

ECONOMICS OF DOMESTIC VIOLENCE AGAINST WOMEN: THE NIGERIAN EVIDENCE

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ABSTRACT: *Domestic violence essentially denies women's equality before the law and reinforces their subordinate social status. The fight against domestic violence against women has existed for centuries yet persists all over the world. This study therefore investigates domestic violence against women as a form of poverty and uses the principal component analysis and the Foster Greer and Theorberke (FGT) decomposition methods to analyse this. The study further uses bar charts to show the perception of Nigerians towards domestic violence and relates it to different poverty levels. The findings suggest that the Southern regions are more involved in domestic violence than the Northern region of Nigeria. Also when examined across poverty levels, the results shows that the poorer an individual is in Nigeria, the more likely he is to think that it is justified if he beats the wife for one reason or another. The study therefore recommends more sensitization campaigns to target the poor.*

KEYWORDS: Domestic Violence, women, poverty, Nigeria

INTRODUCTION

Background of the Study

“There is one universal truth, applicable to all countries, cultures and communities: violence against women is never acceptable, never excusable, and never tolerable” (Ban Ki-Moon, 2008). Domestic violence occurs in different ways and kinds all over the world; however the most prominent and common of them is that against women. Domestic violence against women occurs due to several factors that could be captioned under their vulnerability. Generally, domestic violence against women is in the form of domestic abuse, rape and sexual assault, human trafficking, selective abortion, abandonment or killing of girl-children and female genital mutilation (FGM). One of the most pervasive violations of human rights in all societies exists on a continuum from violence perpetrated by an intimate partner to violence as a weapon of war (Grown, 2005). Today, due to the large part of the efforts of women's organizations and the evidence provided by research, including that of the World Health Organisation (WHO), violence against women is recognized as a global concern (Abama&Kwaja, 2009).

The UN Declaration on the Elimination of Violence against Women states that "violence against women is a manifestation of historically unequal power relations between men and women" and that "violence against women is one of the crucial social mechanisms by which women are forced into a subordinate position compared with men" (United Nations, 1993). Yet the World Health Organization (WHO) estimates that more than one-third of women worldwide (some 35 percent) experience gender-based violence over the course of their lives.

This ranges from about 37 percent in women in the WHO African, Eastern Mediterranean, and South-East Asia regions to 23 percent in the high-income region and 25 percent in the European and Western Pacific Regions (World Health Organisation, 2013).

Krug (2002) show that, in Australia, Canada, Israel, South Africa and the United States, intimate partner violence accounts for between 40 and 70 per cent of female murder victims. In New Delhi, a 2010 study found that 66 per cent of women report experiencing sexual harassment between two and five times during the past year (Jagori and UN Women 2010). While, Vanderschueren (2000), opine that women in urban areas are twice as likely as men to experience violence, particularly in developing countries. According to US Survey (2005), 23% of women reported at least one lifetime episode of partner violence, in households with incomes under \$15000 per year, 35.5% of women suffer violence.

In Nigeria, large numbers of women are regularly subjected to violence in the family, to physical, sexual and psychological violence and most often, husbands, partners and fathers are responsible for most of this violence, as women and children are most frequently the victims of violence in the home (Amnesty International, 2007). Though there are insufficient awareness and widespread tolerance for physical violence but the available data from National Demographic and Health Survey in 2008 indicates that 28% of all women in Nigeria have experienced violence between the ages 15-45. In 2016 a report by Afro News showed that up to two- third of women in certain communities in Nigeria' Lagos state are believed to have experience physical abuse. Also in 2016, The Guardian Paper affirmed that three in ten Nigerian women have experienced physical, sexual, or emotional abuse by their partners.

Domestic violence is a serious social and public health issue and it cut across socio-economic, geographical and cultural backgrounds and its effect is far ranging. According to Jill (2002), physical violence, threats, and verbal attacks have far-ranging effects that may lead to physical injury and, for some women, permanent disability. Serious injuries might necessitate a trip to the emergency room with children in the middle of the night and missed work the next day. More importantly is the fact that, it equally has economic implications. According to Klug man (2013), domestic violence isn't just an egregious human rights abuse; it's also an economic drain. Also, Abama and Kwaja (2009) opine that violence against women in particular hinders progress in achieving development targets in Nigeria.

The cost of domestic violence is huge for every economy; in United State of American, the cost of domestic abuse exceeds \$5.8billion per year and \$4.1billion for direct medical and health care services and nearly \$1.8billion for productivity loss (2003 Report by Cost of Initiate Partner Violence Against Women in United State in Harjani (2013)). Also the world Bank research estimates the productivity loss due to absenteeism caused by domestic violence in Uganda and Bangladesh, for \$87.76M, and \$262million respectively in 2012, in Bangladesh, the loss is equivalent to nearly 60percent of education expenditure and 40percent of health expenditure (Harjani 2013).

Literature abounds on the causes and stimulators of domestic violence against women. While some point to cultural and traditional influences others relate it to income and some spiritual amongst others. A thirteenth century Franciscan monks called women "the head of sin, a weapon of the devil, mother of guilt, corruption of the ancient law" (Adinoyi, 2002). However, Abdullahi (2003) state that what is referred to as violent behavior against women in Nigeria are not based on culture but a formed adaptive behaviour caused by disaggregating of a system by foreign reinforcement. Satyanathan and Pollack (2003) opine that, families who experience

domestic violence are often also victims of poverty. In his assertion, he states that studies examining the association between domestic violence and poverty have found that, of current welfare recipients in Michigan, 63% have experienced physical abuse during their lifetimes and half of homeless women and children report being victims of domestic violence. The consequences of domestic violence, both physical and psychological, are so devastating that some consider it a form of torture. Domestic violence affects not only battered women and their children, but also the entire community. Abama and Kwaja (2009) opine that, despite the growing recognition of violence against women as a public health and human rights concern, and of the obstacle it poses for development, this type of Violence continues to have an unduly low precedence on the international development agenda and in planning.

According to Jill (2002), low-income women face multiple levels of bias and discrimination that reduce their options for safety and financial security. Domestic violence and poverty are interwoven. Significant numbers of low-income women are battered, and the violence they experience can make the climb out of poverty impossible. Poverty, in turn, makes it more difficult to end domestic violence and heal from its effects. It is on this premise that this study examines domestic violence against women as a dimension of poverty in line with the concept of multi-dimensionally poverty as against uni-dimensional (income) poverty. This will enable the study to understand the different domestic violence poverty levels across the country- hence examining the economic undertone for domestic violence against women. It is therefore imperative to use more robust and quantitative skills to measure the level of domestic violence poverty and to compare it among the regions in order to inform policies in the region, as well as contributing to existing knowledge.

Empirical Evidence

The World Health Organization (2013) carried out a global survey and their findings suggest that, 35% of women worldwide have experienced either physical and/or sexual intimate partner violence or non-partner sexual violence. Also, most of this violence is intimate partner violence with almost one third (30%) of all women Worldwide, who have been in a relationship have experienced physical and/or sexual violence by their intimate partner. They also show that around 38% of murders of women are executed by intimate partners. And 7% of women globally, have been sexually assaulted by someone other than a partner. Also, women who have been physically or sexually abused by their partners report higher rates of a number of important health problems. For example, they are 16% more probable to have a low-birth-weight baby. They are more than twice as likely to have an abortion, almost twice as likely to experience depression, and, in some regions, are 1.5 times more likely to be acquire HIV, as compared to women who have not experienced partner violence. They then conclude that there is need to prevent violence from happening in the first place and to provide necessary services for women experiencing violence.

Also, Rand and Rennison (2004) tried to measure to what extent there exist female violence. The study's findings suggest that in 1998, up to 1 million violent crimes committed were executed by their current or former spouses, boyfriends, or girlfriends. Such crimes, termed intimate partner violence, are committed primarily against women. About 85 percent of nonfatal victimizations by intimate partners in 1998 (about 876,340) were against women. Also, women were victims of nonfatal intimate partner violence at a rate about five times that of men (767 versus 146 per 100,000 persons). And in 1998, intimate partner homicides constituted about 33 percent of murders of women but only 4 percent of murders of men. While, Jasinski (2004) examined physical violence among white, African and American and Hispanic

couples: Ethnic Differences in Initiation, persistence and Cessation. The study finds that the ethnic differences in selected sample characteristics illustrate the necessity of considering race and ethnicity in any analysis. Caucasian individuals in this sample were least likely to be cohabiting with a partner compared with African-American and Hispanic/Latino individuals. Consistent with Census data, Hispanic men were younger than either white or African-American men. Although no significant ethnic differences in total couple income were evident at either wave 1 or wave 2, there was a significant relationship between ethnicity and income change. Specifically, Hispanic couples were the only ones to experience a significant increase in income between the first survey and the follow up survey.

Furthermore, Satyanathan and Pollack (2003) examined the relationship between domestic violence and poverty and opine that a huge proportion of those that have experience domestic violence are as well poor. They therefore recommend policy options like; funding the evaluation of current policies and programs, funding the development of new programs to help victims of domestic violence find and maintain employment. And train family independence agency caseworkers to recognize the symptoms of domestic violence and to provide families with the proper resources to decrease their multiple barriers to employment. While, Agnihotri et al., (2006) examined domestic violence against women as an international concern and opined that NGOs, along with legislative measures, have proven to be helpful in improving quality of life and preventing violence-related injuries among women. The health sector also plays an important role as part of multi-sector efforts in early detection and prevention of cases of domestic violence. Psychiatrists are in a unique position for early identification of such patients as well as intervention.

The Domestic Violence against women report (2010) carried out a survey to measure the evolution of European public opinion concerning domestic violence against women from 1999. They found that 98% of people are now aware of domestic violence across the EU compared to 94% in the previous survey. Awareness of domestic violence against women is very high across the EU, thanks to media such as television (92%), newspapers and magazines (59%) informing the vast majority of EU citizens about the problem. Also, domestic violence remains very common: one respondent in four across the EU knows a woman among friends or in the family circle who is a victim of domestic violence, while, one person in five knows of someone who commits domestic violence in their circle of friends and family (21%). The study also suggests that sexual and physical violence are seen as the most serious forms of violence suffered by women with 85% of respondents in both cases considering that these are “very serious”, and there is strong support for EU involvement in eradicating domestic violence against women (87% of respondents feel that the EU should probably or definitely be involved). And that, though most people believe that laws are in place to prevent domestic violence, very few (14%) are familiar with specific EU measures to tackle the problem.

In Nigeria, Alokun (2013) discussed the causes and management of domestic violence against women and recommendations were inferred to eradicate this menace from the society. While Abdullahi (2003), examined domestic violence and crime against women as an African cultural perspective. The author examined the cultural trends globally and in Nigeria and concluded that the agonistic behaviour inherent in human beings could be trained and re-directed towards productive ends. In Nigeria as well as most African traditional societies, women have always been fully represented socio-political life of the country- Nigeria. From a cultural perspective, Nigerian women are regarded as divine beings with the noble role of motherhood. In the Nigeria of today; there is ample legal participation for women in the Statute Books such as the

Labour Code Act of 1974. In the rural community, women play important roles as farmers, traders, and entrepreneurs in their rights. Therefore, unlike other communities, the domestic violence on women could not be said to be cultural.

And then, Abama and Kwaja (2009) examined violence against women in Nigeria as it relates to the efforts of the Millennium Development Goals. Their findings suggests that MDGs are about creating more dignified living conditions for all, but approaches to development that ignore gender dimensions risk leaving existing inequalities unchanged or only slightly improved for half the world's population. It is imperative that politicians, decision makers and all other relevant actors remember that women and men live different lives, and that women's lives often include violence for no other reason than that they are women. Also, domestic violence essentially denies women equality before the law and reinforces their subordinate social status. Men use domestic violence to diminish women's autonomy and sense of self-worth. States that fail to prevent and prosecute perpetrators of domestic violence treat women as second-class citizens and send a clear message that the violence against them is of no concern to the body polity.

METHODOLOGY AND DATA

This study adopted the living standard Demographic and Health Survey (2008) that has a sample size of 34,070 nationwide. The data set contains domestic violence indicators against women, for dialogue, lack of care for the children, house chores, and sexual harassment amongst others. The data therefore provides enough information for the analysis of this dimension. This study uses the Principal Component Analysis (PCA) is a mathematical method that employs orthogonal conversion from a set of possibly correlated variables to a set of linearly uncorrelated variables according to their respective dimensions. The PCA actually creates a linear combination of the number of indicators, such that a group of indicators could be identified as one group (Mba et al., 2014).

The Principal component analysis as specified by Ifelunini et al., (2013) is stated thus; given variables (or indicators) X_1, \dots, X_p measured in n households, the principal components Z_1, \dots, Z_p are uncorrelated linear combinations of the original variable, X_1, \dots, X_p , given as;

$$Z_1 = \alpha_{11}X_1 + \alpha_{12}X_2 + \dots + \alpha_{1p}X_p$$

$$Z_2 = \alpha_{21}X_1 + \alpha_{22}X_2 + \dots + \alpha_{2p}X_p$$

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$$Z_p = \alpha_{p1}X_1 + \alpha_{p2}X_2 + \dots + \alpha_{pp}X_p$$

This matrix of equations can be expressed as $z = Ax$, where $z = (Z_1, \dots, Z_p)$, $x = (X_1, \dots, X_p)$ and A is the matrix of coefficients. The coefficients of the first principal component, $\alpha_{11}, \dots, \alpha_{1p}$, are chosen in such a way that the variance of Z_1 is maximized subject to the constraint $\alpha_{21}, \dots, \alpha_{2p} = 1$.

The variance of this component is equal to the largest eigenvalue of A. The second principal component is completely uncorrelated with the first component. This component explains additional but less variation in the original variable than the first component subject to the same constraint. Each principal component is uncorrelated with all the others and the squares of its coefficients sum to one. The principal component analysis involves finding the eigenvalues and eigen vectors of the correlation matrix.

The domestic violence dimension of poverty is composed of a linear combination of selected indicators from the data set. The indicators were first selected from the data set and then converted to get the linear combinations. The indicators selected consists of; whether the wife experiences domestic violence, wife beating justified if she goes out without telling partner, wife beating justified if she neglects the children, wife beating justified if she argues with him, wife beating justified if she refuses to have sex with him, wife beating justified if she burns the food.

The study then used the Foster, Greer and Thorbecke (1984) widely known as the FGT poverty measurement technique to examine the proportion of poor people for domestic violence dimension of poverty and then decompose them by regional, religious, sex and ethnic groups to ascertain the objective of the study.

The FGT index is given as

$$P = \frac{1}{N} \sum_{i=1}^q \left(\frac{z - y_i}{z} \right)^\alpha$$

Where $y_i = (y_1, y_2, \dots, y_n)$ which represents the income vector of a population of n individuals with incomes sorted in increasing order of magnitude. z represents the poverty line, q represents the number of poor individuals, N is the total number of individuals in the population under study, α is a weighting parameter that can be viewed as a measure of poverty aversion and is the most significant because it is the index that makes this formula differ in measuring headcount, poverty gap and the severity of poverty. The FGT index takes on the values 0,1 and 2 for headcount, poverty gap and severity. However this study focuses on the head count that measures the proportion of poor people. If $\alpha = 0$ the FGT index reduces to the poverty head count ratio (i.e., the percentage of poor in the population). The head count index is advantageous in that it is simple to construct and easy to understand.

Also, bar charts were used to show the rates and percentages among the men who thing that it is justified to beat your wife if she goes out without telling the spouse, neglects the children, argues with him, refuses to have sex with him, or if she burns the food. And then relate it to poverty levels.

Empirical Results

Table 1 below shows the results of FGT decomposition results of the domestic poverty dimension of Nigeria.

Table 1:FGT Decomposition Results of Domestic Violence Dimension of Poverty

Head Count	0.45913
FGT Head count of poverty by Regions	
North Central	0.41792
North East	0.39148
North West	0.43776
South East	0.53342
South West	0.64560
South South	0.55474
FGT Head count of poverty for Religion	
Catholic	0.47566
Other Christian	0.54780
Islam	0.41650
Traditionalist	0.51059
Head count of poverty for Different Ethnic groups	
Ekoi	0.75862
Fulani	0.36482
Hausa	0.39563
Ibibio	0.76248
Igala	0.57143
Igbo	0.54913
Ijaw/ izon	0.56133
Kanuri/ beriberi	0.50072
Tiv	0.36582
Yoruba	0.59375

The result suggests that, 45.9% of the population is domestic violence poor. This implies that 45.9% of Nigerian women still experience domestic violence or their spouses think that it is justifiable to beat or hurt their wives. This figure is still huge, considering the vast sensitization and efforts of the government and other interested non-governmental groups. The decomposition was further done by sub groups to understand the distribution of this practice, in an effort to provide critical target areas on the subject. The decomposition of results by regions suggests that the south west zone is the poorest in terms of domestic violence. That is they are the zone with the highest domestic violence dimension rate, with 64.6% of their population involved in it. They are followed by the South South and then the South East, showing that the Southern region is more involved than the Northern region. The South East is followed by the North West, the North Central and then the North East. The result shows that the North East is the least with 39.15% of their population involved in domestic violence.

The decomposition by religious groups shows that, other Christians have the highest proportion of people involved in domestic violence; in fact, it suggests that 54.78% of the population of other Christians (Protestants and Pentecostals) is poor in terms of domestic violence. They are closely followed by the traditionalists and then the Catholics. Surprisingly, despite the general violent perceptions against the Islam faith, they are the least in terms of domestic violence poverty, with a relative proportion of 41.65%. This could be attributed to the fact that their

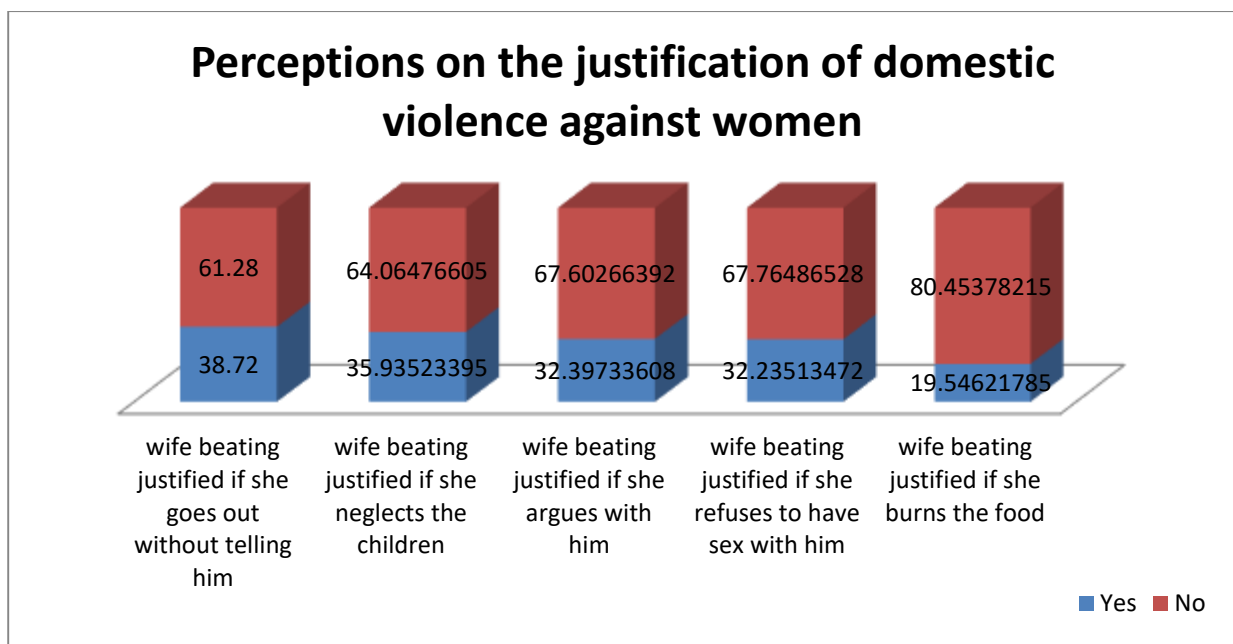
spouses are very submissive due to their cultural and traditional beliefs and therefore does minimize the rate of conflicts in the house as well as the environment for domestic violence.

In terms of the ethnic groups, the results reflects those above as the findings suggest that, the Fulani and Hausa are among the least in terms of domestic violence, with proportions of 36.48% and 39.56% respectively. While the Ekoi and Ibibio are the highest poor in this dimension. 76.24% of the Ibibio and 75.86% of the Ekoi are domestic violence poor. The margin between the least (Fulani) and the highest (Ibibio) is quiet large and a cause for concern. The general expectation is that these ethnic groups with more exposure to the outside well and civilization will reduce the rate of domestic violence, however the reverse is the case in this study.

Perceptions of Domestic Violence against Women in Nigeria

The perceptions of domestic violence against women in Nigeria is presented in a bar graph below, showing the percentage of those who said that it was justified to beat their wife for each of the five reasons mentioned (wife beating justified if she goes out without telling the spouse, neglects the children, argues with him, refuses to have sex with him, or if she burns the food) and those who did not.

Figure 1: Illustration of the perception of Domestic Violence in Nigeria



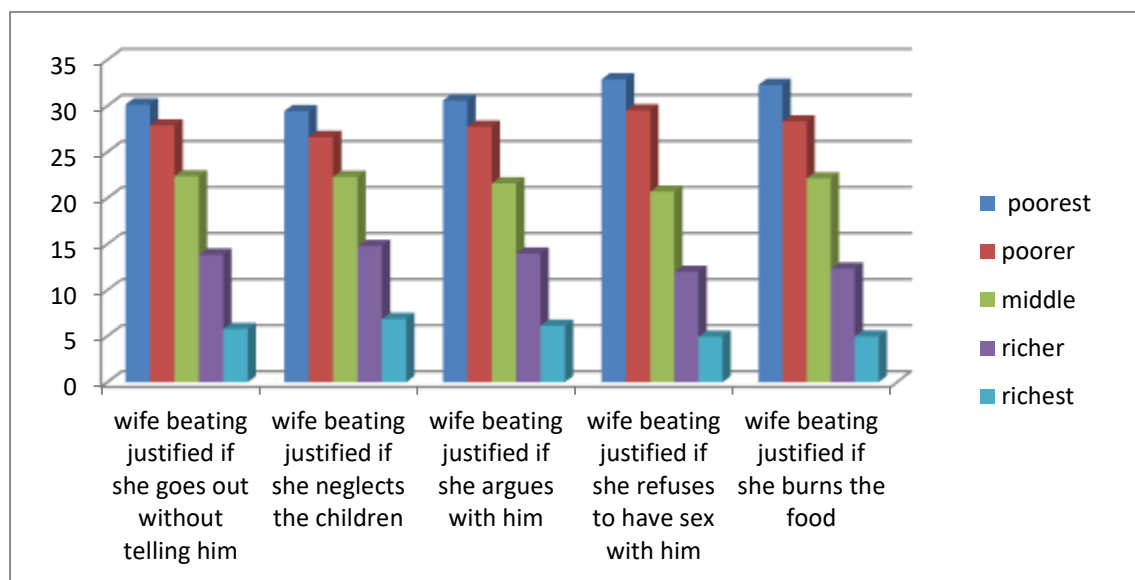
Source: Author's Computation of Data from

Figure 1 above shows the percentage of people who think that it is justified to beat the wife for varying reasons, and those who do not. The study however states that there is no justification what so ever to beat your wife. The figure shows that 38.72% of the population think that the wife beating is justified if she goes out without telling the partner, 35.94% think that wife beating is justified if she neglects the children, 32.4% think that wife beating is justified if she argues with him, 32.2% think that wife beating is justified if she refuses to have sex with him, and 19.55% think that wife beating is justified if she burns the food. These figures are still

relatively high considering that beating should not be justified at all, and individuals who still have this perception will actually beat their wives if they persist in these acts.

The study further cross-related these perceptions with a quintile scale of poverty levels from poorest to richest. The illustration is presented below;

Figure 2: Relating the perception of Domestic Violence and poverty levels in Nigeria



The figure above suggests that the poorest individuals are the highest in all five categories that believe that their wife's should be beaten. The poorest category account for above 30% for four of the five categories that felt that it was justified to beat their wives. In fact, 32.9% of those who feel that it is justified to beat their wife if she refuses to have sex if made up of the poorest. This shows that the poorer the individual, the more likely he perceives that it is justified to beat the wife for one reason or another.

CONCLUSION AND RECOMMENDATIONS

Domestic violence essentially denies women's equality before the law and reinforces their subordinate social status. The fight against domestic violence against women has existed for centuries yet persists all over the world. Some literature regards domestic violence as purely cultural or environmental, however this study focuses on the economic connotation by examining it as a form of poverty as opine by some school of thought. As well as examining the perception of domestic violence with respect to poverty levels. The study first of all uses the principal component analysis to create a composite index for domestic violence as a dimension of poverty, and then uses FGT to decompose it by different sectors. The findings suggest that the Southern regions are more involved in domestic violence than the Northern region of Nigeria. This implies that more efforts need to be done in the southern region to play down on the affinity for men to beat their wives. Based on the decomposition by sub groups it could be alleged that the regions that seem to be more exposed to the outside world or more civilized are more involved in domestic violence. Given that the regions and ethnic groups that seem to be more exposed to the external world, by their geographical locations and by their tradition and beliefs seem to be relatively poorer in terms of domestic violence against women.

The perceptions of the justifications for domestic violence against women shows that 38.72% of the population think that the wife beating is justified if she goes out without telling the partner, 35.94% think that wife beating is justified if she neglects the children, 32.4% think that wife beating is justified if she argues with him, 32.2% think that wife beating is justified if she refuses to have sex with him, and 19.55% think that wife beating is justified if she burns the food. And that when related to poverty levels, it shows that the poorest of all the categories represent the highest number of people who think that it is justified to beat your wife for one reason or another. It is therefore important to target the poor and poorest individuals when developing policies to reduce domestic violence against women and make the world a better place for all.

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