congregants on
Abuse Reporting

Education is important to foster greater understanding and to dispel many of the common myths about violence in the home. This will make it safer for people to talk openly at church about their experiences with abuse and thus report such abuse.

Future Research

The findings of this study provide evidence that IPV is a major problem among conservative Christians in Nigeria. The outcome measures of women seeking help for IPV is an area that may need further research. Questions that surfaced from this present research could be the gaps in knowledge that requires a qualitative research that may capture victims/survivors' experience of abuse. Although increasing public awareness through education and through public enlightenment campaigns is the way to go, it appears that further research is necessary to address some myths and beliefs that IPV is excusable under certain circumstances.

APPENDIX A

INTERVENTION STRATEGIES (1-13)

A-1: SPOUSE OR PARTNER ABUSE PRE-TEST

No Name is Required in this Pre-Test
The following questions measure your current Knowledge about Spousal or Partner abuse. Please circle True or False for each Statement

1. It is considered domestic abuse if the people involved are married   **True   False**

2. Women are the only Victims of interpersonal violence   **True   False**

3. Christians do not have Domestic Violence Problems   **True   False**

4. If a Husband forces his wife to have Sex it is not Rape   **True   False**

5. Women can be batterers too   **True   False**

6. Generally women lie about being Raped   **True   False**

7. Gender communication is important in a Relationship   **True   False**

8. Domestic violence is mostly a third world issue   **True   False**

9. Domestic violence occurs at the same or greater frequency
   against men.   **True   False**

10. Ethnicity, race, and color are not factors in domestic violence   **True   False**

A-2: Definition of Domestic Abuse Hand-Out

Domestic violence can be defined as a pattern of behavior in any relationship that is used to gain or maintain power and control over an intimate partner.

Abuse is physical, sexual, emotional, economic or psychological actions or threats of actions that influence another person. This includes any behaviors that frighten, intimidate, terrorize, manipulate, hurt, humiliate, blame, injure or wound someone.

Domestic violence can happen to anyone of any race, age, sexual orientation, religion or gender. It can happen to couples who are married, living together or who are dating. Domestic violence affects people of all socioeconomic backgrounds and education levels.

You may be in an emotional, Surveillance and Isolating abusive relationship if your partner:

- Calls you names, insults you or continually criticizes you.
- Does not trust you and acts jealous or possessive.
- Tries to isolate you from family or friends.
- Punishes you by withholding affection.
- Expects you to ask permission.
- Threatens to hurt you, the children, your family or your pets.
- Humiliates you in any way (Drumm, et al., 2006).

You may be in a physically abusive relationship if your partner has ever:

- Damaged property when angry (thrown objects, punched walls, kicked doors, etc.).
- Pushed, slapped, bitten, kicked or choked you.
- Used a weapon to threaten or hurt you.
- Forced you to leave your home.

You may be in a sexually abusive relationship if your partner:

- Views women as objects and believes in rigid gender roles.
- Accuses you of cheating or is often jealous of your outside relationships.
- Wants you to dress in a sexual way.
- Insults you in sexual ways or calls you sexual names.
- Has ever forced or manipulated you into to having sex or performing sexual acts.

You may be in a controlling and demeaning abusive relationship if your partner:

- Told you what to do and expected obedience
- Makes big and family and household decisions and spending without consulting you.
- Limits your involvement with others, such as friends, family and co-workers

A- 3: Cycle of Abuse Hand-Out

Developed in the 1970s by Lenore Walker to explain patterns
of behavior in an abusive relationship.

In most abusive relationships violence is not a one-time incident. The abuse usually happens again and again. While not all victims experience the same thing, many find that the abuse occurs in a repeating cycle.

Tension Building

Things start to get tense between you and your spouse/Partner.
Your partner starts fights with you and yells at you for no reason.
This phase starts up with minor arguments and builds up to the next stage.

Explosion

There is an outburst of violence that can include intense emotional, verbal, sexual and/or physical abuse
The abuser may: physically abuse you by hitting, kicking, slamming you against the wall, etc. Scream and yell in a way that scares or humiliates you. Rape or force you to go further sexually than you want to. Threaten to hurt you

Honeymoon

The abuser will apologize, Try to make up with you, and try to shift the blame for the explosion to someone or something else.
The abuser often: Says "I love you." Apologizes and promises that it will never happen again. Buys you flowers or other gifts. Says that you did something to
cause the abuse or blames it on other things, like being drunk or stressed out.

A-4: Communication: The Heart of Intimate Partner Relationship

This section deals with the importance of communication in marriage. This is the heart of family life in that couples interact through verbal and non-verbal exchanges to express their core emotions. By their expressions of love and intimacy as well as anger and conflict couples come to know each other in a very intimate way. It is basically by communicating and expressing thoughts and feelings that family relationships grow and deepen (Balswick & Balswick, 1996, p.197).

Good communication in marriage is quantitative.

- Most couples engage in meaningful conversation less than 15 minutes per week.
- Good conversation can occur while participating in other activities.
- Talk while taking a walk, when working around the house together.
- When conducting family meetings, and while driving together to church.

Good communication in marriage is a two-way street.

- While effective, respectful talking is essential in good communication, respectful listening is also vital.
- Bad communication begins with one spouse dominating the conversation.
- A lack of eye contact, negative facial gestures, or disengaged body language are barriers to good communication.

Good Communication in Marriage Probes for more Insight.

No matter how well conceived and how well stated most listeners fail to grasp the full meaning of the speaker, especially the subtle nuances. The only way to overcome the unnecessary miscues in conversation is to ask questions. To maintain good communication, however, the questions must be asked respectfully and courteously.

Good Communication in Marriage is honest.

- Any spouse who learns that his spouse lied about something wonders from then on if the truth is on the table when any issue arises.
- Tragically, lying brings long-term consequences that most spouses fail to consider before twisting the truth.
- Honesty, however, is not merely avoiding falsehood.

TIPS FOR DIFFICULT CONVERSATIONS

Begin with something positive.	"We never have fun together anymore. Why don't we ever do anything adventurous?"	"Look at this article about a couple who hiked the Pacific Crest Trail. It reminds me of how much fun it is to have adventures with you. Let's plan something now."
	"I'm fed up with this job. I feel like you expect me to perform miracles and it's not going to happen."	"Remember when we talked about my performance goals last month? That was really helpful. Can we discuss them again?"
Express appreciation and gratitude.	"I never hear from anybody anymore. The only time the family contacts me is when someone dies."	"It was great to be invited to Uncle Henry's surprise party last year. I'd love to know when the family plans another get-together."
	"Why do I have to ask to see these reports? They should have sent me a copy of this."	"Thanks for letting me see this report. Then information really helps. Who can I contact to get a copy for myself next time?"
Start with "I" instead of "You."	"You could have called. You made me stay up all night worrying about you."	"I was so worried when you didn't call that it kept me up all night."
	"You're not keeping me informed about the project. From now on, we need to meet every Wed. morning."	"I want to stay more informed about this project. How about if we meet every Wednesday morning?"
Don't stockpile complaints.	"I didn't want to say anything, but I can't take it anymore. You haven't asked for sex in over six months, and I feel like you don't love me anymore."	"I like it when you make the first move, but it's been a while. Can we talk about it?"
	"You haven't spent any time with your little brother in ages, your grades have been slipping since October, and you haven't helped me with chores in six weeks."	"I'm worried about your report card. You've dropped a grade in every subject." (Address the other issues one at a time as they come up.)

Taken from the Relationship Cure: A five Step Guide to Strengthening your marriage, Family and Friendships. Copyright 2001 by John Gotman and Joan Declaire.

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A-5: Growing Spiritually Together

Case Study: *Spiritually Disconnected – Iyanabo's Plea*

I love my husband Ankra and am thankful for our marriage. He is a wonderful husband and devoted father. When we were married we were both Christians. Over the years, we've faithfully attended church together as a family. I have only one issue with my marriage and it haunts me. I have little (if any) spiritual connection with Carl. I don't understand where he's coming from. I've grown in my faith during our marriage, but I don't think Carl has. While I'm very involved in our church and its ministries, Ankra shies away from any involvement other than attending church on Sabbath morning. I don't know whether he goes to church because it's what our family does or because he wants to go. I've tried to talk to him about his faith, but he never says much, other than that he believes he is Christian and that I shouldn't judge him (which I really don't do!). Other than saying a prayer at dinner time, we never pray together. He shows no interest in taking any kind of spiritual leadership in our home. All I want is to have more spiritual connection with my husband. Am I asking too much? What can I do?

Questions:

1. Do you feel that experiences like Kathy's are common in marriages today or unusual? Why?

2. What issues in Kathy and Carl's marriage gave rise to Kathy's frustration?

3. Is Kathy asking too much? Why or why not?

4. What advice would you give to Iyanabo?

Blocks to Spiritual Intimacy

• Busyness
• Low-level Anger

• Lack of Forgiveness
• Lack of Respect
• Spiritual Warfare
• Few Role-Models

A. **Marriage as Partnership with God**

Read Matthew 19:6.

How does God work to unite a husband and wife?

B. **Spiritual Intimacy Takes Discipline**

Read 1 Timothy 4:7-8; 2Tim 2 :16;

C. **Respect and Forgiveness**

Read John 8:1-11.

What example did Jesus demonstrate to the woman in regard to respect and

forgiveness?

D. **Value of Spiritual Intimacy**

Read Matthew 7:24-27.

According to this passage, what does Jesus imply about "storms" we encounter in life? What "storms" regularly threaten your spiritual life? How about your spiritual life as a couple?
Spiritual growth and intimacy is like anything else. It takes time and commitment. It is more about training than trying, and just like the Scripture says, you will reap what you sow (Galatians 6:7-8). Don't short-change yourself or your spouse by not focusing on spiritual intimacy."

Adapted from Jim Burns, *Creating an Intimate Marriage* (Bloomington, MN: Bethany House Publishers, 2006), p.89.

A-6: Advocacy and Support Intervention Plan

Domestic violence reportedly affects more than 1 in six women in the world and most of these occur in religious communities (Nason-Clark, 1997). Research indicates that more than 85% of the abused are women (Jones et al., 2005) who turn to their religious leaders and faith communities for support in the prevention of abuse. Therefore how can the Church help providing safety and decrease abuse among couples and families in the Church?

- Provide educational awareness about the issue of domestic violence through sermons educational workshops and seminars to address this problem in the Church.

- Ministers must bold to break the silence that has long enshrouded the church in secrecy. Abuse has to be identified and members have to be informed of the fact that abuse is sin, that it is against the will of God, and that it is not compatible with a Christian Lifestyle.

- Sponsor seminars that encourage the decrease of domestic violence through the correct interpretation of church doctrine, biblical Scriptures, and remarks regarding the role of men and women in intimate relationships.

- Encourage family worship among families as an antidote against family violence.

- Develop appropriate responses to the problem by listening to the victims and encouraging healthy communication in families.

- Organized local events where sermons focus on domestic violence, or where domestic violence forums are held to publicize resources (Drumm et al., 2006).

- Organize an active domestic violence ministries focused on bringing light to domestic violence and finding creative ways of addressing abuse. One of such ways could be collaborating with professional bodies in providing professional counseling and advocacy to individuals and families (Billingsley, 1999).

- Train local pastors and lay leaders to respond appropriately to domestic violence (DV) within faith communities, and strengthen ties to local secular providers of DV services.

- Promote effective prevention, identification, intervention, and treatment of domestic violence in congregations through professional and certified Christian counselors.

- Provide shelter and emergency accommodation for victims. This could be a temporary accommodation that guaranties safety of the abused (Jones et al., 2005).

Engage Men in Discussion against Family Abuse

- The church is in a unique role to address male conduct in the family by engaging men in discussion in men's group to address the issue of family abuse. Men can play a powerful role in educating other men who engage in abuse and hold them to account (Bent-Goodley, 2007, p. 107-120).

Make Domestic Violence Prevention a Priority

- The prevention of domestic violence cannot be left in the hands of pastors and women alone. Instead, domestic violence has to be acknowledged as an issue that impacts men, women, boys and girls in faith communities. Miles (2002)

Gender Equality and Balance of Power

- Encourage congregational dialogue about sex-role perceptions and gender discrimination within the family. Churches must find ways to address imbalances in power among couples.

Seventh -day Adventist Church Policy on Domestic Abuse:

- Implement the Seventh-day Adventist policy on domestic violence in your local church. The seventh day Adventist Church regards domestic violence a serious matter.

Promote Abuse Prevention day in Your Church

- The church designated Abuse Prevention Day in August in the world church calendar.

Maintain Confidentiality

A-7: Inter-Personal Violence and the Law

Domestic violence is considered a crime punishable under the law. Offenses can be prosecuted with or without the assistance of the victim (WHO, 2000)

1.   Federal Level: VAWA

2.   State Level, e.g., Family Violence Options

3.   Local Level: Law enforcement, e.g., Police and the Court.

- The World Conference on Human Rights, held in Vienna in 1993, and the Declaration on the Elimination of Violence against Women in the same year, acknowledged that domestic violence is a public health policy and human rights concern.

- Since its original passage in 1994, VAWA's focus has expanded from domestic violence and sexual assault to also include dating violence and stalking.

- One of the greatest successes of VAWA is its emphasis on a coordinated community response to domestic violence, dating violence, sexual assault, and stalking; courts, law enforcement, prosecutors, victim services, and the private bar currently work together to end domestic violence, dating violence, sexual assault, and stalking.

- Implementation of VAWA is still a problem in many countries of the World

- Explore how Domestic Violence law is implemented in your community.

A-8: Spouse or Partner Abuse Post-Test

No Name is require in this Post-Test

The following questions measure your current Knowledge about Spousal or Partner abuse. Please circle True or False for each Statement

1. It is considered domestic abuse if the people involved are married **True** **False**

2. Women are the only Victims of interpersonal violence **True** **False**

3. Christians do not have Domestic Violence Problems **True** **False**

4. If a Husband forces his wife to have Sex it is not Rape **True** **False**

5. Women can be batterers too **True** **False**

6. Generally women lie about being Raped **True** **False**

7. Gender communication is important in a Relationship **True** **False**

8. Domestic violence is mostly a third world issue **True** **False**

9. Domestic violence occurs at the same or greater frequency

   against men. **True** **False**

10. Ethnicity, race, and color are not factors in domestic violence **True** **False**

A-9: Planning Exercise

What can the Church do to help prevent abuse?

Small group discussion and brain storming   30 minutes

Complete session sharing of ideas   15 minutes

Question Time   15 Minutes

Materials: paper and pencil or pen

Instructions: Make six groups of a maximum of ten people each or less as the case may be. Distribute the materials and ask the group to select a person that will act as secretary and present the result of their discussions to the whole group of attendants. Instruct the group to make a plan of activities that can be used and performed in the church with the purpose of informing, help prevent or assist people involved in domestic violence cases.

What can the Church do to prevent domestic abuse among members?

Think of this problem in terms of the Victim and the Abuser.

A-10: Training Evaluation

1.   Has the Training session affected your attitude towards the subject of Spouse or partner Abuse? Please be specific in your response.

----

2.   What exercises were most effective in helping you understand the subject of the training program and Why? --
----

----

3.   What information obtained in the training program will be most useful in your profession or in helping you decrease Abuse in your Church? --------------------------
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4.   What questions are still unanswered after completing the training program and in which other area would you like more training and information? ---------------------
----

----

5.   Your Suggestions or comments about this program in the future.------------
----

----

6.   In your opinion what do you consider the Church should do to assist Victims of Abuse and their Children? ---
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7.   Your assessment of the Training material 1. Good 2. Very good 3. Not sure 5. Not up to Standard. (Circle one option)

A-11: General Guidelines for a Successful Retreat

Choose Your Location

Advance planning is required to locate and secure the site for the retreat. Most retreats are held at a conference center, camp facility, or hotel with conference rooms. For a successful marriage retreat, finding a facility that has separate sleeping facilities for couple works best.

Promotion & Registration

Provide plenty of advance and highly visible promotion for the marriage retreat.

Food Issues

You'll want to make sure arrangements for meals are taken care of well in advance of the retreat. Most conference and camping facilities will likely include meal services. Even at these facilities, you'll want to make sure that snacks and beverages are provided or that you provide these yourselves.

Set Up

Make sure that you bring along all the necessary sound and video equipment or that the facility has these available. Be sure that you bring along sufficient copies of all the needed printed materials or that the facility has the ability to make copies once you arrive.

Recreation

Once you know where your retreat will be held, try to plan for and schedule in some time for participants to play. This can be as simple as providing a space for board or card games or planning group experiences such as volleyball, softball, hiking, etc.

Free Time

We encourage you to schedule in plenty of free time during the afternoon (typically Saturday) so couples can spend time together.

Prayer

Never underestimate the power of prayer in planning for and experiencing a successful retreat. Prayer changes circumstances. Pray regularly before and during the retreat.

Adapted from Jim Burns (2009) Creating an Intimate Marriage Kit

RETREAT SCHEDULE

Friday

7:00 p.m. Arrive at retreat location and get settled

7:30 p.m. Welcome, Retreat Overview, Worship Time

8:00 p.m. **Session #1:** *Making Your Marriage a Top Priority*

9:30 p.m. Free Time, Snacks, Group Options (games, etc.)

Saturday

8:00 a.m. Breakfast

9:00-12.30 a.m. Worship Time

12.30-2.30 p.m. Lunch

2:30-3.30 p.m. **Session #2:** *Intimate Partner Abuse in Relationships*

3:30-4:00 p.m. Group Recreation

4:30-5:30 p.m. **Optional Worship Time and Session #3:** *Communication: The Key to Warmth in Your Marriage*

5:30 p.m. Free Time

6:00 p.m. Dinner*

7:00 p.m. Worship Time

7:20 p.m. **Session #4:** *Growing Spiritually Together in Marriage/Creative Romance*

9:30 p.m. Free Time, Snacks, Group Options

Sunday

8:00 a.m. Breakfast

9:00 a.m. Worship Time

9:20 a.m. **Session #5:** *Advocacy and Support Strategies to Prevent Abuse*

11:00 a.m. Clean up, pack up

12:00 p.m. Lunch

1:00 p.m. Depart for home

A-12: Seventh-day Adventist Church Statement on Family Violence

It is our belief that the Church has a responsibility

- To care for those involved in family violence and to respond to their needs by Listening to and accepting those suffering from abuse, loving and affirming them as persons of value and worth.

- Highlighting the injustices of abuse and speaking out in defense of victims both within the community of faith and in society.

- Providing a caring, supportive ministry to families affected by violence and abuse, seeking to enable both victims and perpetrators to access counseling by Seventh-day Adventist professionals where available, or other professional resources in the community.

- Encouraging the training and placement of licensed Seventh-day Adventist professional services for both church members and the surrounding communities.

- Offering a ministry of reconciliation when the perpetrator's repentance makes possible the contemplation of forgiveness and restoration in relationships. Repentance always includes acceptance of full responsibility for the wrongs committed, willingness to make restitution in every way possible, and changes in behavior to eliminate the abuse.

- Focusing the light of the gospel on the nature of husband-wife, parent-child, and other close relationships, and empowering individuals and families to grow toward God's ideals in their lives together.

- Guarding against the ostracism of either victims or perpetrators within the family or church community, while firmly holding perpetrators responsible for their actions.
- To strengthen family life by:
- Providing family life education which is grace-oriented and includes a biblical understanding of the mutuality, equality, and respect indispensable to Christian relationships.

- Increasing understanding of the factors that contribute to family violence.

- Developing ways to prevent abuse and violence and the recurring cycle often observed within families and across generations.

- Rectifying commonly held religious and cultural beliefs which may be used to justify or cover up family violence. For example, while parents are instructed by God to redemptively correct their children; this responsibility does not give license for the use of harsh, punitive disciplinary measures.

- To accept our moral responsibility to be alert and responsive to abuse within the families of our congregations and our communities and to declare that such abusive behavior is a violation of Seventh-day Adventist Christian standards. Any indications or reports of abuse must not be minimized but seriously considered. For church members to remain indifferent and unresponsive is to condone, perpetuate, and possibly extend family violence. If we are to live as children of the light, we must illuminate the darkness where family violence occurs in our midst. We must care for one another, even when it would be easier to remain uninvolved.

(The above statement is informed by principles expressed in the following scriptural passages: Exod 20:12; Matt 7:12; 20:25-28; Mark 9:33-45; John 13:34; Rom 12:10, 13; l Cor 6:19; Gal 3:28; Eph 5:2, 3, 21-27; 6:1-4; Col 3:12-14; 1 Thess 5:11; 1 Tim 5:5-8.)

www.familiyministries.org

A-13: Local Community Resource Center

Centre for Law Enforcement Education (CLEEN)
1 Afolabi Aina Street, P.M.B 15456,
Ikeja, Lagos, Nigeria
Tel: 234-1-493-3195
Fax: 234-1-493-5338
E-mail: cleen@cleen.org
Website: www.kabissa.org/cleen

National Human Rights Commission
Plot 800 Blantye Street
Wuse II, P.M.B 444 Garki
Abuja, Nigeria
Tel: 234-9-5238656
Fax: 234-9-5238657
E-mail: humanrights@mlstn.com

Babcock University
Ilishan-Remo
Ogun State
P.M.B. 21244 Ikeja-Lagos, Nigeria
+2348037194148; +2348058299049
www.babcockuni.edu.ng

APPENDIX B

LETTERS

1. Andrews University Admission Letter

2. Rivers Conference of Seventh-day Adventists Letter of Consent

3. Andrews University IRB Research Approval Letter

Andrews ♦ University

March 15, 2007

Pastor Evans Nwaomah
11 Takatu Place
Longford Park Takanini, Aukland 2112
NEW ZEALAND

Dear Pastor Nwaomah:

I am pleased to tell you that the Doctor of Ministry Committee has approved your application to the program.

I understand you intend to participate in the 2007 Family Ministry cohort. Your first registration will be for the summer term, with intensives meeting on the Andrews University campus July 15-August 3. Registration is done through the DMin office; financial clearance for registration is arranged with Vicki Thompson (1-269-471-6995, vlt@andrews.edu) at the Student Financial Services office.

Your admission status is on a provisional basis until you provide an official transcript sent school-to-school showing completion of all MA-level courses required for MDiv equivalency. When this requirement has been met, your admission status may be upgraded to "regular."

Please communicate with the International Student Services office to make arrangements for the necessary student visa and/or I-20 form. The staff at that office can be reached at 1-269-471-6395, iss@andrews.edu.

You may contact the program assistant, Rita Pusey, or me, the concentration coordinator and program director, to discuss any questions you may have concerning your program. We will be happy to help you. The DMin website, www.doctorofministry.com, may also be a useful source of information for you.

We congratulate you and extend our best wishes as you enter this course of study. I trust you will find it both challenging and rewarding. May the Lord bless you as you continue to serve Him.

Sincerely,

Dr. Skip Bell, Director
Doctor of Ministry Program

:rjp

Doctor of Ministry Program
Berrien Springs, Michigan 49104-1560   Tel 269.471.3544   Fax 269.471.6202   dmin@andrews.edu   www.doctorofministry.com

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SEVENTH-DAY
ADVENTIST
CHURCH

Rivers Conference

Secretary

466/468 Ikwerre Road,
Rumuokwuta, P. O. Box 111,
Port Harcourt, Rivers State
Telephone: (084) 231249
Fax: (084) 231249
E-mail: rivconfertum2004@yahoo.co.uk

September 22, 2008

Institutional Review Board
Andrews University
Berrien springs, MI 49104-0335

TO WHOM IT MAY CONCERN

The Rivers conference of Seventh Day Adventists welcomes the opportunity to cooperate with Pastor Evans Nwachukwu Nwaomah and Andrews University in his Doctor of Min Project Dissertation entitled" **Developing and Implementing a Domestic Violence Intervention Strategy in Seventh Day Adventist Churches in Port Harcourt – Nigeria"**.

Therefore the Rivers Conference Executive Committee in her action 123:2008 of September 21, 2008 grants Pastor Nwaomah permission to conduct surveys and interviews in Churches and among members of our conference in Port Harcourt metropolis.

Yours Truly,

Pastor A. Nnunukwe
Secretary, Rivers Conference of Seventh Day Adventists

Andrews ◈ University

October 5, 2010

Evans Nwaomah
46 Cinnamon Road, Mangere
Manukau 2022, Auckland
New Zealand

RE: APPLICATION FOR APPROVAL OF RESEARCH INVOLVING HUMAN SUBJECTS
IRB Protocol #: 10-086   **Application Type:** Original   **Dept:** Christian Ministries
Review Category: Expedited   **Action Taken:** Approved   **Advisor:** Rene Drumm
Title: Developing and implementing a domestic violence intervention strategy in the Seventh-day Adventist churches in Port Harcourt-Nigeria

This letter is to advise you that the Institutional Review Board (IRB) has reviewed and approved your proposal for the research entitled: "*Developing and implementing a domestic violence intervention strategy in the Seventh-day Adventist churches in Port Harcourt-Nigeria*" IRB protocol number is 10-086 under the category of Expedited. We ask that you reference this protocol number in any future correspondence regarding this study. The duration of this approval is for one year from the date of approval. If your research is not completed by the end of this period you must apply for an extension.

Any future changes made to the study design and/or consent form require prior approval from the IRB before such changes can be implemented.

While there appears to be no risks with your study, should an incidence occur which results in a research-related adverse reaction and/or physical injury, this must be reported immediately in writing to the IRB. Any project-related physical injury must also be reported immediately to the University physician, Dr. Loren Hamel, by calling (269) 473-2222.

We wish you success in your research project as outlined in the approved protocol.

Please feel free to contact our office if you have questions.

Sincerely,

Sarah Kimakwa
Sarah Kimakwa
Administrative Assistant
Office of Research & Creative Scholarship

APPENDIX C

INTIMATE PARTNER ABUSE SURVEY QUESTIONNAIRE

A. Behaviors People Experience

People use many different ways of trying to settle differences among themselves. This study primarily concerns

Difficulties between adult intimate partners. The following is a list of some things that you may have experienced in a difficult situation with your partner. Please check the box that most closely tells about how often your spouse or partner engage in this type of behavior with you (a) in the past twelve months and (b) if you have ever experienced this behavior.

Note: Completion and return of this survey indicates voluntary consent.

Type of behavior experienced in the last 12 months by spouse	(a) Last 12 months by spouse or intimate partner						Has this ever happened to you?	
Please Respond to these Questions	Does not apply	0	1-2 times	3-10 times	11-20 times	More than 20 times	Yes	No
1 Told you what to do and expect obedience								
2 Made big family and household decisions and spending without consulting you								
3 Limited your involvement with others(friends, family and co-workers)								
4 Did not let you have access to family/personal income								
5 Restricted your use of the family Car, needed you to get permission and restricted								
6 you from getting a car license								
7 Prevented you from getting or keeping a job/education								

8	Stalked or followed you about watching wherever you go								
9	Ignored or discussed your accomplishments or activities								
10	Was extremely Jealous or accused you of having an affair								
11	Threatened to take the Children away from you								
12	Insulted, swore at you, or called you names								
13	Tried to convince you that you are crazy								
14	Threatened you with Suicide								
15	Destroyed Properties or Cherished possessions								
16	Threatened to abuse your Children								
17	Abused your Children or Pets in order to punish you								
18	Exhibited a general contempt for your gender								
19	Used sexually degrading language towards or about you								
20	Sexually used you against your will								
21	Persuaded you to do something sexually that you consider a perversion								

22	Forced you to have sex when you do not feel like having one								
23	Deprived you of food or Sleep								
24	Threatened to hit or throw something at you								
25	Threw, smashed, hit or kicked something to frighten you								
26	Pushed, grabbed, or Shoved you								
27	Beat you up mercilessly								
28	Threatened to kill you if you ever challenges him								
29	Used a Knife or heavy stick on you.								

B. Problem solving Efforts

Think of the times in your life when things were difficult for you, what kinds of actions did you take that helped even a little bit? The following are some things that people sometimes do to help themselves in difficult times. Please mark which things you have tried in order to get help with your situation. Then tell us how much help that action offered you.

		Have you tried		How Much Help was that Action				
		Yes	No	No Help	Helped Awhile	Neutral	Made Significant Difference	Solved the Problem
	Prayed about it							
	Talked about it with a church member							
	Went to see the Pastor							
	Talked the Situation over with the Person							
	Went to a support group							
	Talked it over with a friend							
	Talked it over with a relative							
	Went to a professional Counsellor							
	Called a hotline for help							
0	Called the police for help							
2	Discussed it with my family doctor.							
3	Went to relatives for protection							
4	Bought a self-help book about it							
5	Drank alcohol							
6	Took a Sleeping drug							
7	Over eat or under eat							
8	Secretly got a revenge							
9	Violently struck back							
10	Did nothing							

C: Effects

When difficulties occur in families, often the effects are felt in many ways- Physically, emotionally spiritually, in relationships and at work. These next questions deal with the effects of any actions that happened to you in the questions above.

1. Physical Health: In general, would you say that your health is:	Excellent	Very good	Good	Fair	Poor

		Never	Once or twice a month	About once a month	A couple of times	Daily
	In the past year, how often would say that you drank alcohol?					
	In the past year how often did you take illegal drugs?					
	About how often does your spouse drink alcohol?					
	Felt my life was out of control					
	Afraid to do anything					
	Felt very nervous?					
	Felt so sad, blue, down in the dumps that nothing could cheer you up?					
	Felt worn out or tired?					
0	Experienced unwanted dreams or thoughts about an abusive episode in your past?					
1	Avoided thinking about the difficulties in your life?					

2	Been unable to prepare meals or keep normal routines for your children?				
3	Taken your anger out on your children?				
4	Parented your children less consistently because of marital difficulties?				
5	Arrived late or missed days of work because of difficulties with your partner?				
6	Wished you could die?				
7	Thought about taking your own life?				
8	Thought about hurting someone else?				
9	Led you to distrust God?				
0	Took away time from your personal devotions?				
1	Discouraged you from going to Church?				
2	Kept you from giving tithe and offerings?				
3	Held you back from your Christian witness				
4	Decreased your Church Activities				
5	Led you to feel betrayed by the Church and/ or a pastor.				

D. Needs Assessment

People have tried many different ways to help people who have been or who are being abused in their personal relationships. The following table lists several approaches to addressing the abuse problem in the Adventist Church. Please check the kinds of activities that you might participate in or that you would advise a FRIEND or use in dealing with abuse in the family.

	Program planning: If I was in an abusive situation or I know of someone who was abused, I would	Would definitely	Might use	Would not use	Don't know or N/A
	Talk to a lay person in my church who the church identifies as having expertise in abusive relationship				
	Go to a counsellor in the **community** that my pastor recommended for help				
	Go to a counsellor in the **church** that my pastor recommended for help				
	Go to a helper in my community				
	Go to a shelter for Adventists or Christians				
	Talk to the pastor about the problem				
	Talk to the pastor about the problem if he/she had specialized training in abuse issues				
	Keep the issues of abuse out of the church and leave it to the community to deal with				
	Attend a support group in the church to help members if I know it was confidential				
0	Read books supplied by the church about violence				
1	Attend a weekend workshop to deal; with past abuse issues				

2	Attend a church- sponsored workshop in strengthening relationships.			
3	Encourage Children to participate in abuse prevention programs.			

E. General Attitudes towards Domestic Violence and the Church

We would like to know your beliefs and opinions about domestic violence in general. There are no "right" or "wrong" answers. Please indicate to what you agree with the following statements.

	Strongly agree	Agree	Neutral	Disagree	Strongly agree
Domestic abuse is a serious problem in our Church					
If a woman summits to her husband as God desires, God will eventually honor her and either the abuse will stop or God will give her the strength to endure					
The severity of domestic abuse has been exaggerated by the "women's movement"					
If the couple goes for counselling the abuse will likely stop					
Men use abuse against women to gain control					
Abuse only occurs if physical violence happens					
Emotional abuse can be just as harmful as physical abuse					
As a Christian I should be willing to accept a marriage in which some violence is present, even though it is "not God's will", rather than separation which could lead to divorce					

The Bible is God's word and everything happened or will happen exactly as it says.					
The Bible is the answer to all human problems					

F. Childhood Experiences

The following questions focus on the type of violence you were exposed to as a child. **Tick an answer in the box**	More	About the same	Less	Don't know	N/A
(**1**). Compared to children you know as you were growing up, would you say you had more, about the same, or less physical punishment than they did? (**Tick in the space provide**)					
(**2**) Where you ever punished to the point that the punishment caused you injury that.... (**Circle an answer)**	Left a mark	Needed medical attention	Required hospitalization	Don't know	N/A
(3(Looking back, how severe do you see that punishment? **Circle an answer**	Definitely abusive	Probable abusive	Possibly abusive	Not abusive	Don't know
(4) Did your parents ever prevent you from eating or deprive you of food as punishment? **Circle one answer**	Yes	No	Don't remember	--------	....

(5) Did your parents ever deprive you of medical care?	Yes	No	Don't remember	....	....
(6) What other types of abuse were you exposed to as a child? **circle all that apply**	Emotional/ verbal	Sexual	Neglect	None	Don't recall
	Weekly	Once a month	A few times a year	A couple of times	Only once	
(7) If there were times that your father hit your mother or threw something at her, about how often do you remember that happening						
(8) How about your mother hitting your father? How often did that happened?						
(9) Were there times when your father was emotionally or verbally abusive to mother (yelling at him, calling him names, mocking her or not talking to her						
(10) Were times when your mother was emotionally or verbally abusive to father? (yelling at him, calling him names, mocking him or not talking to him)						

G. Demographics

Now we would like to know some general information about the people that filled out our survey

1. **Your sex**   Male   Female

2.   Your age group   18-25   36-45   56-65   76-85
                                     26-35   46-55   66-75   86+

3   **Marital status:** **W**hich marriage? 1st 2nd 3rd 4th 5th
    Separated: Yes   No
    Divorced: Number of times   1   2   3+
    Living with a partner in a committed relationship
    Single   Never married   Widowed

4. **Your educational level:**

5. **Spouse educational level:**
    Primarily school or less   Primary school or less
    Secondary school   Secondary School
    University graduate   University graduate

6. **Family income for the past year**
    None   N60, 000(Naira) or Less
    (a)   N120, 000 – N150, 000   (b) N151, 000 – N 300, 000
    (c)   N301, 000 – N500, 000   (d) N501, 000 – N1000000
    (e)   N101, 000000 +

7. **Your family's economic picture over the past year?**
    (a)   Very difficult and stressful   (b) Better than average
    (c)   Difficult, but manageable   (d) Very comfortable
    (e)   Adequate

8. **To what ethinic group do you belong (circle)**
    Ikwere   Ekpeye   Ogba   Igbo   Calabari   Ijaw   Okirika   Ogoni
    Andoni   Degema   Abua   Yoruba   Housa   Cross River   Others
    specify ....

9. **Church attendance**
    Please check the box that most describes your church attendance in the
    past twelve months.
    (a)   Once per year or less (including never)
    (b)   Several times a year
    (c)   Once to three times a month
    (d)   At least once per week

10. **C**hurch affiliation: while none of these may describe your affiliation perfectly please select the one that describes it best
(a) Baptized SDA (b) Catholic (c) Attending SDA (d) No particular religious beliefs (e) Other protestant Churches (f) Atheist (believe that there is no God

11. **How closely do you practice the doctrines of your church?**
    (a)   Very conservatively (closely or traditionally)
    (b)   Conservatively
    (c)   Liberally (interpret doctrines more non-traditionally)
    (d)   Non Practicing
    (e)   None of the above.

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VITA

Name: Evans Nwachukwu Nwaomah

Date of birth: 6 May, 1959

Nationality: New Zealand Citizen but born in Nigeria.

Marital status: Married with children

Name of spouse: Esther Esobuneta Nwaomah

Educational History

    2007-2012: D.Min, Andrews University, Berrien Springs, Michigan, USA
    2005: MA Practical Theology, University of Auckland (Not completed)
    2004: National Diploma in Mental Health, Manukau Institute of Technology,
       Auckland New Zealand
    1996-2000: MA Pastoral Ministry, Andrews University, Michigan, USA
    1988-1992: BA Religion/Health, Andrews University, Michigan, USA

Work History

Feb. 2003-Current: Pastoral staff at Royal Oak Seventh-day Adventists Church in
    Auckland, New Zealand.

Feb. 2007-Current: Mental Health Practitioner Challenge Trust Services, Auckland, New
    Zealand.

Jan. 2001-Aug. 2002: Youth/Adventist Chaplaincy Director, at the former Nigeria Union
    Mission Headquarters in Lagos, Nigeria

Feb. 1999-Dec. 2000: Senior Pastor at the old Port Harcourt District of Rivers
    Conference of Seventh-day Adventists, Nigeria

Feb. 1996-Jan. 1999: Youth/Stewardship/Family Life Ministries Director, Rivers
    Conference of Seventh-day Adventists, Nigeria

Jan. 1992-Feb. 1996: Church Pastor at Rumuokwuta Seventh-day Adventist
    Church/Youth & Stewardship Director, Rivers Conference of Seventh-day
    Adventists, Nigeria