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## Emerging Trend Of Spousal Violence In Contemporary Nigeria

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### Abstract

*Spousal violence is a global social problem that has no territorial, gender, class or religious boundaries. Despite its high incidence, spousal violence in Nigeria is perceived with gender bias: it is mostly associated with men regardless of documented cases of female-perpetrated violence. This paper therefore examines the phenomenon holistically with a view to identifying the factors responsible for the increase in spousal violence in Nigeria, the conflict resolution mechanisms employed in curtailing spousal abuse, and how to reduce spousal violence in Nigeria. This study employed secondary sources of data collection. The findings show that female violence against their spouses or partners has become prevalent in contemporary Nigeria. The causative factors include the high level of poverty in the country, psychological disposition, revolt against unhealthy cultural practices and power structure, social media influence, peer group and extended family influence, disrespect for elders and cultural leaders, substance abuse by women, and the penchant for modern methods of conflict resolutions as opposed to more effective traditional methods, among which mediation stands out. The study recommends, among others, that spouses should learn to collaborate as partners in progress in building their families instead of competing for dominance or authority. The religious and cultural perception of power structure in the family should be such that no partner is regarded as subservient or inferior. Traditional methods of conflict resolution should be promoted to build lasting peace in the family, which is the microcosm of society.*

*Key words: Violence, Cultural Violence, Marriage, Conflict, Peace*

## Introduction

Spousal violence is a global pandemic, a problem that crosses cultural, geographic, religious, linguistic, social and economic boundaries and is a violation of human rights. Traditional/cultural leaders, political leaders, educated elites (professors, doctors), jurists (both temporal and spiritual), religious leaders (pastors, imams), blacks, and whites can perpetrate violence against their partners in one form or the other. Violence against persons deprives them of their right to fully take part in social and economic life irrespective of gender. It causes a myriad of physical and mental health issues and in some cases results in loss of life. The media in recent times has been awash with reports of spouses killing spouses as a result of inability to handle domestic disputes within families.

Domestic violence according to Ganley (1995) is a pattern of assaultive and coercive behaviors, including physical, sexual, and psychological attacks, as well as economic coercion, that adults or adolescents use against their intimate partners. In this context, there is no difference between adult and the adolescents because inability to control oneself can possibly result to physical harm. Again, Barber (2008) stated that domestic violence could be defined from emotional, financial, and physical perspectives, while Namadi (2017) sees domestic violence as an abusive exercise of power and control on others, which leaves individuals feelings scared

and intimidated. From the above, domestic violence can be perpetuated to a point that it result in physical harm that leave either of the partners injured, brutalized, mutilated, or dead.

Conflict is naturally part of humanity irrespective of status, but the strategies adopted to handle the conflict are what determine the outcome, whether it will be good or disastrous. Since conflict is inevitable, strategies adopted to resolve issues at family and community levels a requisite crucial if violence must be reduced in the society. The usual reports in the past are that male dominance is the reason for violence against women. However, in contemporary Nigeria, the narrative has changed completely: here the new trend is that women are increasingly the ones that inflict bodily harm on their spouses. Men have turned to be victims rather than the perpetrators. Interestingly, the patriarchal nature of African societies has restrained men from reporting harm caused by women on them. In fact, it is almost an abomination for men to report harm caused by women; men that do such are seen as weak and unmanly. In the words of Maboreke (2009), most African societies are predominantly patriarchal, and as such, violence against men is not something significant because men are believed to be strong enough to defend themselves. This view is corroborated in the research statistics of Fink (2006) where he claims that, in the USA, domestic violence has

affected 7.6% of males, while in South Africa, 4 in any reported 10 domestic violence cases are experienced by men (WHO, 2002). In a similar vein, Smith's (2002) study shows that 7% of women and 4% of men were victims of domestic violence. Again, in some African countries, statistics revealed that in Kenya, Zambia and Tanzania, domestic violence against men is prevalent (WHO, 2002). The works of Deinye (2008), Namadi (2017), and Adebayo (2014) indicate that domestic violence against men in Nigeria is no longer a rarity but a reality and its prevalence is on the increase (Obarisiagbon & Oimage, 2019). This is further attested to by Barber (2008) when he stated that a male is abused by his female partner every 14.6 seconds. Certainly, the subject of men being abused in any form by their spouses is a very delicate or rather sensitive one. Men, generally, are likely to get worried about the stigma and ridicule they may get should they even admit that their spouses are violent towards them ((Obarisiagbon&Oimage, 2019).The above observations among others are the issues that prompted this research; they reveal why men are increasingly the victims of spousal violence in the African context.

As revealed above, spousal abuse is not exclusionary as predominantly perceived but can be carried out by any of the partners. Mhaka-Mutepfa (2009) holds that spousal abuse is the use of coercive power by husband or wife on the partner. However, in the African

context, spousal violence or abuse is erroneously linked to the male folk. It is strange in most African cultures to hear that women are physically abusing their partners or even go the extent of taking their lives. Both conducts are viewed by some communities as a taboo or an abomination that may require spiritual cleansing to avert any untoward spiritual consequences for the community.

The spate of spousal violence in Africa is high and a number of reasons can be adduced for this incidence: First, the traditional approaches to conflict resolution in Africa have been taken over by the modern methods, which appear not to have been very effective. Family and clan means of dispute resolution have been eroded. Families now invite police into domestic affairs and this has led to increase in violence against partners, children and domestic staff. The reason is that people used to listen to and respect family elders as mediators rather than the police. Secondly, the incessant violence against partners could be traced to cultural violence in which certain cultural practices have resulted in violence against people at any level.

Domestic violence has no respect for status. It cuts across both the poor and the rich. It may stem from poverty, jealousy, or emotional and psychological state of mind of the perpetrators. The difference is that it may be more prevalent among the lower class than the high class depending on the circumstance in hand.

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 (Fareo, 2015).

Despite the fact that acts of violence against humans is frowned at by the enabling laws, religion and culture, why is domestic violence on the increase in Nigeria? What are the pull and push factors that necessitate domestic violence? Where is the place of conflict resolution mechanisms (both traditional and modern mechanisms) in domestic violence? How can domestic violence be curtailed in Nigeria? Answering these questions, among others, is the focus of this research. The objectives of the study are as follows: to examine factors responsible for the increase in domestic violence in Nigeria, to identify if conflict resolution mechanisms have played any effective role in curtailing domestic violence, and to identify what can be done to reduce domestic violence in Nigeria.

### Methodology

This study adopted documentary approach. This is the use of published materials such as books, journals, articles, reports, and internet sources.

### Conceptualization

#### *Domestic violence*

Domestic violence is a global phenomenon and a social problem which has spread its tentacles to the Nigerian society. Domestic violence can be seen as the domination of power and control within close relationships (Namadi, 2017). Different people have attempted to explain it over the years. Walter (in Freeman, 1979) presents domestic violence as being a 'destructive harm' caused by the physical, sexual, emotional and economic abuse of one person on another. Domestic violence holds no boundaries in relation to class, race, gender, sexual orientation, ethnic background or religion (Cleary, 2003). The way society looks at gender images of men and women is passed down from generation to generation. This has had a severe negative effect on the way society perceives the reality of the existence of male victims of domestic violence. (Lucal, 1995 cited in Wiehe, 1998; Cook, 1997; Wiehe, 1998; McKeown & Kidd, 2003; Cleary, 2003).

#### *Cultural violence*

According to Galtung (1990), 'cultural violence' is seen as those aspects of culture, the symbolic sphere of our existence—exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics) – that can be used to justify or legitimize direct or structural violence. Contextually, cultural dominance can lead to domestic violence in the sense that folk domination can lead to accumulation of resistance and anger thereby leading to full blown violence. The concept of

cultural violence can be structural, which does not give room for immediate manifestation. Until a certain period when there is no room to accommodate it, then within a snap it manifests fully. The danger of this structural factor is that it builds up over time. Many instances of the domestic violence did not just come up for the first time; they had been there unaddressed until there was no room to keep or hide them anymore. This incubation period is not limited to violence in marriage; other crimes such as kidnapping, car hijacking, robbery, and even religious fundamentalism build up gradually until the period of manifestation. Thus, structural issues in any society must be addressed at the latent stage if the manifestation stage must be avoided. Cultural violence makes direct and structural violence look, even feel, right – or at least not wrong (Galtung, 1990).

Taking another person's life or causing bodily harm can be seen as a way of life if not properly addressed. No wonder Galtung (1990) went further to state that 'cultural Violence' highlights the way in which the act of direct violence and the fact of structural violence are legitimized and thus rendered acceptable in society. One way cultural violence works is by changing the moral color of an act from red (wrong) to green (right) or at least to yellow (acceptable); an example being 'murder on behalf of the country as right, on behalf of oneself wrong' (Galtung, 1990,p.292).

### Reasons For Violence In Marriage

The tendency for husbands to abuse their wives is a very sad phenomenon. The reasons for this violent behaviour include lack of harmony and understanding between partners, different family backgrounds, financial problems, extreme jealousy, mental disorders and lack of religion (WHO, 2013; Isgandarova, 2017; Khan, 2015). Although various steps have been taken by governmental and enforcement agencies as well as non-governmental organisations (NGOs), the problem of spousal violence is still at a very serious level. The point of concern in this paper is why women will involve in marital violence, since women are known as agents of peace, care givers, nurturers, trainers, among others (Peter, 2018). Women are now found involving in violent crimes such as husband killing in contrast to their typical admirable qualities. The possible reasons behind such are discussed below.

### *Jealousy*

Jealousy in relationship can be as a result of perceived threats to the present relationship. Jones (1994) believes that jealousy is often construed as arising from love, which can lead to the perception of jealousy-mediated violence as—if not an “act of love” (Jones,1994). Reactions brought about by jealousy vary depending on the individual's history, such as exposure to aggressive behaviors during childhood, individual characteristics, and the characteristics of the romantic relationship. When one of the partners is extremely and

uncontrollably jealous, it can lead to physical, emotional and social abuse, which can eventually lead to assault, incapacitation and or death. According to Puete and Cohen (2016), *jealousy, violence, and love* are intertwined. Understandably so, much of the previous empirical research examining the link between jealousy, violence, and perceptions of love has relied on self-reports from people who are themselves either abusers or abused. For example, Henton, Cate, Koval, Lloyd, and Christopher (1983) found that approximately 32% of abusers and 27% of abused persons in their sample thought of the violence as stemming from love. In fact, in the participant-generated list of possible motives for the violence in their relationship, love was ranked third behind anger and confusion (hate was ranked last). This analysis is predicated on both male and female. When a person cannot control the extent of jealousy, it can result in physical assault and abuse. Jealousy can be a trigger to violence especially when combined with substance abuse and alcohol.

### *Poverty*

The role poverty plays in domestic violence is enormous. Families who experience domestic violence are most often victims of poverty. It appears that poverty triggers domestic violence more than any other factor. Pain (2014) elaborates further that poverty and difficult material conditions both produce and are intensified by domestic violence. For a man,

inability to provide for the family can lead to anger, nagging and uneasiness in the home. This sometimes can lead the woman to fend for the family alone and when a man does not provide it becomes a burden on the woman to cater for the children, provide food, and pay school fees, house rents, among others. All these become risk factors for violence at home. The man in this situation feels uncomfortable and this can lead to negative reactions. Sometimes, such a man begins to indulge in substance intake and alcohol with the hope that such will take his mind off the home front. On the other hand, when the burden is on the woman, she feels alone and abandoned especially when such a man does not care. Again, when the culture that mandates a man to provide and be in charge in all ramifications is threatened, men may likely resort to violence in order to still ignorantly claim their mandate as the man of the house. According to Slabbert (2016), 'Some men feel threatened by their female partners having jobs, as this could mean that they would not be needed anymore. They like the women to be dependent on them.' This could lead to the man frustrating the woman consistently and when the frustration is accumulated, the woman who is already traumatized can take a step that may lead to bodily harm against the man. This is closely knitted to Frustration-Aggression Theory. In the works of Slabbert (2016), it was also found that men of low income are more inclined to abusing their partners than do men with a higher income.

### *Social media*

Social media is a platform under the Internet such as Whatsapp, Facebook, Instagram, etc. where people can send information regarding the happenings in the society. The emergence of social media especially in Nigeria has not helped peaceful cohesion in marriage but has assisted in domestic violence and separation among couples. Social media is full of fake life and displacement. Couples that do not have peace at home can display on social media what is not true or real about their homes after which ignorant married persons may begin to use such home as a parameter for their own home. People must be aware of the deceptive nature of social media and refrain from emulating or believing everything they see on social media. This is not to say that social media has no positive side; it has but the tendency to emulate the negative aspect too is high.

### *Substance abuse*

Another factor that might play a role in the lives of women who indulge in spousal violence is substance abuse. In a recently conducted interview with married women in Plateau State on the increase in the number of women engaging in substance intake, it was found that several factors were identified for women involvement in substance abuse such as intake of codeine, tramadol and alcohol. The respondents gave reasons such as frustration from the husbands, economic factors, infidelity on the part of husbands, etc. In order to overcome frustration from their husbands, some

women have resorted to taking illicit substances and indulgence in lesbianism. These women also have the tendency to react negatively someday if these predisposing factors are not resolved amicably. According to Mignone, Klostermann, and Chen (2009), it was found that when abusive men who had completed alcoholism treatment relapsed, they are also likely to relapse into violence. Corroborating this point, Cunradi, Todd, Duke, and Ames (2009) found alcohol abuse as one of the causes of domestic violence. It was however found that for couples where the male was a problem drinker, and currently unemployed, the risk for domestic violence was significantly higher than it was for couples where the male did not have a drinking problem. The stress of unemployment might also fuel domestic violence. Therefore, substance abuse, alcoholism, and unemployment are risk factors for spousal violence among couples.

### *Wrong women associations, family ties and advice*

One of the slippery grounds for spousal violence is wrong associations that women involve themselves either in physical or virtual platforms. There are platforms where women are taught how to take charge of their homes without considering the peculiarities of different marital homes; thus, what is allowed in home A may not be permitted in home B looking at variable backgrounds such as education, religion, culture, environment and economic perspectives. Women sometimes take the advice received from such platforms hook, line and

sinker. Sometimes, aside friendship ties and women associations, problems can spring from family ties. Women that are still tied to their parents' families are potentially exposed to having problems with the spouses. What is applicable in their fathers' house may be contrary to what obtains in their marital homes. In taking advice, it is important for married couples to take into consideration what is applicable to their home. No two homes are exactly the same. Knowledge is needed to sift pieces of advice before taking them.

Another sensitive aspect is that gender equality is not properly conceived by most women. Thus, some women tend to equate themselves with their husbands at home or be rude to them. This has led to tension in various homes, which may degenerate into physical battering of either of the partners. In asking for equal rights, the cultural inhibition must be technically re-evaluated to avoid eliciting violence. Understanding in homes is the key to success in marriage.

### **Incidence And Prevalence Of Domestic Violence Against Men**

Lack of data in Nigeria has made it difficult to ascertain the number of domestic violence in Nigeria, unlike in other climes where cases of domestic violence are reported and documented. According to statistics released by the Malaysian Royal Police in Parliament last session, 62,670 domestic violence cases were reported from 2000 to January 2017 with an

estimated 3,800 cases per year equivalent to 323 cases per month (Parliament of Malaysia, 2017). In Malaysia, they have called on government to take urgent steps to address the issue in order for it not to get out of hand. In Nigeria, stigmatization has been a major bane of spousal violence reportage in Nigeria. Another constraint to getting the correct statistics of spousal violence in Nigeria is that other traditional mechanisms for resolving conflict are in most cases employed by the family or the neighbours of the partners engaged in violence without allowing it to get to the police for possible litigation and documentation. However, the following were either reported by the media or the police.

According to Barisiagbon (2009), on the 4th of February, 2015, one Victoria Gagariga murdered her husband, Henry Gagariga, in their residence in Yenagoa, Bayelsa State. After three years of prosecution in the court, the trial judge found her guilty and consequently sentenced her to death by hanging (Nwachukwu, 2018). Similarly, one Maryam Sanda of Wuse 2, Abuja stabbed her husband, Haliru Bello Bilyaminu, to death (Osazuwa & Ibom, 2018). Also in Delta State, the High Court sitting in Effurun convicted one Mrs. Mary Attah for the murder of her husband, Pastor Darlington Attah, on the 6th of July, 2012 with a kitchen knife after immobilizing him by rubbing pepper on his face. Not satisfied, she doused the bleeding husband with fuel and set him ablaze.



In a similar vein, an Ibadan based lawyer, Yewande Oyediran, knifed her husband, Lowo Oyediran to death on the 2nd of February, 2016 at their 30, Adeniyi Layout, Abidi-Odan, Akobo, Ibadan home. The state high court in Ibadan subsequently found her guilty of the offence and sentenced her to 7 years imprisonment on the 27th of November, 2017 (Adezion, 2018). Another pathetic incident of husband killing took place at Diamond Estate, Sangotedo, Lagos State on the 3rd of May, 2018 when one Barr. Udemé stabbed her husband, Otiike Odubi, to death. She went further to cut off the man's penis and laid it on his right hand (Nwafor, 2018).

On the 20<sup>th</sup> of February 2020, a Medical Doctor Cherechi Okonko was attacked by his wife who allegedly removed the husband's upper teeth, the tip of his tongue and a part of his lower gum. After the act, she called the husband's mother to come and carry the dead body of her son. Luckily, the man was stabilized when rushed to the hospital. The reason for the dastardly act is unknown (*The Punch*, Feb, 21 2020).

In another case in Kano, a High Court sitting in Kano on the 21<sup>st</sup> of February 2020 sentenced Mrs. Rashida Sa'idu to death for pushing her husband out of a storey building during a fight in their residence in Dorayi Quarters in 2019 (DailyNigeria, 21<sup>st</sup> Feb, 2020).

Another related scenario took place on the 21<sup>st</sup> of March 2020 in Delta State where Mrs. Felicia

Benson alleged to have killed her husband in order to inherit his wealth with her boyfriend. The police arrested Mrs Felicia Benson and seriously interrogated her which made her confess to the crime. She claimed that she never loved the man but agreed to marry him because of his wealth, while keeping a boyfriend outside her marital home.

In another report, one Miss Evelyn Ekpo bathed his boyfriend Mr Philip Ejembi with acid for lying to her that he was single while in reality he was married with four children. According to the report, they had been in a relationship for over one year and were planning to get married. She gave money to Mr Philip in preparation for the wedding but the said man used the money for a different thing. When she discovered the man was married with children, she invited him to her house in Karu near Abuja, where she bathed him with acid and ran away. Mr Philip was then rushed to Custom Hospital Karu for treatment (West Africa Reporters, 8<sup>th</sup> April, 2020).

The above array of documented cases of female violence against their spouses or boyfriends, though not exhaustive, is indicative of the fact that spousal violence in Africa is not the preserve of men. Women are culprits as well and are often more brutal than their men counterpart.

### Legal Framework

The Criminal Code and Penal Code, the Marriage Act, the Violence against Women Prohibition Act, and Trafficking in Persons (Prohibition) Law Enforcement and Administration Act, 2003, Violence Against Persons (Prohibition) VAPP Act 2015 among others are all legal framework put in place to punish perpetrators of domestic violence in order curb it:

***Violence Against Persons (Prohibition) VAPP Act 2015***

The Violence Against persons (prohibition) Act (VAPP) was passed into law in May, 2015. The Act is an improvement on the penal and criminal code in relation to violence; it also makes provision for compensation to victims as well as the protection of their rights. The Act was passed into law in a bid to eliminate violence in private and public life; prohibit all forms of violence, including physical, sexual, psychological, domestic, harmful traditional practices and discrimination against persons; and provide maximum protection and effective remedies for victims and punishment of offenders. Specifically section 19 of the Act stipulates the penalty for Spousal Battery:

*Person who batters his or her spouse commits an offence and is liable on conviction to a term of imprisonment not exceeding 3 years or to a fine not exceeding N200,000.00 or both.*

This Act will bring succor and effective remedies to millions of victims who have suffered violence, in one form or the other, in silence without recourse to justice or rehabilitative, psychological or social support for their recovery and reintegration.

***Response to peace and settlement of conflict in homes***

Conflict is a global phenomenon; it is natural and inevitable. However, right strategies must be employed to ensure that the conflict does not linger beyond a certain period within which the conflict must be addressed and settled. Respect for elders and religious and cultural leaders is an important aspect of settling conflict. When the cultural and religious values are highly placed, the people will have fear of the elders but when the values for them are eroded every conflict that happens is referred to the Police who have no adequate knowledge and time to settle family disputes. Modern methods of dispute resolution have not fared well compared to what was obtainable in the past where matters were taken to the traditional rulers or religious leaders for mediation and dialogue. In those days, the rate of marital crimes was reduced to the barest minimum unlike what we have today especially in Africa. The conflict resolution methods are mediation, adjudication, reconciliation, arbitration and negotiation. It also includes employing extra-judicial devices and usage of legal maxims to persuade or convince the

disputants about the implication or otherwise of their behavior (Ajayi & Buhari, 2014). These methods have been effective in traditional African Society. However, for the purpose of the present study, mediation is adopted to discuss the issues.

### *Mediation*

Mediation is as old as humanity. This involves the use of respected third parties whose opinions are obeyed. It involves non-violent and coercive intervention of the mediators(s), called third party, either to reduce or go beyond or bring conflict to peaceful settlement. This can be done by traditional and cultural leaders or by religious leaders who are sincere. Olaoba (2005) described mediation as a method of conflict resolution that had been so critical to traditional society. The mediators usually endeavoured to ensure that peace and harmony reigned supreme in the society at whatever level of mediation. Isurmona (2005) states that mediation is usually couched with the dictum of no victor no vanquished as buttressed by the maxim. Mediators are sought from within the communities or societies of the parties concerned. Elders are respected as trustworthy mediators all over Africa because of their accumulated experiences and wisdom. Their judgments have nothing to do with education but the existing knowledge they have acquired over time. Ignorance of what they have or carry has led to disintegration of homes in Africa.

One of the attributes of mediation through African traditions in family conflict is the removal of the root causes of the conflict. To reconcile the conflicting parties genuinely and to preserve and ensure harmony, make everybody involved in the resolved conflict happy and be at peace with each other again, it is imperative to unravel the actual cause of the conflict so as to address it and bring about a lasting solution to the problem. This will set the right milieu for societal productivity and development, which will ultimately promote good governance, law and order; provide security of lives and property; and engender collective well-being and happiness (Ajayi & Buhari, 2014). This quest for truth in conflict resolution is different from what does obtain today; nowadays, nobody cares about the truth. For Africans to succeed in knitting disintegrated families together, her original values must be revisited. Truth is being eroded simply because of lack of respect for elders, traditional and cultural leaders and constituted authorities; the result is several marital disintegrations in the society. Mediation is the greatest tool for settling marital disputes irrespective of environment.

### **Conclusion**

Spousal violence in Nigeria is on the increase with female violence against their spouses or boyfriends gaining ground in contemporary times. The causative factors include the high

level of poverty in the country, revolt against unhealthy cultural practices and power structure, social media influence, disrespect for elders and cultural leaders, substance abuse by women, and the penchant for modern methods of conflict resolutions. Each people, race, or group has their own ways of doing things especially as it concerns conflict resolution. While in Europe, for example, the police are an agency of crime detection, several African societies relied on oath-taking and divination in pre-colonial times. These methods still thrive today in some places on a very limited scale alongside torture and skull breaking in the name of interrogation and confession extraction. African states have abandoned the traditional methods of conflict resolution in favour of modern methods which have not fared well with Africa. Police are not trained in conflict resolution but more in conflict management for possible escalation of conflict. As a result, today in Africa and Nigeria in particular, spousal violence is on the increase. Furthermore, in traditional African societies women are not allowed to be the head of the family from both cultural and religious perspectives. This often generates conflict especially where the woman is the breadwinner but the man of the house is unreasonable or dictatorial.

In order to tame and arrest this dastardly act, urgent measures must be taken.

### **Recommendations**

The following recommendations are hereby made to curtail the problem of spousal violence in society:

- Both men and women should learn to collaborate in building their families rather than compete for the headship of the family. Thus, whoever fills the position of headship is immaterial in so far as the family is in peace. Husbands and wives should see one another as partners in progress. No partner should be regarded as subservient or inferior. This is a recommendation for both religious and cultural circles.
- Women must not accept every advice they come across either on social media platforms or from families and friends. They must ensure that they weigh it properly before embracing it.
- Poverty and economic pressure in Africa has not helped matters. Women should be allowed to solve economic matters. So long as problems are solved, it does not matter who takes the lead. Women should be empowered to take up responsibilities and they should learn to remain humble even when their husbands are economically incapacitated.
- African families should teach their children how to respect elders and religious leaders within the context of tradition, so that these esteemed elders can be employed to mediate on issues

relating to marriage and other conflicts within the communities. If this culture is inculcated in children, they will cherish and revere the advice and opinions of their elders. Also, government should advocate respect for elders and traditional leaders in order for peace to be maintained in the family, which is a microcosm of society.

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