ORIGINAL ARTICLE

Saving Women from Domestic Violence: An X-Ray of Media Practitioners' Tasks

BARR. FIDELIS MMADUABUCHI ODUAH PhD. & FLORENCE IFEYINWA ODUAH

Department of Mass CommunicationFederal Polytechnic, OkoAnambra State, Nigeria.E-mail: fideloduah@gmail.com
fideloduah@yahoo.comMinistry of Information, AwkaAnambra State, NigeriaE-mail: florenceifeyinwa69@gmail.com

Abstract

This study examines domestic violence against women and what media practitioners should do to extricate women from the bondage. The work X-rayed the dominant domestic attacks committed against women, the causes of the attacks as well as what the media practitioners should do to help women get out of the trouble. The researcher used a qualitative approach for the study. The work was anchored in social responsibility, agenda setting and media framing theories. The study found that beating, acid bath, and rape (sexual assault) were the dominant attacks against women. Some of the reasons for the attack were relationship inequality, patriarchal order of the society, low reportage of incidents among others. The work enumerated what media practitioners must do to save women from domestic violence which includes reporting domestic violence as a crime as well as sensitizing people and opinion leaders in the society.

Keywords: Saving, domestic violence, practitioners, media, tasks.

Introduction

Wherever women exist, there abounds domestic violence. Domestic violence cuts across all races, cultures, classes, colours, religions, occupations, status and people. Domestic violence is not only a crime committed against women, but also a social ill that affects the lives and social integrity of women in societies.

In Nigeria, violence against women is not only under reported, but also does not attract severe punishment capable of deterring future perpetrators. Sharing this line of thought in a workshop of domestic violence, Anaba (2003, p 27) says:

> Frankly, the closest I have been to victims of domestic violence is seeing in the newspaper hideously distorted faces of women who had been bathed with acid by their husbands. The most we do is to sigh and think the worst of the seemingly deranged man that must have committed such act and move on.

Speaking further he adds:

> Some weeks or months later, we were aroused by the report of another dastardly attack on a woman by her jealous husband. The case would remain in public consciousness with the help of some women activist for some days before it slides into history as another statistics.

Studies have shown that the more endangering attacks or injuries are inflicted on women by men who they trust. The men are either their husbands or lovers, or their relatives. According to Ikpeme (2003, p. 68), "The most endangering aspect of violence against women is spouse abuse or more accurately abuse of women by their male partners". The injuries range from minor to severe and in extreme cases death. Sad enough, the perpetrators of the heinous offences most often are not brought to book.

As a result of 'low status' of women in societies occasioned by culture, religion, and other societal values or factors, women have remained on the receiving end as domestic violence against them continues to upsurge.

Whether incidents of domestic violence against women have been given enough reportage by the

media or under reported, the fact remains that domestic violence against women is on the increase and scholars agree on this despite contrary views shared on reportage. For Aruleba (2003, p. 22), "Media have done enough in reporting domestic violence on women yet the problem continues". While Anaba (2003, p. 29) says "the fact that incidents of domestic violence have not been a favourite topic of the media has also emboldened the perpetrators of such act to commit more heinous offences". According to Kaura (2016), "Although it is hard to put together concrete figures of the incidences of domestic violence and abuse in Nigeria because of the silence that surrounds it, domestic violence remains a silent killer that has taken the lives of many people particularly women".

There have been cases of women who suffered injuries from the beatings from their husbands, the scars of which they live with throughout the rest of their lives. Some women have been thrown down from the balcony of storey buildings leading to instant deaths or death at the hospital after some days. The lucky ones have been confined to wheel chairs. Some women have been sexually assaulted, and lured by 'lovers' to places where they have them killed; some have been beaten to death and their corpses either locked up or abandoned in a room or dumped by the road side by the perpetrator who usually vanishes after the heinous act. All these amount to domestic violence against women.

Having said this, the media as the watch-dog of the society have a duty not only to report these ugly incidents but more importantly to see that the monstrous epidemic is nipped in the bud. According to Oduah (2009, p. 226), "The media be it the print or electronic media are the eyes through which the world sees". Media practitioners have onerous duties expected of them in this regard by the society they live in and work for.

This work, therefore, examines the various ways in which domestic violence are committed against women, causes of domestic violence against women and the roles expected of media practitioners towards ending the attacks against women.

Objectives of Study

The objectives of the study are

1. To ascertain the dominant domestic violence committed against women.
2. To determine the causes of domestic violence against women.
3. To highlight the various ways media practitioners can assist in extricating women from domestic attacks.

Theoretical Anchorage

Theory can be defined as a way of explaining an occurrence. According to Nwodu (2006, p. 32), "A theory offers an explanation of the relationship that exists among concepts". A theory is not only a law like preposition, but also a systematic set of ideas that can help us make sense of a phenomenon (McQuail, 2005, p. 14 cited in Agbanu, 2013, p. 155).

Theoretical anchorage is simply a theory or theories backing up a research work. This work is anchored in social responsibility, agenda setting and media framing theories.

Social responsibility theory was expanded by Theodore Peterson, Fredrick S. Siebert, and Wilbur, Schramm in 1956. According to Oduah (2014, p. 11), "Social responsibility theory posits that the press, as it were, has roles, obligations and responsibilities which it owes the society in order that such a society would develop in the process of the press freely doing its duties".

The crux of this theory lies on the notion that freedom goes hand in hand with responsibility. The press, freed from all inhibitions to operate in a society, should realize that it owes the society certain duties and obligations which it must discharge responsibly. And of course, the task of discharging these duties and obligations responsibly rests on the shoulders of media practitioners – from the field reporters to the editors and even the media owners or publishers. Sharing this view, Asemah (2011, p. 147) says "the theory implores media practitioners to ensure representation of all facets of the society. The press is supposed to be responsible for the presentation and clarification of the goals and values of the society".

Social responsibility theory originated from libertarian theory. According to Asemah (2011, p. 146), "Social responsibility theory is an offshoot of libertarian theory" which came into being when the American government in 1947 set up the Hutchins commission to study and give recommendations on how to regulate the abuse of the libertarian theory (McQuail, 1987; Agbanu, 2013, pp. 161 – 162).

Agenda setting theory of the press was propounded in 1972 by Maxwell McCombs and Donald Shaw following their study on the role played by the media in 1968 Presidential election in United States of America. The theory holds that the mass media, even though do not tell us how to think, tell us what to think about and discuss (Lippman, 1922). The media give prominence to certain issues which make such issues topic of discussion. According to McCombs (2004, p. 68), "It is a theory about the transfer of salience from the mass media pictures of the world to the picture in our heads". It is the process of the mass media presenting certain issues frequently and prominently with the result that large segments of the pubic come to perceive those issues as more important than others (Coleman, McCombs, Shaw, & Weaver 2009, p. 147). It is important to note that issue salience was the crux of the agenda setting theory and the cardinal point in determining the importance as attached to any news story or event by the media. According to Ngoa (2012, p. 5):

> The main criteria established by McCombs and Shaw (1972) for prominence in their agenda setting hypothesis was position and length of story. For newspapers, the emphasis was on front page, lead or headline story, a three-column story on an inside page and the lead editorial taken as evidence of significant spot light on an issue. Whereas any political issue to which the editor dedicated a full column or an opening story in the news sector was the requirement for magazines. Placement as one of the first three news items on any issue or discussion that lasted over forty-five seconds defined significant prominence in the television news format.

In the view of Asemah (2011, p. 176), "The media play drums and when they play their drums, we begin to dance to the tune of their music".

Agenda setting theory is therefore apt for this study because the degree of prominence given to domestic violence will go a long way not only to make it a salient issue but an issue to be thought about and discussed.

Media Framing Theory

Media framing theory is an extension of agenda setting theory. It was propounded by Erving Goffman (1922 – 1982), a Canadian American Sociologist who is celebrated for the development of symbolic interaction theory and for developing the dramaturgical angle. As an extension of agenda-setting theory, media framing theory goes beyond telling people what to think about to how to think about it. It is about how the media want the public to perceive an issue and the media therefore angulate, analyze and present the issue in such a way that the public will see the issue or story as wished and presented by the media. It is giving an angle to an event with the view that the audience or readers would perceive the story from the perspective of the media reporting same (Oduah, 2014, p.20).

The media framing theory is therefore apt for this study as how media workers frame, angulate, position and present incidents or cases of domestic attacks against women is capable of moving the authorities into action.

Domestic violence: An overview

The phrase Domestic violence has two words: 'domestic' and 'violence'. According to the *Oxford Advanced Learner's Dictionary*, domestic means 'used in the home; connected with the home or family' while violence is 'violent behaviour that is intended to hurt or kill somebody.' It further describes domestic violence between members of the same family.

From the definitions above, domestic violence

can be defined as violent behaviour that is intended to hurt or kill somebody in the home or family. Traditionally, domestic violence is carried out against women.

Aruleba (2003, p. 21) says "domestic violence could be in form of indecent assault as in physical beating, grievous harm, rape, acid bath, false imprisonment, murder or manslaughter." Domestic violence ranges from forced/arranged marriages to wife battery, to sexual assault.

Domestic violence is on the increase and shows no sign of lessening because a majority of Nigerians believe that a man has got rights to beat his wife or woman to chastise and improve her. This belief is not peculiar to Nigerians as other parts of Africa hold the same belief. Wife beating or other forms of attacks can be said to be socially acceptable in Nigeria and Africa in general. Quoting the comment made by a parliamentarian during floor debates on wife beating in Papua New Guinea, Ikpeme (2003, p. 75) says "wife beating is an acceptable custom, we are wasting our time debating the issue."

According to a 2013 survey study on National Crime, Victimization and Safety, the largest database on crime and victimization in Nigeria published by a non governmental organization based in Nigeria that works to promote safety and security, accountability and justice, "domestic violence is among the top four most common types of crime experienced by respondents. The survey shows a nationwide increase in domestic violence in the past three years from 21% in 2011 to 30% in 2013 and 31% of the national sample confessed to being victims of domestic violence."

In an interview with the *Nation* newspaper, the Chief Judge of Lagos State revealed that domestic violence, rape and sexual offence rates have increased in Lagos State (*The Nation* Newspaper, September, 24, 2014).

In another study on prevalence of domestic violence against women carried out in Abuja by a government agency, Nigeria Demographic and Health survey (2013), "domestic violence cuts across all socio economic and cultural backgrounds. Nearly three in ten Nigerian women have experienced physical violence since age 15". It further reports that "one in four married women experienced physical, sexual or emotional abuse by their husband or partner."

The report of a similar study conducted in Lagos and Oyo States show that educated women are victims of domestic violence than those who are not educated. In the words of Kaura (2016), "A small scale study conducted in Lagos and Oyo states revealed that nearly 65 percent of educated women said they had been beaten by a partner, boyfriend or husband, while 56 percent of low income market women experience similar violence."

Forms of Domestic Violence

There abound many forms of domestic violence against women. They include wife beating, acid baths, rape, molestation, corporal punishment, incest, forced isolation (Nwokeabia, 2017).

Examples of domestic violence derived from the definition in the United Nations Declaration on the Elimination of Violence Against Women as noted by Ikpeme (2003, p. 10) include wife beating, marital rape, forced isolation, denial of support, honour killings like in Pakistan i.e. to protect the honour of the family, incest or rape by fathers/male family members, acid attack/bath, beating of pregnant women by husbands, infanticide, denial of sexual contact and other acts which led to loss of self-esteem, forced isolation, neglect of the girl child because of male child preference, sexual abuse of children by family members, and arranged marriage.

Sexual Violence

Sexual violence is committed against women which goes largely unreported because of the culture and belief of the society which reduces such crime to a family matter and also the social stigma suffered by the victim. Many married women whose husbands are still living have been raped either by their fathers-in-law or brother-in-law. Also many widows have constantly suffered this fate. Most of them do not make official reports to the police because of the fear that they would be stigmatized as well as police inaction.

Again, many women have been forcefully slept with by their husbands or partners against their wish. But the law reduces this 'rape' to assault since according to the law, a husband cannot rape his wife but can only assault her sexually. Unfortunately, women who refused to yield to demands of sex were mercilessly beaten or killed or bathed with acid. Commenting on this ugly trend, Bada (2016, p. 367) says "some men are beasts. There are recorded cases of women who had either been disfigured with acid or killed by their husband because they refused to allow them have sex with them."

A report by Nigerian Demographic and health survey (2008) reveals that about 25% of women reported forced sex at the hands of either their current partner or a former partner.

Physical Violence

Physical violence is an attack that causes instant death or bodily injuries, harms, wounds or scars, occasioning death. Women often suffer physical attack from family members. Physical violence ranges from kicking to slapping, to use of heavy objects or sticks on women which inflict grievous wounds on them and sometimes, to death. According to Ukandu (2013), "objects such as cane and *koboko* are used by husbands to chastise women for a wrong done." Physical violence is the most basic form of domestic violence, leading to extensive injury, unsuccessful pregnancies, and even murder if the violence is allowed to escalate (Ezenwa 2003, p. 53).

Aruleba (2003, p. 23) revealed that "a police superintendent in FESTAC town, Lagos dragged his wife of over 15 years right from the family sitting room to the balcony of their four-storey apartment and threw her down – all as a result of disagreement over what to eat and the refusal of the wife to prepare breakfast."

In the revelation of Ezenwa (2003, p. 530), "Women murdered by their husbands or partners account for about 30% of all murders of women." Another form of physical violence against women is acid bath. Acid bath is the action of pouring or throwing corrosive substance that burns flesh rapidly on a victim's body resulting in disfigurement. This is fast becoming the trend in the society. In 2013, it was reported in our national dailies that a daughter of a former local government chairman in Nigeria rejected her former boyfriend and an attempt to rekindle their relationship after they quarreled and parted ways. In retaliation, he threw acid on her face with the words "since I cannot have you, nobody else will do" (Okeowo, 2015, p. 103).

Causes of Domestic Violence

Some of the reasons given for committing domestic violence against women could be as little as disagreement over dish to be served the man, drunkenness on the part of the husband, financial issues, visiting a relative without permission from the husband, wife's disobedience to her husband or disagreement, challenge of husband's decision in the family.

Relationship inequality is also a reason. In a relationship where the women earn more money than the man, there is always a tendency for the woman to suffer domestic violence from the man because the male partner feels threatened and he may constantly batter the woman to create within himself a feeling of control over the relationship. Citing an online journal, Aware (2014) opines that a "high level of wife beating occurs when the woman is making more money than her husband is. This has been attributed to the lack of control the male partner feels within the relationship." And supporting this view, Maloney cited by Ikpeme (2003, p. 74) says "the need to control a woman is the driving force behind most men who batter their wives."

Patriarchal order of the society is another factor for domestic violence against women. Society sees women as inferior to men and even children are brought up to believe that men are superior to women. Sex stereotyped roles and expectations, socio-economic and political predominance of men and dependency of women as enthroned by the society encourages domestic violence against women. For example, the society believes that a woman who is advanced in age and not married can never be happy and she is seen as an unhappy and

unfulfilled woman. In other words, the happiness of women depends on their marriage to men. Women continue to stay in abusive relationships because of this patriarchal order of the society. A United Nations report (1999) on women and violence reveals that "violence against wives is a function of the belief postured in all cultures that the women they live with are their possessions or chattels that they can treat them as they wish and as they consider appropriate".

Frustration is also a factor. Inadequate men leach out their frustrations on their wives. Marriage is also another factor: In marriage, a woman gives up all her rights. The woman is seen as an object bought and owned by the man especially in cultures where bride price is paid to marry a woman. For example, the Igbos have a saying that 'Di bu ugwu nwanyi' meaning "husband is the pride of a woman". The Yoruba women refer to their husbands as 'Olowo ori mi' meaning "he who owns me."

Law: The law especially the penal code practised among the Muslims in Northern Nigeria gives husbands express permission to discipline their wives. The Penal Code Cap 89 Laws of the Northern Nigeria 1963, Section 55(1)d, states; "Nothing is an offence which does not amount to infliction of grievous hurt upon any person and which is done by a husband for the purpose of correcting his wife, such husband and wife being subject to any native law and custom in which such correction is recognized as lawful." Oluwasegun (2003, p. 147) reports one of the cases handled by WRAPA thus: "A man beat up his wife to the extent that the wife lost her two eardrums and the husband said he was only correcting her."

Discriminatory legal provision on the ground of sex on punishment for domestic violence smacks of discrimination and unfairness to women as it encourages domestic violence against women. The Nigerian criminal Code Act of 1990 indicates:

> **Section 353:** Any person who unlawfully and indecently assaults any male person is guilty of felony and is liable to imprisonment for three years. The offender cannot be arrested without warrant.
>
> **Section 360:** Any person who unlawfully and indecently assaults a woman or girl is guilty of a misdemeanor and is liable to imprisonment for two years.

Poor implementation of laws on domestic violence against women is also a serious issue to be addressed. The few incidents that are reported are strangled either by the police or courts thereby discouraging victims in similar fates from reporting their own plights. For example, Okoye (2014) citing an online journal says "in 2010, the traditional ruler in Akure in Ondo State was arrested and charged to court for physical assault occasioning death against one of his wives. Unfortunately, in 2012, the matter was dismissed". A statement by the chairman of Nigeria National Human Rights Commission published in Premium Times of November, 25 2013 reveals that "domestic violence laws in the states that have them are still poorly implemented."

Infertility is also a factor: Childless women suffer domestic violence more than women who have children. Men can sometimes do this out of frustration and disappointment that such women have failed in their primary role of procreation. Akachi (2009, p. 16) puts it thus: "One of the agonies of women especially childless women is that they are beaten by their husbands who blame them for failing to procreate for them."

Another factor that encourages domestic violence against women is perception. Culture permits a people to have certain views about an issue. Those whose culture justifies wife beating as an act of love is likely to have more women suffer domestic attack. For example, the Tiv of Middle Belt of Nigeria justifies wife beating as a sign of love while the Northern Muslims through the law of Penal Code justifies it as a corrective measure for erring wives.

A study on women's right carried out by an NGO in South-South, Nigeria as reported by Odion and Efe (2015), reveals that "64% of women claimed to have experienced one form of domestic

violence or the other from their spouse but only 16% reported their abuse to the police. Giving reasons for under reportage of crime of this nature by women, Ekwealor (2010, p. 303) says "police inaction, fear of victim stigmatization, banishment of the wife by kindred" were some of the reasons given.

Media practitioners' tasks in tackling domestic violence

Media practitioners are media workers, otherwise called journalists. They are men and women who work in media houses – newspaper, magazine, television, radio, cinema, etc. who are charged with the duties or tasks of carrying out the functions of the media through the practice of journalism.

Journalism is a profession which deals with the gathering, processing and dissemination of information. Journalism is basically news (Nwanze, 2007). Speaking further on what journalism is, Nwanze (supra) adds:

> It is a leveler and can elevate or dehumanize the society or the practitioners. It is a fledging, unsteady (dynamic) and fascinating profession which, among other things, exposes the ills of the society, combats ignorance and discourages illiteracy, disease and injustice. It draws daily the picture of the world, sets the societal agenda and builds the political, economic and social fabrics of the stage.

Roles of media practitioners

Some of the roles of a journalist given by Nwanze (2002, pp. 6-8) include:

i. Deep involvement in the social change, in the fundamentals of public service and the struggle for progress towards a better life.
ii. He is a watch-dog of the society and, therefore, watches over the ship of state and probes beneath the surface of events.
iii. He criticizes constructively and sounds an alarm over the short-comings of society. He exposes the ills of a society.
iv. A journalist is a reformer, an innovator, a crusader and a social engineer.
v. A journalist always champions the people's rights, campaign for desirable civic projects and serves as a friendly counselor and as an inspirer. He is a defender of civil liberties, a social archer and the person who the common man trusts to educate him about the world around him. He is an indispensable teacher and, in certain circumstances, an ombudsman.

The tasks before the media practitioner

1. They should ensure that news on domestic violence is reported.
2. They should report domestic violence as crime.
3. They must give prominence to stories on domestic violence by reporting such stories on front pages with banner headlines.
4. They should do a follow up of reported cases on domestic violence ensuring that they are not swept under the carpet or abandoned by the authorities handling such matter.
5. They should fight for the enactment of legislations that would deter people from committing domestic violence against women.
6. They can examine the laws under which offenders are tried and push for more stringent laws.
7. Media practitioners must fish out cultural practices that encourage domestic violence such as one that makes the man see the woman in his life as a mere object he 'bought' with his money. And, as object 'bought' by him, she can be treated any how. This will go a long way in ensuring that such practices are abolished.
8. They should campaign and sensitize other levels of government especially state governments who have not passed their own laws prohibiting malpractices and discrimination against women to, with urgency, borrow a leaf from other state governments that have done so. This no doubt would go a long way in saving the female folk from despondency and perpetual despair (Oduah, 2015).
9. Media workers can sensitize opinion leaders e.g. President generals, Religious leaders, and Traditional rulers to educate their subjects on the negative effects of domestic violence and how it brings about retardation in the homes and

society.

10. They must sensitize people to quash their wrong perceptions of domestic violence.
11. Educators and communicators must jointly shoulder the responsibility of bringing human rights to everyone's knowledge and teaching every one to respect human rights and to cause them to be respected, both for one's own sake and for that of others (Mac Bride et al., 1981, p. 186 cited in Ekeanyanwu, 2015, p. 142).

Conclusion

The women folk have been faced with a plethora of domestic violence. Studies show that the ugly trend is on the increase despite the call from different quarters that women should be given their rightful place in the society. Media practitioners as the watchdog of the society must as a matter of urgency swing into action to see that women are liberated from domestic violence through reportage, sensitization and pushing for legislations that will completely wipe away the suffering of women especially as it relates to domestic violence.

References

Agbanu, V. N. (2013). *Masscommunication: Introduction, technique, issues.* Enugu: Rhyce Kerex Publishers.

Akachi, S. (2009). *Women and infertility.* Onitsha: Akubude Publishing Company.

Anaba, E. (2003). The role of the media in preventing domestic violence. In Obiagwu Chino, Obasi Onyeka, Eze Chukwuemeka, Anaba Itoro Eze & Obiagwu Ihechi (Eds), *Domestic violence: zero tolerance.* Lagos: Legal Defence & Assisi Stance Project (LEDAP).

Aruleba, M. (2003). The role of the media in protecting women against domestic violence. In Obiagwu, Chino, Obasi Onyeka, Eze Chukwuemeka, Anaba Itoro Eze & Obiagwu Ihechi (Eds.), *Domestic violence: zero tolerance*. Lagos: Legal Defence & Assisi Stance Project (LEDAP).

Asemah, E. (2011). *Selected mass communication themes.* Jos: Jos University Press.

Aware, N. (2014). *Media, politics & democracy in Nigeria*. Fadeyi: Enitan Press.

Bada, O. (2016). *Who are you married to?* Abeokuta: Igiola Press.

Bada, T. (2016). *Emancipating women from discriminatory practices.* Badagry: Akande Publishing Company.

Coleman, R., McCombs, M., Shaw, D. L., & Weaver, D. (2009). Agenda setting. In Wahl-Jogensen K., & Hanitzah, T. (Eds.), *The handbook of journalism studies* (pp. 147 – 160). New York: Routledge.

Ekeanyanwu, N. Y. (2015). *International communication.* Ibadan: *Stirling* Horden Publishers Ltd.

Ekwealor, U. (2010). *Gender inequality. The African perspective*. Umungasi: Obiakor & Son Publishers.

Ezenwa, C. (2003). The role of media practitioners in dealing with victims of domestic violence. In Obiagwu Chino, Obasi Onyeka, Eze Chukwuemeka, Anaba Itoro Eze & Obiagwu Ihechi (Eds.), *Domestic violence: zero tolerance*. Lagos: Legal Defence & Assisi Stance Project (LEDAP).

Hornby, A. D. (Ed.) (2006). *Oxford advanced learner's dictionary* (8th Ed.) Oxford: Oxford University Press.

Ikpeme, A. (2003). Domestic violence: Towards zero tolerance strategies for awareness creation. In Obiagwu Chino, Obasi Onyeka, Eze Chukwuemeka, Anaba Itoro Eze & Obiagwu Ihechi (Eds.), *Domestic violence: zero tolerance*. Lagos: Legal Defence & Assisi Stance Project (LEDAP).

Immigration and Refugee Board of Canada, Nigeria: Domestic violence, including Lagos State; Legislation, recourse, state protection and services available to victims (2011 – Oct. 2014), 10 November 2014, NGA 104980. E, available at: http://www.refworld.orgld ocid/548168e14.html/-accessed 30 July 2017).

Implementation of laws against domestic violence. Premium Times, November 25, 2013.

Kaura, J. (2016). Are there sufficient laws protecting

women from domestic violence in Nigeria? In the lawyers chronicles, an online magazine uploaded Sept. 2, 2006. Retrieved from www.thelawyerschronicles.com.

Lipman, N. (1922). *Public opinion.* New York. Harcourt Brace.

McQuail, D. (1987). *Mass communication theory* (2nd ed).London. Sage Publications Limited.

Ngoa, S. N. (2012). Agenda-setting theory: A reflective and visionary analysis. In Ekeanyanwu, Nnamdi Tochukwu, Ngoa Stanley Naribo & Sobowale Idowu Akanbi (Eds.), *Critique and application of communication theories*. Ota: Covenant University Press.

Nwanze, F. U. (2002). *Basic news reporting.* Ekwulobia: Theo Onwuka & Sons Publishers.

Nwodu, L. C. (2006) *Research in communication and other behavioural sciences.* Enugu: Rhycle Kerex Publishers.

Nwokeabia, C. (2017). *Fighting domestic violence against women.* Shomolu: Aduragba Publishers.

Oduah, F. M. (2009). Law of defamation: The Nigerian media perspective. *Oko Journal of Communication and Information Science*, 1 (2), 226 – 242.

Oduah, F. M. (2014). *Exploring media framing and representation of rape cases in Nigeria: A study of selected Nigerian newspapers*. Master's dissertation, Chukwuemeka Odumegwu Ojukwu University, Igbariam, Anambra State.

Oduah, F. M. (2015). *Extricating the Nigerian women from the shackles of harmful and discriminatory social, cultural and religious practices: The task before the media towards sustainable national development*. A conference paper presented at the 8th Annual National Conference of the Polytechnic Female Staff Association (POFSA) Federal Polytechnic, Oko held at the ETF building of the Polytechnic, 28th – 30th April, 2015.

Odion, U. & Efe, F. (2013). *Women in the riverine areas.* Abraka: Okongwu Printing Press.

Okeowo, C. (2015). *Culture of domestic violence against women in Nigeria.* Ikare: Arowolo Printing Press.

Okoye, A.N. (2014). *Perceptions of violence: Implications on the development of society*. Ikpobahill: Osaro Printing Press.

Oluwasegun, J. (2003). The law of domestic violence; How adequate? Obiagwu Chino, Obasi Onyeka, Eze Chukwuemeka, Anaba Itoro Eze & Obiagwu Ihechi (Ed), *Domestic violence: zero tolerance*. Lagos: Legal Defence & Assisi Stance Project (LEDAP).

The Penal Code cap 89 Laws of the Northern Nigerian 1963, Section 55.

Ukandu, R. (2012). *Insight into domestic violence against women in Nigeria.* Ogudu: Apex Publishing Inc.

Women and Violence. A Human Rights publication of the United Nations 1999.