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MOTTO: KNOWLEDGE FOR CAREER CONSCIOUSNESS

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CSS381 DOMESTIC VIOLENCE

MODULE 1

UNIT1: INTRODUCTION TO VIOLENCE

DEFINITION OF VIOLENCE AND ITS FACETS

Hent de Vries defines violence as entailing _any cause, any justified or illegitimate force that is exerted – physically or otherwise – by one thing (event or instance, group or person, and, perhaps, word and object) on another'. Violence is a reversible process of change. What seems violent today may tomorrow be normal act or attitude. In a social interaction it is inevitable and unavoidable.

The definition of violence as _force', or at least the concept of force as violence, presupposes a relation between more than one, and thus a potential play, or worse, opposition, of forces. Violence as a condition of possibility is thus presupposed by any act of force. Any real violence (physical, psychological, social, etc.) might seem to presuppose an ideal (a priori or transcendental) violence – or even a radical non-violence.

The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in or has a high likelihood of resulting in, injury, death, psychological harm, mal-development or deprivation. (WHO, 2002)

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Viewing violence as a continuum, including _extreme‘ violence of murders, rapes and shootings, and _everyday‘ violence of playground disputes and physical punishments, can enable connections to be traced across multiple forms (Buzan and Hansen, 2009) and can encompass a broad range of interactions defined by research participants (Derrida, 2002).

When I invited the children in the groups to brainstorm the word _violence‘, they referred mainly to acts of physical violence located in the neighbourhood, though when asked about _problems‘ in the neighbourhood or playground, they frequently expressed concerns about the _everyday‘ violence of fights and disputes, and included verbal as well as physical aggression.

Violence matters wreck and shorten lives, causes pain and suffering, and is often part of rapid social change. The field of violence encompasses war, terrorism, securitization, ethnic _cleansing‘, domestic violence, violent crime and hate crime. It has increasingly become a matter for public debate and intervention by states and other actors.

Violence is becoming visibly important for sociology as a discipline, yet has often been dispersed and fragmented into specialist areas of analysis. Sociologists have contributed much to the intellectual understanding of violence as social processes and institutions; there are a multiplicity of sociological theories and perspectives under discussion and subject to vigorous critical debate, at global and national levels.

Ontologically, and disciplinarily, this means that violence has been seen in two major forms:

1. Interpersonal violent crime
2. Inter-state war

The first, violent crime and deviance, is often analysed within the field of criminology, which is relatively separate from sociology. The second, the use of warfare by the state, is sometimes seen as more appropriately analysed by international relations, political science and the new security studies

Alternatively violence has been analysed as a distinctive phenomenon, as a non-reducible form of power, a form of practice, a set of social institutions, with its own rhythm, dynamics and practices.

THE THEORIES AND PATTERN OF VIOLENCE

The word violence is associated with two kinds of terminology; it participates in at least two registers. If it belongs with the lexical series – force, power,

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polemos, eris, etc. – then it does so where this register is no longer distinguishable from an ethical or political register: polites, praxis, law, right, rules, respect, duty and justice. Violence is the term, it seems, that causes the most confusion between these registers.

A generally applicable pattern can be traced across situations otherwise constrained by their historical conditions. What this pattern manifests each time it emerges is an aporia that resides at the heart of conceptions about violence. Violence is perceived, always, as excessive to some stable principle, condition, or state of affairs (e.g. the Law). But this excess also makes justice possible as a necessary action over and above whatever conditions prevail. Such a situation then gives rise to a concept of present justice that remains beyond, or exceeds, the Law. All attempts to establish justice, therefore, aim either to revise existing laws or to establish laws not yet in existence. No such attempt would escape violence.

The problem of non-violence is that its ends are the foundation of new laws or re-interpretation of existing ones on principles that do not yet exist (for it will be the task of the new laws to justify the principles of their founding).

Laws are founded in violence (always and everywhere) just as all attempts to contest, rewrite, re-found – whether in the name of justice in general or on behalf of some identifiable party or parties – are also made in the moment of violence.

THE TACTICS OF VIOLENT THREAT-REDUCTION

Avoidance

The first tactic by means of which ego may attempt to deal with the perceived threat is avoidance, wherein he may physically withdraw from the location or socially withdraw from the encounter. In both instances the actor has avoided an escalation of the hostility and he may be able to salvage his identity by refusing to admit defeat-if there is no battle there can be no victor.

When the actors are not dependent upon or accountable to one another, neither has power over the other (Emerson, 1966) and a condition of conflict is more likely to terminate in the use of the tactic of avoidance. Yet tactics of avoidance are difficult in some relationships, especially when there are, as in marriage and employment, external constraints upon the participants.

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Acceptance

Another tactic is the acceptance of alter's definition of the situation and the new self-other identities. Ego's acceptance may indicate that he views the new identities as legitimate or, by contrast, illegitimate but not worth the effort of negotiation. When the cost of acceptance is lower than the anticipated cost of escalating the hostility, especially if the actor anticipates a greater cost should he lose the negotiation, there is a greater likelihood of acceptance.

Whereas the tactic of avoidance is difficult under conditions of accountability and claiming behavior, the tactic of acceptance is facilitated by these conditions. If either avoidance or acceptance is selected as the tactic with which to respond to the perceived threat, the likelihood that the encounter will terminate in interpersonal violence is severely diminished.

Retaliation

It is the tactic of retaliation which is most likely to lead to interpersonal violence. These facesaving activities in a process of negotiation involve attempts by ego to block actions by alter which would cause him to appear foolish, weak, inept, unmanly, incapable, or, in short, attempts to stigmatize him. Toch (1969) suggests that a strategy of self-preservation, such as defending or promoting self-image, removing pressure, and enforcing norms, may underlie the violent act.

Indeed, Matza (1964) maintains that the sub cultural delinquent's conception of self-defence is capable of adapting to varying situations and may serve as a justification for crimes of violence. Thus it is that an insult, affront, or rebuff may be perceived as a threat to the authority, masculinity or status of the actor, calling for retaliation.

Initiation of Violence

In the early phases of exchanges that culminate in physical violence the first ex-changes are nearly always verbal or gestural, although on occasion they are tactual, e.g., a shove. It appears that there are at least five interdependent factors that are critical in triggering physical violence.

Subculture of Violence

The assumption is made that physical attack must be one of the perceivable alternatives within the encapsulation process if the actor resorts to this alternative. Therefore, the first factor to facilitate the use of violence is the acceptance of its legitimate use by one or more of the participants. A pervasive norm of violence within segments of the population would condone

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its use as an available, short-term, and acceptable solution to the threatening situation.

Experience

Even within the subculture of violence most threatening situations do not terminate in physical violence. One reason is the realization that such acts are defined and acted upon as illegitimate by the environing society. More important, however, is the previous experience of the actor in similar situations. Those who have been successful in the use of violence in the past are likely to consider it a viable alternative in the present situation. It is to be noted that it is not merely prior success with violence, but rather prior success in similar situations with similar (or the same) persons that facilitates violence in the present situation.

Intoxicants

Intoxicants, especially alcohol, are present in over one-half the encounters terminating in violence. Two major implications of intoxication are obvious.

First, the established self-other identities of the participants may be challenged, leading to an identity threat. A breakdown in the taken-forgranted patterns of accountability and claiming behavior may occur: abrasive claims or a change in the symmetry of the claiming behavior may be evidenced when the participants are intoxicated. Furthermore, the movement from preteens to an open awareness context is frequently encountered in drinking situations.

Second, intoxicants may have an impact upon the actor who perceives a threat to his identity. Alcohol tends to reduce cognitive skills, such as the ability of the drinker to perceive viable threat-reducing tactics, and may thus enhance the encapsulation process and lead to the tactic of retaliation. Unable to retaliate with lucid verbalization, the intoxicated participant may resort to some other technique of establishing his identity and saving face.

Audience

The presence of an audience can have significant effects upon the encapsulation process and the alternatives perceived (Lofland, 1969). In deciding how to react to the perceived threat to one's identity, the individual must find a compromise between his desires and the commitments to lines of action he is forced to make in accommodating the claims of alter and the audience. That is, he may be held accountable to, and claims may be placed upon him by, the audience.

The most direct means by which the audience can make claims upon ego is to actively intervene in the escalated hostility. When this occurs the initial

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threat is reduced and the state of encapsulation is diminished. Those who intervene may provide additional alternatives that were not perceived by the participants.

Furthermore, intervention provides the actor with an extended time period in which to judge the propriety of his behavior. Finally, those who intervene may not be supportive of ego's face-saving tactics and may hold him accountable for his behavior.

The role of the audience is illustrated by the fact that reported acts of violence are more likely to occur in the privacy of the home, where intervention is not as likely, than on the streets or in the commercial establishments (bars, restaurants, retail stores, etc.) of the city.

Cost of Failure

It appears likely that he who perceives the need for successful retaliation, but whose verbal and non-physical methods fall short, will resort to violence. After repeated thrusts and parries the available alternatives in encapsulation may be severely restricted if the actor no longer considers as viable those alternatives which have been implemented and failed. His choice, indeed, may be reduced to acceptance, avoidance, and physical retaliation. Assuming the cost of the first two choices is now too high, the third alternative may be acceptable as a last effort to save face and secure victory.

It is the cost of failure, in conjunction with the above-mentioned factors that accounts for so many acts of violence by persons of lower socioeconomic status.

UNIT 2: VIOLENCE JUSTIFIED

Conceptual Explanation of Violence

Since group violence is but one of several means of conducting conflict, explanation for its occurrence must be embedded in a comprehensive theory of conflict. Yet violent conflict is so topical and important that an effort to reflect on it sociologically is well worth undertaking at this time even in the absence of a comprehensive theory of social conflict.

Indeed, Max Weber (1968) has written that "the treatment of conflict involving the use of physical violence as a separate type is justified by the special characteristics of the employment of this means and the corresponding peculiarities of the sociological consequences of its use."

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Second, I do differentiate between legal and illegal use of physical violence as a basic category of analysis because Weber's, (1996) and others' definitions of the state rely so centrally on this distinction. The reason is that violence is not only the result of interaction between two or more groups in a conflict process, but also one of which may be the state or its agents.

Violence is a means used to pursue conflict, one of several means, and the same conflict can be simultaneously conducted using several means. Dimensions of conflict that readily come to mind are its duration, scale (measured by the number of participants in the confrontation and its geographic spread), intensity, and the magnitude of violence. Intensity, as Dahrendorf (1959) points out, refers to the "energy expenditure and degree of involvement of conflicting parties.

A particular conflict may be said to be of high intensity if the cost of victory and defeat is high for the parties concerned." Intensity stands for the importance attached to the issues under dispute by the parties to the conflict. Intensity is probably going to be a particularly difficult variable to measure.

The magnitude of violence might be measured simply by the total number of casualties, fatalities, and injuries that result from it, although some researchers persuasively argue for the inclusion of property damage as well. The total magnitude of conflict will probably have to be constructed as an index with duration, scale, intensity, and magnitude of violence as its component parts.

Making Sense Of Violence

While violent incidents were frequent events in children‘s lives, they did not appear to have a desensitizing or numbing effect, which some studies have suggested teaches children that violence is a normal and therefore acceptable way of life (Garbarino et al., 1991; Matthews et al., 1999). Indeed, children made sense of violence in complex ways, and the overriding emotions were of fear, repulsion and powerlessness.

Violence and Subjectivity

Violence therefore had multiple meanings. Frequently it disempowered and repelled children, while the perpetrators were often viewed as gaining power through their use of violence. But sometimes, when the violent incident awarded children more agentic positions, it could at the same time attract.

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As they talked, children were sometimes able to reinterpret violence in ways that shifted these dynamics, through wresting power from the perpetrator.

For example, Fatima‘s choice to describe an incident in which the victim was an old woman suggests that the perpetrator is only able to injure the weakest members of society, thus assigning him a less powerful position in the dynamic. Her choice to talk about an incident in which the victim is deemed weaker than the narrator enables her to avoid positioning herself as victim. The victims in boys‘ stories were often girls, while the girls talked of violence against old people, people with disabilities or babies. Children were therefore reluctant to position themselves as powerless. And while in many accounts the perpetrators clearly used violence to control and exert power over others, in other narrations children talked with disdain about the weakness of adults whose use of violence signifies a loss of control: _this alcohol is just making them so dizzy and then they catch on all this nonsense‘.

Violence was therefore reinterpreted in ways that reduced its power over children. Rather than being viewed as a form of capital generating power for the perpetrators, it was reconfigured as a sign of loss of control or weakness.

UNIT 3: THE IDEOLOGICAL ROOT OF VIOLENCE AND ITS LEGITIMATION

Ideological Thrust Of Violence

Violence may also be seen as ideological in a more specific and derogatory sense, popularised by (Marx, 1969) according to which it offers a phoney vision of an ideal situation of equality and fairness which actually masks and perpetrates oppressive power relationships. It is part of the Marxist theory of exploitation that the class with economic power in a particular type of society (capitalist society precisely) is sustained in power partly by the _false consciousness of those classes who mistakenly accept the ideals of the ruling class as representing the interests of all classes. Thus violence legitimation in a capitalist system is the domain of the ruling class in the sense that it represents the interests of capitalists and falsely purports to legitimate existing social and economic relationships as being objectively in the interests of all classes.

While there is no doubt that all moral and political concepts are part of the culture and rhetoric which sustain existing power relationship, I note that the language of violence is frequently used to criticise existing power relationships, making it implausible to argue that justice always disguises legitimation of the status quo, although there is no doubt that it frequently

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does so. However, all operative theories of violence are ideological in the weak sense that they are embedded in a particular world-view. Thus, it is illuminating to compare libertarian, welfare liberal and communitarian ideologies of justice, even if turns out that they are not all equally selfserving.

Libertarian justice stresses individual rights as the irreducible basis for social organisation, with justice being a matter of each individual getting that to which they are entitled by virtue of their exercise of these rights or violence being a matter of people not getting that to which they are entitled. In content such rights cluster around the idea of the autonomy and independence of each individual and the premise that all individuals may choose to do what they like as long as they do not infringe the rights of others (Dworkin, 1978). This is a normative structure within which individuals can pursue their own goals without infringing the rights of others (Campbell, 1999).

Violence arising from this pursuit as a consequence of neglect of right according to Karl Max is legitimised only by the upper class because its aim is to ensure the class interest. On the other hand, violence in Africa is mostly used by the people to protest imposition of normative standards by the upper class.

Exclusive Right of Government to the Use of Violence Thesis

There is a great debate on the issue of justification of violence or violent actions. Some scholars believe that it is only the government that possesses rights to the application of violence. According to these theorists or simply members of this school of thought, the essence of a state is to regulate the human conduct for the purpose of maintaining law and order.

How do you feel if you find yourself in a society which has no laws or agency to enforce the laws? There is tendency that there will be breakdown of law and order if not perpetually but such misnomer is bound to occur occasionally. Even in places where there are laws and (effective) regulatory agencies, some deviant members of such societies will still break the laws.

However, one of the responsibilities of government is to make laws and ensure strict compliance of the people to the laws of the land. Knowing that the fundamental basis of law is to check the excesses of man especially as it concerns the issues of violence and violent crimes, having the enforcer of the law remains very important.

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Nevertheless, the importance of government in the maintenance of law and order cannot be overemphasized. This explains why people, in the state of nature, had to submit their individual sovereignty to the state according to the intellectual articulations of Thomas Hobbes. Here, Hobbes claimed that the absence of government in the state of nature accounted for various unspeakable atrocities that dominated the affairs of men, such that the life of man was not only ―solitary‖ but also ―poor, nasty, brutish and short‖ .

Moreover, power is so fundamental to the business of governance. Even as a parent, you need some power to be able to compel your children to respect the rules of the house. At levels of leadership, power plays a very important role to ensure that the followers comply with the rules and regulations guiding their relations within and outside the organisations. I therefore agree with my submission elsewhere on the relationship between the government and power (Igwe, 2012).

Additionally, there are legal systems which contain the rules, regulations and laws that govern the conduct of each individual and public officer. The laws are itemized and codified with relevant penalties particularly in penal codes and other relevant documents of law. The scholars like Max Weber who argue that, it is only government that has the right to the use of violence also claim that in anticipation to maintain law and order in a given state, the government has the power to apply some considerable amount of violence through the use of the police and military.

Violence and Sacrifice

The most apparent form of this link, perhaps, can be found in the sacrifice. Girard (1979) argues that sacrifice serves as a means of staving off violence by redirecting it toward a victim incapable of seeking vengeance, an initial act of violence that seeks to prevent an escalation of it. Religious sacrifice as a means for containing human violence yielded to the secular Law in later societies, and the judicial system (always somewhat derivative for its authority on Divine Law) takes over the mantle of ritualized violence within the State apparatus. Girard argues further an exteriority of violence in relation to humans, much as Heraclitus asserted it as a force operative in the universe. Because violence is exterior to humans, Girard (1979) writes, it is a _part of all the other outside forces that threaten mankind.

Violence is the heart and the secret soul of the sacred. We have yet to learn how man succeeds in positing his own violence as an independent being‘. Violence‘s exteriority, then, connects it to the sacred and through the containment of it in the form of sacrifice, humans perform a sacred ritual

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The three great monotheistic religions each include the willingness of Abraham to sacrifice his son, only to have God intervene and stay his hand. The early tribes of Israel would seem to have positioned their belief in relation to sacrifice, much as each of the monotheistic traditions has had to address the relationship between sacrifice and murder. The crucifixion of Jesus has been read by many as a sacrifice to end all sacrifices; the son of God is also the Lamb of God, or the sacrificial lamb. Nevertheless, the question of sacrifice is amongst the deepest questions of ontology.

Epistemological Violence

Many critical approaches to global epistemological violence generally identify a reductionist model of knowledge based on modern science and determined by the capitalist hold over organizations of government. Shiva (1990), for instance, argues as follows: The linkage between modern science and a profit-based economic system can be discerned in major and varied scourges such as desertification, diarrhoea, and deforestation. Since the alternative modes of knowledge which can provide solutions to these problems are oriented to social benefit rather than to personal or corporate profits, reductionist science scoffs at them as hocus-pocus. The fact, however, is that reductionist science itself often resorts to misinformation and falsehood in order to establish its monopoly on knowledge.

While Shiva‘s account of epistemological violence is grounded in the idea of a suppressed socialist alternative to capitalism, it remains credulous of the basic rationality of capitalism. In this conception capitalism (as the economic base of western modernity) and socialism (in terms of its stifled postcolonial potential) are rationalities in opposition (the rationality of _social benefit‘ opposed to that of _personal or corporate profits‘). It is just this kind of _mode of production‘ argument that is challenged by the idea of the postmodern condition, which, it is argued, cannot be related back to any kind of rationality, as the cause for violence under the rubric either of modernization or of military objectives.

The profit driven notion of capitalism as a cause of international military aggression is widespread, as the popular media representation of both the Gulf War and the war in Iraq (as economically driven offensives) shows. Against this Baudrillard (1994) notoriously insists on the irrationality of capitalism. His 1981 book, Simulacra and Simulation (translated into English in 1994), takes as its main device (mapped out in a multitude of both military and non-military scenarios) the idea of the simulated war. He argues that Vietnam was the site of an experimental war, which must be distinguished from any previous meaning of war (and the motivated political

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struggles manifested by it). There is only one aim of the simulated wars of the last 50 years or so: total liquidation of any form of rational social relation.

The war is simulated to the extent that no actual principles of antagonism are involved, which does not, of course, lessen – in fact it increases – the actual violence and atrocity that civilians and military personnel face in the field (and behind the scenes). Just as military scenarios are created for purpose-built simulation (several in Southeast Asia, Australia and across the USA), which produce with minute accuracy hypothetical battlefields of the future (jungles, cities, deserts), so the wars in Vietnam, Afghanistan and Iraq must be accompanied by their simulated scenarios and objectives. This was the lesson, Baudrillard (1994) argues, of Vietnam.

The use of the media to create the hypothetical scenarios of war is vital. So with the war in Iraq a test hypothesis is produced comprised of an enemy of elite troops in command of a huge arsenal of the most powerful long range weaponry. The war is fought on the basis of this hypothesis, as if it was true, and the objective (the capture of Baghdad) one that could be met, as if in training for some future antagonism. Then the long range weapons and elite force melt back into the hypothetical world from which they first emerged. The phenomenon of terrorism that accompanies today‘s armed conflicts is perhaps, as Baudrillard suggested in 1981, the appropriate complement to simulation, the purpose of which, he argued, is _the terrorist rationalization of the social.

UNIT 4: THE GENDER IN VIOLENCE

Nurture and Root of Violence Dichotomy

Just war thinking tends to assume that the conflicts with which it is primarily concerned arise entirely or mainly out of deep-seated conflicts of interest between nations, or quasi-national groups.

The roots of conflict are thus understood as structural matters, to be resolved either through patient diplomacy or political action, or by the controlled use of force. There is truth here, but just war thinking tends to neglect the deep roots in personality, psychology and group dynamics of a tendency to turn, perhaps prematurely, to violence in the hope that it might resolve matters. The potentiality of social institutions such as the family, the church and the school to encourage peaceable resolution of conflicts and resist an easy recourse to violence is also frequently disregarded

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It is a commonplace of social psychology that violence in the home makes it more likely that the children will be aggressive and prone to violence in later life. Cycles of violence often start in the domestic circle, and yet the family is the primary locale for moral education and the formation of character. In the family a child receives powerful messages and examples of the kinds of behaviour that are regarded as good and acceptable. Through being loved, we learn to love. Through being trusted, we learn to trust. Through being treated reasonably and gently, we learn how to handle anger, aggression and frustration. A violent family in which disagreements are met with violence, discipline is enforced with fear and children are intimidated, is a breeding ground for violence in later life.

The educational system too can entrench or undercut lines of social division and suspicion — or strengthen them. The formal content of education is not the only, or the most important, part of the total educational experience. The environment, the way the school as a community operates, the human relations, the general atmosphere, the discipline of the school, the way disputes are resolved, the behaviour towards others that is encouraged are all important and influential parts of education. Sometimes the structure of education effectively denies its content, and forms pupils and their relationships in ways that are at odds with the declared aims of the system, tacitly encouraging misunderstanding of others and openness to violence in the settlement of disputes.

Transitions from Violence

The transitions from armed force to non-violent means of dealing with conflicts that I wish to consider in this section are not only the changes that result from a victory, but the more subtle transitions that can take place when many people discover that violence is incapable of achieving their objectives.

I am not so much concerned with what one might call the Versailles or the Nuremberg ways of concluding a war, when in effect the victors determine the conditions for the restoration of peace, and the vanquished for a time at least are incapable of resisting the terms imposed on them by the victors. The victors seek redress, restitution, often revenge. At the Nuremberg trials justice was seen as the infliction of their just deserts upon the perpetrators of atrocities and crimes against humanity on the defeated side. But this had little to do with reconciliation, forgiveness, the healing of memories and the restoration of relationships.

After the First World War the post-war settlement visited a punishment believed, by the victors, to be just upon the whole defeated population. The

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bitterness and recrimination which resulted fuelled the disputes which culminated in the Second World War. In neither situation was the process of the establishment of peace seen as primarily restorative, as oriented to the future, as concerned with healing relationships rather than settling past accounts. This way there was no easy escape from the cycle of recrimination, no healing of memories, little stress on penitence and forgiveness.

Violence as Child Abuse and Gender Based

Men‘s violence against female partners is an issue of direct concern for children. Almost all children in these families are subjected to the emotional cruelty of seeing, hearing or being aware of violence against their mother. In an increasing number of countries this form of cruelty to children is defined as child abuse and in current Swedish legislation children witnessing intimate partner violence are even defined as crime victims.

Researchers have pointed out that the notion of children _witnessing‘ violence is often too limited to really capture children‘s experiences when one parent is violent against the other. The concept of witnessing is easily associated with being a distant eye witness. This is a misrepresentation of children‘s position and it can easily lead to an underestimation of the problems children may suffer from. The impact upon children due to their closeness to both the abusive and abused parent may be underestimated.

Furthermore, the focus on the sense of vision may downplay the experiences. Children live in the middle of violence and are often involved in some way, for example through attempts to stop the violence. They can be in the next room or in the same room with their eyes shut. They may not see the violence, but they hear it. They can experience violence after the fact through marks on their mother or on the furniture. Thus children experience violence from one parent against the other by seeing it, hearing it, getting involved in it and/or through the consequences of violence. To capture all of these dimensions of experience the concept of exposure to violence is used in this article, instead of witnessing. For the sake of clarity when dealing with violence within heterosexual partnerships, the concept of intimate partner violence is preferred over other concepts often used in the field, such as, for example, domestic violence, which sometimes includes children, sometimes not.

Children exposed to intimate partner violence constitute an _intersectional‘ issue, shaped by inequality tied to gender as well as age and kinship. In the typical case, it is the children‘s father who is violent to their mother.

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According to Acker (2006), inequality regimes are loosely interlocked practices and processes that result in systematic disparities between the organizations‘ members in terms of power. They are shaped by inequalities in the surrounding society and the organizational structure as well as a number of different organizational practices. When outlining the concept, Acker focuses on class, gender and race.

Gender based Violence

The gender question here implies that there is a disparity in the victimisation and experience of violence between male and female. While the male are the major perpetrators of this crime of violence, the female are usually on the receiving side. This situation is predominant is societies where patriarchy is cultural like in Africa. In Africa for instance, only in rare cases of women financial or status supremacy over the male or husband can you fine the woman in control within the domestic arena. At point violent can take the form of female against male.

There are different types of gender-based violence, which occur at different levels such as the family, community, local government and state. Domestic violence is the most prevalent form of gender-based violence and this occurs mostly within the families and inside the homes. According to Eze, Olisa and Onunwa in Adekola and Falase (2006) women facing domestic violence often suffer physical and psychological consequences which usually affect their behavior and productivity. Adekola and Falase (2006) also revealed that domestic violence negatively correlates with women participation in community development. Violence against women within the general communities in Ikwerre ethnic nationality include battery, rape, sexual assault, forced treatment and the exploitation and commercialization of women‘s bodies. The social exclusion of women in some parts of the Ikwerre ethnic nationality is also a form of violence.

Violence against women is one of the twelve critical areas of concern identified in the Platform for Action (PFA) on Women at the Beijing Conference in September 1995.

MODULE 2 DOMESTIC VIOLENCE CONCEPTUALISED

Definition Domestic Violence (DV)

Domestic violence is a ―pattern of coercive and assaultive behaviors that include physical, sexual, verbal, and psychological attacks and economic coercion that adults or adolescents use against their intimate partner‖ .

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Domestic violence cuts across every segment of society and occurs in all age, racial, ethnic, socio-economic, sexual orientation, and religious groups. Domestic violence is a social, economic, and health concern that does not discriminate. As a result, communities across the country are developing strategies to stop the violence and provide safe solutions for victims of domestic violence.

Domestic violence is the inflicting of physical injury by one family or household member on another; also a repeated or habitual pattern of such behavior. Domestic violence, also known as domestic abuse, spousal abuse, battering, family violence, and intimate partner violence (IPV), is broadly defined as a pattern of abusive behaviors by one or both partners in an intimate relationship such as marriage, dating, family, or cohabitation.

Government Definitions of Domestic Violence

The US Office on Violence Against Women (OVW) defines domestic violence as a "pattern of abusive behavior in any relationship that is used by one partner to gain or maintain power and control over another intimate partner". The definition adds that domestic violence "can happen to anyone regardless of race, age, sexual orientation, religion, or gender", and can take many forms, including physical abuse, sexual abuse, emotional, economic, and psychological abuse.

The Types of Intimate Partner Violence

Types of violence identified by Johnson (Tilbrook et al, 2010):

- **Common couple violence (CCV)** is not connected to general control behavior, but arises in a single argument where one or both partners physically lash out at the other.
- **Intimate terrorism (IT)** may also involve emotional and psychological abuse. Intimate terrorism is one element in a general pattern of control by one partner over the other. Intimate terrorism is less common than common couple violence, more likely to escalate over time, not as likely to be mutual, and more likely to involve serious injury.
- **Violent resistance (VR)** sometimes thought of as "self-defense", is violence perpetrated by victims against their abusive partners
- **Mutual violent control (MVC)** is rare type of intimate partner violence occurring when both partners act in a violent manner, battling for control

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The Scope of the Problem of Domestic Violence

- An estimated 85 to 90 percent of domestic violence victims are female
- Females are victims of intimate partner violence at a rate about five times that of males
- Females between the ages of 16 and 24 are most vulnerable to domestic violence
- Females account for 39 percent of hospital emergency department visits for violence-related injuries, and 84 percent of persons treated for intentional injuries caused by an intimate partner
- Females experience the greatest assault rate (21.3per 1000 females) between the ages of 20 and 24.This is eight times the peak rate for males (3 per1000 males ages 25 to 34)
- Domestic violence constitutes 22 percent of violent crime against females and 3 percent of violent crime against males
- Eight percent of females and 0.3 percent of males report intimate partner rape
- Approximately 33 percent of gays and lesbians are victims of domestic violence at some time in their lives.
- Twenty-eight percent of high school and college students experience dating violence and 26 percent of pregnant teenage girls report being physically abused
- Seventy percent of intimate homicide victims are female, and females are twice as likely to be killed by their husbands or boyfriends as murdered by strangers.
- Males are significantly more likely to be victimized by acquaintances (50 percent) or strangers (44 percent) than by intimates or other relatives.

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Nigeria and African Conception of Domestic Violence

In Nigeria, women and girls are subjected to multiple forms of violence in the homes. However, the most common form of violence is wife battery ranging from slapping, kicking, verbal abuse, denial of financial resources, rape, and death. Due to a dearth of official statistics; it is difficult to establish the extent of domestic violence. However, it is believed that gender based violence is of ―epidemic proportions,‖

Non-governmental organizations rely on media reports and the number of victims who come to them for assistance for statistics. For example, ―No Safe Haven: An Annual Report of Attacks on Women in Nigeria,‖ (Domestic Violence Assessment Policy, 2007) reports a total of 170 cases based on media reports covering the period from December 2004 to November 2005. These do not include incidents reported to the police or to civil society organizations. Obviously, this is just the tip of the iceberg, as hundreds of cases go unreported and undocumented.

Domestic violence cuts across all communities in Nigeria and at times is excused by a woman‘s actions or inaction. When a woman suffers violence due to failure to meet some socially accepted standard of behavior, such failure is usually an accepted excuse for the violence she suffers, especially within the family context. A woman could suffer violence for refusing sex, nagging, or challenging the man‘s behavior; for example, if he took a second wife or is an alcoholic. She could be subjected to violence for not preparing meals on time, having, or being under suspicion of having, a sexual relationship outside the marriage, or being accused of witchcraft.

Interestingly, under certain circumstances, women, more than men, tend to justify the infliction of violence. However, violence against women is a term collectively used to refer to violent acts that are primarily or exclusively committed against women basically because of their gender. United Nation General Assembly defines violence against women as ―acts or gender based violence that result in physical suffering to women, including threat of such acts coercion or arbitrary deprivation of liberty whether accruing in public or private life‖

Gender-based violence affects millions of women all over the world irrespective of their location, educational, social and economic status and this in turn affect their productivity both in the homes, communities and places of work.

UNIT 2: THE CONCEPT OF DOMESTIC VIOLENCE II

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Identification of the Tactics of Domestic Violence

Sexual Tactics

- Raping or forcing the victim into unwanted sexual practices;
- Objectifying or treating the victim like asexual object;
- Forcing the victim to have an abortion or sabotaging birth control methods;
- Engaging in a pattern of extramarital or other sexual relationships;
- Sexually assaulting the children.

Physical Tactics

- Pushing and shoving;
- Restraining;
- Pinching or pulling hair;
- Slapping;
- Punching;
- Biting;
- Kicking;
- Suffocating;
- Strangling;
- Using a weapon;
- Kidnapping;
- Physically abusing or threatening to abuse children.

Verbal, Emotional, and Psychological Tactics

- Using degrading language, insults, criticism, or name calling;
- Screaming;
- Harassing;
- Refusing to talk;
- Engaging in manipulative behaviors to make the victim believe he or she is "crazy" or imagining things;

•Humiliating the victim privately or in the presence of other people;

•Blaming the victim for the abusive behavior;

•Controlling where the victim goes, who he or she talks to, and what he or she does;

•Accusing the victim of infidelity to justify the perpetrator's controlling and abusive behaviors;

•Denying the abuse and physical attacks.

Threats and Intimidation

•Breaking and smashing objects or destroying the victim's personal property;

•Glaring or staring at the victim to force compliance;

•Intimidating the victim with certain physical behaviors or gestures;

•Instilling fear by threatening to kidnap or seek sole custody of the children;

•Threatening acts of homicide, suicide, or injury;

•Forcing the victim to engage in illegal activity;

•Harming pets or animals;

•Stalking the victim;

•Displaying or making implied threats with weapons;

•Making false allegations to law enforcement or CPS.

Economic Coercion

•Preventing the victim from obtaining employment or an education;

•Withholding money, prohibiting access to family income, or lying about financial assets and debts;

•Making the victim ask or beg for money;

•Forcing the victim to hand over any income;

•Stealing money;

•Refusing to contribute to shared or household bills;

•Neglecting to comply with child support orders;

•not providing an allowance.

Entitlement Behaviors

- Treating the victim like a servant;
- Making all decisions for the victim and the children;
- Defining gender roles in the home and relationship.

The Root Causes of Domestic Violence

There are many different theories as to the causes of domestic violence. These include psychological theories that consider personality traits and mental characteristics of the perpetrator, as well as social theories which consider external factors in the perpetrator's environment, such as family structure, stress, social learning. As with many phenomena regarding human experience, no single approach appears to cover all cases.

Some people believe domestic violence occurs because the victim provokes the abuser to violent action, while others believe the abuser simply has a problem managing anger. In fact, the roots of domestic violence can be attributed to a variety of cultural, social, economic, and psychological factors (NCVC, 1997). As a learned behavior, domestic violence is mode led by individuals, institutions, and society, which may influence the perspectives of children and adults regarding its acceptability.

Abusive and violent behaviors can be learned through:

- Childhood observations of domestic violence
- One‘s experience of victimization
- Exposure to community, school, or peer group violence
- Living in a culture of violence

Societal Responses to Domestic Violence

Many people believe that, the historical inequality of women and gender socialization of females and males contribute to the causes of domestic violence (Pence and Paymar, 1993). Until the1970‘s, women who were raped or suffered violence in their homes had no formal place to go for help or support (Markowitz, 2001). Shelters and services for victims of domestic violence did not exist and there was little, if any, response from criminal or civil courts, law enforcement, hospitals, and social service agencies. Society and its formal institutions viewed domestic violence as a ―private matter.‖ As awareness and recognition of this problem grew, groups of women

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organized an advocacy movement that focused on addressing the safety needs of victims and the systemic barriers and social attitudes that contributed to domestic violence.

Volunteers established safe haven sand crisis services for victims of domestic violence in their homes and held meetings where they began to define violence against women as a political issue. This grass roots effort, commonly referred to as the ―Battered Women‘s Movement,‖ revolutionized the responses to injustices against women into a social movement that forms the foundation of existing domestic violence advocacy and community-based programs throughout Southern Africa (Schechter, 1982).

Through a collective vision, the Battered Women‘s Movement was guided by a set of inherent principles that continue to direct the current network of community-based domestic violence programs and advocacy efforts. These principles include:

- Safety for victims and their children
- Victims‘ rights to self-determination, which includes their decision to either remain with or leave their abusive partner
- Accountability for perpetrators of domestic violence through societal and criminal sanctions
- Systemic change to combat social oppression of victims and to promote victims‘ rights

Today, community-based domestic violence programs throughout the country provide an array of services, including:

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- Shelter and safe houses;
- National, State, and local emergency hotlines;
- Crisis counselling and intervention;
- Support groups;
- Medical and mental health referrals;
- Legal advocacy;
- Vocational counselling, job training, and economic support referrals;
- Housing and relocation services;
- Transportation;
- Safety planning;
- Children's services.

Domestic violence programs also engage in continuous advocacy efforts that include developing public awareness campaigns, collaborating with community service providers, and being active in political lobbying efforts aimed at improving safety for victims and their children. One of the benefits of the increased awareness of the problem garnered by these activities is the greater recognition that many sectors of society beyond shelters, law enforcement, and the judicial system have important roles to play in identifying and addressing this problem. These sectors include child welfare, health care, mental health, substance abuse treatment, business, and faith communities.

Society's recognition that domestic violence is no longer a private matter, but a widespread social problem, is evidenced in the establishment of approximately 2,000 shelters and domestic violence programs, legislation in every State identifying domestic violence as a criminal act, legal rights to civil protection orders, and Federal legislation that provides funding and national recognition regarding its seriousness.

UNIT 3: THE TREND OF DOMESTIC VIOLENCE

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The Prevalence of Domestic Violence

The proportion of men in the general population who use IPV increases with the frequency they get drunk. The relationship between drunkenness and IPV also varies by social class. In one study, lower income men who never got drunk rarely committed IPV (2%) compared to the rate of IPV among lower income men who got drunk often (40%). For men in the higher income group in this study, the annual IPV rate increased from 2% of men who never got drunk to 9% of men who got drunk often. These data appear to support a public perception that men who batter are drunken bums, that is, men are more likely to commit IPV if they earn low income and abuse alcohol.

But, the drunken bum perspective on IPV is limited in several ways. First, the relationship between SA and IPV is strongest for those men who already think IPV is appropriate in certain situations. One study found that when the endorsement of men‘s dominance was considered, the correlation between SA and IPV disappeared. Second, even though the per capita rate of IPV is higher among lower socio-economic groups; the occurrence of IPV is well established across all income groups. Third, the amount of alcohol used prior to most episodes of intimate violence is often far less than imagined.

A common misunderstanding is that men who batter are extremely intoxicated and out of control when they batter. Despite the impairment in men‘s behaviour caused by alcohol and drugs, IPV remains a matter of choice, a guided doing. IPV usually occurs in a safe setting (for the batterer), selected for the protection it affords him, at a time of his choosing, with a predictable victim. The fact that violence rarely occurs outside men‘s comfort zone suggests that men who batterer are very much in control, not out of control.

Victims of Domestic Violence

Victims of domestic violence do not possess a set of universal characteristics or personality traits, but they do share the common experience of being abused by someone close to them. Anyone can become a victim of domestic violence. Victims of domestic violence can be women, men, adolescents, disabled persons, gays, or lesbians. They can be of any age and work in any profession. Normally, victims of domestic violence are not easily recognized because they are not usually covered in marks or bruises. If there are injuries, victims have often learned to conceal them to avoid detection, suspicion, and shame.

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Barrier to Leaving an Abusive Relationship

Individual, systemic, and societal barriers faced by victims of domestic violence include:

Fear: Perpetrators commonly make threats to find victims, inflict harm, or kill them if they end the relationship. This fear becomes a reality for many victims who are stalked by their partner after leaving. It also is common for abusers to seek or threaten to seek sole custody, make child abuse allegations, or kidnap the children.

Isolation: One effective tactic abusers use to establish control over victims is to isolate them from any support system other than the primary intimate relationship. As a result, some victims are unaware of services or people that can help. Many believe they are alone in dealing with the abuse. This isolation deepens when society labels them as ―masochistic‖ or ―weak‖ for enduring the abuse.

Financial dependence: Some victims do not have access to any income and have been prevented from obtaining an education or employment. Victims who lack viable job skills or education, transportation, affordable day care, safe housing, and health benefits face very limited options.

Guilt and shame: Many victims believe the abuse is their fault. The perpetrator, family, friends, and society sometimes deepen this belief by accusing the victim of provoking the violence and casting blame for not preventing it. Victims of violence rarely want their family and friends to know they are abused by their partner and are fearful that people will criticize them for not leaving the relationship.

Emotional and physical impairment: Abusers often use a series of psychological strategies to break down the victim‘s self-esteem and emotional strength. In order to survive, some victims begin to perceive reality through the abuser‘s paradigm, become emotionally dependent, and believe they are unable to function without their partner. The psychological and physical effects of domestic violence also can affect a victim‘s daily functioning and mental stability.

Individual belief system: The personal, familial, religious, and cultural values of victims of domestic violence are frequently interwoven in their decisions to leave or remain in abusive relationships.

Hope: Like most people, victims of domestic violence are invested in their intimate relationships and frequently strive to make them healthy and loving. Some victims hope the violence will end if they become the person

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their partner wants them to be. Others believe and have faith in their partner‘s promises to change.

Community Services and Societal Values: For victims who are prepared to leave and want protection, there are a variety of institutional barriers that make escaping abuse difficult and frustrating. Communities that have inadequate resources and limited victim advocacy services and whose response to domestic abuse is fragmented, punitive, or ineffective cannot provide realistic or safe solutions for victims and their children.

Cultural hurdles: The lack of culturally sensitive and appropriate services for victims of colour and those who are non-English speaking pose additional barriers to leaving violent relationships. Minority populations include African-Americans, Hispanics, Asians, and other ethnic groups whose cultural values and customs can influence their beliefs about the role of men and women, interpersonal relationships, and intimate partner violence.

The Impact of Domestic Violence on its Victim

Domestic violence, which affects women of all ages and from all countries, is a type of abuse that takes many different forms. Besides physical violence it can include threats, insults or sexual assault. It can also include interfering with someone‘s personal freedom by keeping them away from their family or friends, or withholding money to which they‘re entitled. These types of abuse have one thing in common - they‘re ways that someone (usually a man, but occasionally a woman) uses to control his partner and sometimes other members of the family.

As with anyone who has been traumatized, victims demonstrate a wide range of effects from domestic violence. The perpetrator‘s abusive behavior can cause an array of health problems and physical injuries to victim who vexes their aggression on others in the society through transferred aggression. Victims may require medical attention for immediate injuries, hospitalization for severe assaults or chronic care for debilitating health problems resulting from the perpetrator‘s physical attacks.

Many victims of abuse make frequent visits to their physicians for health problems and for domestic violence-related injuries. Unfortunately, research shows that many victims will not disclose the abuse unless they are directly asked or screened for domestic violence by the physician (Bennett, 1997).

Examples of emotional and behavioural effects of domestic violence include many common coping responses to trauma, such as:

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- Emotional withdrawal
- Denial or minimization of the abuse
- Impulsivity or aggressiveness
- Apprehension or fear
- Helplessness
- Anger
- Anxiety or hyper-vigilance
- Substance abuse
- Disturbance of eating or sleeping patterns
- Suicide
- Depression

UNIT 4: HISTORY OF DOMESTIC VIOLENCE

History of Domestic Violence with Timeline

According to Hearn, (2013), knowing our history is vital to pursuing our future. Our history needs to be our guide in making the changes necessary to end the violence. Violence against women has been sanctioned throughout history. We need to know the struggles of those who came before us. By knowing our history we honor their spirits, we keep the flame of justice alive and it brings us to the stark reality that we have much work still to do.

Domestic Violence in Africa, South African example

Prior to the passing of the initial 1993 Prevention of Family Violence Act 20, women tried to protect themselves using the normal interdict proceeding or would apply for a peace order. But interdicts were expensive and violations of peace orders resulted in such light and ineffective sentences they were not well enforced. The procedure was also cumbersome and not utilized effectively. Until 1992 breach of a peace order resulted in the loss of a recognizance fee of R50 or one month‘s imprisonment for example.

Since 1993 South Africa‘s government has attempted to deal with the problem of domestic violence primarily through law reform and the criminal justice system. The Prevention of Family Violence Act was a specific system, which operated through the interdict system. The process was meant to be easier and faster and this law also importantly abolished the marital rape exemption.

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The South African Domestic Violence Act of 1998, defines domestic violence as physical abuse, sexual abuse, emotional, verbal and psychological abuse, economic abuse, intimidation, harassment, stalking, damage to property, entry into complainant's residence without her consent where the party does not share the same residence and any other controlling or abusive behavior toward a complainant, where such conduct harms or may cause imminent harm to the safety, well-being and health of the complainant. However, for the purposes of this study the following definition is constructed, male violence against female partners is any act of violence, whether it be physical or psychological that is perpetrated by a male towards his female partner, which has detrimental effects to the female's physical or psychological wellbeing and has the intention of reaffirming male dominance over women. This study will use the following terms: domestic violence, battering, intimate partner violence, and male violence against female partners interchangeably.

Male violence against women has been placed on the national political agenda as a priority in South Africa, as statistics are overwhelmingly high. These studies have also established that South Africa has one of the highest levels of gender violence in the world; as such the South African court system is often overwhelmed in dealing with domestic violence and rape cases quickly and sensitively (Huth-Bocks, et al, 2002). Statistics provided by ―People Opposing Women Abuse‖ (POWA) point out that, one in every six women who die in Gauteng is killed by a male intimate partner (Gondolf, 1988).

Domestic Violence in Nigeria

Between half and two thirds of Nigerian women are subject to domestic violence in their homes. Domestic violence affects all social groups and can consist of physical, sexual and psychological abuse. Although men can also be affected by domestic violence, women suffer disproportionately.

This trend occurs across much of the world, but Nigeria's discriminatory laws and dismissive police compound its particularly high rates of domestic violence. Most potently, its prevalent culture of silence and stigma for the victims of domestic violence hinders public acknowledgement of the problem. There exists an urgent need to challenge the social prejudices and institutional structures in order to protect its women, not just from danger, but also from ridicule, fear and isolation.

MODULE 3: CAUSES OF DOMESTIC VIOLENCE

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UNIT 1: THE CIRCLE OF DOMESTIC VIOLENCE

The Circle of Abuse from Domestic Violence

Frequently, domestic violence is used to describe specific violent and overtly abusive incidents, and legal definitions will tend to take this perspective. However, when violent and abusive behaviours happen within a relationship, the effects of those behaviours continue after these overt incidents are over.

Lenore Walker presented the model of a Cycle of abuse which consists of three basic phases:

- **Tension Building Phase**

Characterized by poor communication, tension, fear of causing outbursts. During this stage the victims try to calm the abuser down, to avoid any major violent confrontations.

- **Violent Episode**

Characterized by outbursts of violent, abusive incidents. During this stage the abuser attempts to dominate his/her partner (victim), with the use of domestic violence.

- **Honeymoon Phase**

Characterized by affection, apology, and apparent end of violence. During this stage the abuser feels overwhelming feelings of remorse and sadness. Some abusers walk away from the situation, while others shower their victims with love and affection.

Domestic Violence and Lethality Assessment

A lethality assessment is a tool that can assist in determining the best course of treatment for a client, as well as helping the client to recognize dangerous behaviours and more subtle abuse in their relationship (Maxwell et al, 2001).

In a study of victims of attempted domestic violence-related homicide, only about one-half of the participants recognized that their perpetrator was capable of killing them, as many domestic violence victims minimize the true seriousness of their situation (Buzawa and Buzawa, 1990). Thus, lethality assessment is an essential first step in assessing the severity of a victim‘s situation.

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a. Safety planning

Safety planning allows the victim to plan for dangerous situations they may encounter, and is effective regardless of their decision on whether remain with their perpetrator. Safety planning usually begins with determining a course of action if another acute incident occurs in the home. The victim should be given strategies for their own safety, such as avoiding confrontations in rooms where there is only one exit and avoiding certain rooms that contain many potential weapons.

b. Counselling for offenders

The main goal for treatment for offenders of domestic violence is to minimize the offender‘s risk of future domestic violence, whether within the same relationship or a new one. Treatment for offenders should emphasize minimizing risk to the victim, and should be modified depending on the offender‘s history, risk of reoffending, and criminogenic needs (Elliott, 1989). The majority of offender treatment programs are 24–36 weeks in length and.

c. Prevention and Intervention

There are many community organisations which work to prevent domestic violence by offering safe shelter, crisis intervention, advocacy, and education and prevention programs. Community screening for domestic violence can be more systematic in cases of animal abuse, healthcare settings, emergency departments, behavioural health settings and court systems. Tools are being developed to facilitate domestic violence screening such as mobile apps.

d. Domestic violence and pregnancy

Pregnancy, when coupled with Domestic violence, may amplify health risks. Abuse during pregnancy, whether physical, verbal or emotional, produces adverse effects for both the mother and foetus. Domestic violence during pregnancy is categorized as abusive behaviour towards a pregnant woman, where the pattern of abuse can often change in terms of severity and frequency of violence.

e. Prognosis

New research illustrates that there are strong associations between exposure to domestic violence and abuse in all their forms and higher rates of many chronic conditions. The strongest evidence comes from the Adverse Childhood Experiences' series of studies which show correlations between exposure to abuse or neglect and higher rates in adulthood of chronic conditions, high risk health behaviours and shortened life span (Campbell, 2002).

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Management of Domestic Violence

The response to domestic violence is typically a combined effort between law enforcement, social services, and health care. The role of each has evolved as domestic violence has been brought more into public view.

Domestic violence historically has been viewed as a private family matter that need not involve the government or criminal justice. Police officer were often reluctant to intervene by making an arrest, and often chose instead to simply counsel the couple and/or ask one of the parties to leave the residence for a period of time. The courts were reluctant to impose any significant sanctions on those convicted of domestic violence, largely because it was viewed as a misdemeanour offense.

Unit 2: THE THEORIES OF DOMESTIC VIOLENCE I

Social Learning Model of Domestic Violence

The social learning theory provides a broad analysis to examine the individual within the larger social context in which he/she is situated. The social learning school of thought is of the view that experiencing violence in the family of origin contributes to one's risk of committing wife abuse during adulthood. Thus, the theory argues that people model behaviour that they were exposed to as children.

A critical analysis of this information shows that the social learning school of thought holds that, male violence is a result of men's socialisation. The socialisation process of men takes place from birth and perpetuated through childhood stages and practised throughout life.

Definition of Domestic Violence In Terms Of Subculture Model

The sub-culture of violence theory is one of the most popular and controversial explanations for violence among blacks. According to Wolfgang and Ferracuti in (Oliver, 1994), the disproportionate rates of criminal violence among blacks are a product of their commitment to sub-cultural values and norms that condone violence as an acceptable means of resolving interpersonal conflicts (Oliver, 1994). This theory also contends that members of the subculture of violence develop favorable attitudes towards the use of violence through the processes of differential learning, association

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and identification. A subculture, according to him is a normative system of some groups or groups smaller than the society.

The theory purports that; there is a potent theme of violence current in the cluster of values that make up life style, the socialisation process, and the interpersonal relationships of individuals living in similar conditions. Like all human behavior, Wolfgang wrote that homicide and other violent assaultive crimes must be viewed in terms of the cultural context from which they spring" (Wolfgang & Ferracuti in Baron, 1998).

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