

Christian doctrines and the death of Osinachi: social work intervention with women in intimate partner violence in Nigeria

Kelly Alfred Imafidon

Faculty of Social Sciences, University of Benin, Nigeria

ABSTRACT

This paper x-rayed the spate of Christian doctrines as a resistance for Christian women to stay in violent intimate relationship using Mrs. Osinachi as our case study. It espoused the counsels and teaching of the Christian doctrines and how these are employed to manipulate women to accept and continue to endure the harsh and intimidating relationships with their partner. The paper also established that the custodians of the Christian doctrines who are mainly men amplify the verses of the Bible that focus primarily on women to be submissive while they are silent about the areas that command men not to abuse their wives. The paper adopted literature scoping research method alongside reflexive research method to gather the required data. Content analysis was used to analyze secondary data which were comprehensively reviewed and important themes isolated and analyzed based on the aim of the study. The paper recommends social work profession that is capable of providing effective intervention to empower and liberate women from abuse and all forms of religious and cultural oppression which has in the past rendered them voiceless and helpless.

*Corresponding Author
kelly.imafidon@uniben.edu

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Introduction

Globally, abuse of women in intimate relationship has become a public concern and a criminal offence that violates the rights and human dignity of women (Wessells & Kostelny, 2022). Women/wives are frequently the major sufferers of the violent behaviour occurring in the home environment (Khemthong & Chutiphongdech, 2021). Empirical evidence posits that one in every three women experience at least one form of violence in her life time culminating in severe injury or death in certain conditions (World Health Organization (WHO), 2005, Abayomi, 2014 and Day & Thakar, 2022). In the United States of America, 4.8 million women suffer physical assaults and rape from their intimate partner. Record reveals that 1000 to 1600 women die each year in the United States at the hands of their male partners due to enduring and escalating mode of battering. These numbers exclude women who died of self-murder as an escape route from violent intimate relationship or who die living on the street in an attempt to avoid their partner abusing them (Abayomi, 2014). Report from England alongside Wales indicates that 140 women died yearly from uxoricide which is the death of a spouse as a result of the violent behaviour of their male partner (Devaney, 2015). The Nation Police in Peru recorded 28000 cases of women exposed to intimate partner violence yearly (Abayomi, 2014).

In Nigeria, the beating of wives and children are acceptable normative order as a form of instilling discipline. Hence, when children are beaten, parents are of the opinion that they are instilling discipline in them likewise when husband beat their wives who are seen as children expected to misbehave which must be corrected. This practice becomes more severe in situation the woman is not economically self-sufficient (Aihie, 2009 and Omorogiuwa & Amas, 2020). In addition, intimate partner violence serve as a tool of enforcing obedience in women in traditional African society where her position is similar to that of child who must be subordinated (Omorogiuwa & Ukponahiusi, 2019). In traditional society, women experience of violent behaviour from their partner is perceived as a private matter that should be handled privately within the home environment without external person interference (Omorogiuwa & Amas, 2020). This is in compliance to a popular adage in Nigeria which says that “the clothes within the home must be arrange and kept within the home”. This in turn promotes the culture of silence and reinforces intimate partner violence against women instead of giving punitive reward to the perpetrator of such crime (Aihie, 2009)

The consequences of intimate partner violence range from tortures and maiming of women socially, physically, psychologically, sexually and economically. It can also lead to a victim's death, and its prevalence and impacts are usually given less attention and emphasis (Khan, 2000). Also, women are faced with myriad of impediments in accessing justice and protection (UNODC, 2011). Human rights violations with abuse denied women of equality, security, dignity, self-esteem and the rights to fundamental freedom (Khan, 2000). It ruins their health and general wellbeing, and such consequences are usually accompanied by an increased constant break down in mental and physical health, socially withdrawn behaviours (also known as the battered woman syndrome), chronic diseases, and drug abuse amongst other (Trevillion; Feder & Howard, 2012 and Metz; Calmet & Thevenot, 2019).

Although a lot of scholars have written extensively on intimate partner violence (WHO, 2005, Aihie, 2009, Abayomi, 2014, Omorogiuwa & Ukponahiusi, 2019, Omorogiuwa & Amas, 2020 and Day & Thakar, 2022) and the impact of Christian doctrines on Christian women to remain in abusive intimate relationship (Beaman-Hall & Nason-Clark, 1997, Giesbrecht & Sevic, 2000, Ake & Horne, 2003 Barnett, Miller-Perrin and Perrin, 2005, Wang, *et. al* 2009). However, none of these scholars has used the person-centered approach as a lens to explore the role of the Christian doctrines in manipulating majority of Nigeria Christian women to remain in abusive intimate relationship. Hence, the aim of this paper is to fill the identified gap as this paper employs Osinachi as it case study. This paper offers social work as a tool of intervention strategies to empowers and liberate women stalk in abusive intimate relationship via the male inspire manipulative Christian doctrines. The paper employs literature scoping (journal articles, newspapers, Christian literature and bible) alongside with reflexive research methodology. Reflexive research gives the research the liberty to theorize on events, issues or social phenomenon that occurs or occurring in their context (Muridzo; Mukurazhizha and Simbine, 2022). We adopted the reflexive research because it helps us to critically reflect on the experiences of Christian women in intimate partner relationship through the reflection on the experiences of Osinachi who died of the pain inflicted on her by her husband and she was unable to make a decision to leave the abusive relationship due to her religious beliefs. Through reflexive research methodology, social workers are able to add their voice to liberate and empower oppressed individuals from conditions violating their human dignity and worth. This would however be difficult with other more complex methodologies. The paper adopted content analysis whereby existing secondary data were comprehensively reviewed and important themes isolated and analyzed based on the aim of the study.

Abuse and Death of Mrs Osinachi Nwachukwu

Mrs. Osinachi Nwachukwu was a gospel singer and a Christian faithful who believed that divorce was a sin against God. According to her family members and friends, Osinachi died of bruises and injuries she got from her husband violent behaviour. The children of the gospel singer stated that their mother went through series of abuses in the hands of her husband (their father) who they said made them to sworn to an oath so that they will not disclose his violent behaviour they experiences in their home (Akinwotu, 2022). Her death was occasioned by cluster of blood in her chest which was the result of the kicks and blows she received from her husband during the incessant fights. Prior to the incident that led to her death, she constantly experienced intimate partner violence which she decided to keep away from her family members although she confided in some of her close musical associates, but she stopped them from interfering because she believed that God will change her husband and all will be well. Another event that demonstrated the series of domestic violence Osinachi was exposed to in her marriage was the one her younger sister witnessed while in the same car with Osinachi and her husband, on their way to the burial ceremony of Osinachi's father. As the husband was driving on a high speed, Osinachi told him to take it easy and he responded by giving Osinachi a slap on her face, and her sister reacted, Osinachi pleaded with her to remain calm. Even when she was in the hospital bed and when her twin sister visited her, she had to beg her husband to allow the twin sister stay with her in order to help her nurse the excruciating chest pain she had but her husband refused and sent the sister out of the hospital (Umeh, 2022).

In order to allow peace to reign, Osinachi pleaded with her twin sister to leave since her husband refused to allow her to stay. Moreover, in another event, her husband requested for her YouTube music channel password and when Osinachi refused he spat on her and informed her that she was no long going to have access to her money in his possession. Also, whenever Osinachi was invited as a guest minister in program as gospel artist, the husband who was also her manager will insist that the honorarium be paid into his personal account, while Osinachi received little or nothing. She was so caged to the extent that her husband did not allow her to have any contact with her siblings let alone for them to visit (Umeh, 2022). Osinachi put in tremendous effort to make her marriage work and refused to seek for divorce because of her internalized Christian religious beliefs. She also did not want to be a bad role model to her followers in the event of being a divorced gospel minister.

Critical Analysis of Christian Doctrines that Condone Abuse and Forbid Divorce

Rotunda, *et al.* (2004) in their study identified four belief systems that are common in Christian literature that condone abuse. Firstly, God purpose for women is to be subordinate to men. This is because Eve was created as an appendage of Adam. Next is focus on Eve's role in the fall from grace. This explains why women are perceived to be morally inferior to men and that they cannot trust their own judgment. Thirdly, is the tenet that opines suffering as a virtue and described women as "*suffering servant*." Hence, suffering is perceived as a sign of strength and honor – a cross that must be carried. Finally, is the belief that Christians must learn to forgive and reconcile with those who sin against them. This is misinterpreted to mean that God's forgiveness of an individual sin depends on that person being able to forgive others. On this premise are factors that influence Osinachi death.

The death of Osinachi sent shockwaves across Nigeria's Christian communities and the global society. It brought to the front burner questions about intimate violence and the extent to which Christian religious

admonitions, teachings, counsels and societal values condemn divorce, regardless of the prevailing threat it pose to the vulnerable partner who are usually women. Some of the Christian counsels and narratives presented to be logical and sensible on the surface but shielded intimate partner violence and the objectification of women as men's property (Akinwotu, 2022). As intimate partner violence continue to overwhelm Osinachi, friends and family members pleaded with her to come out of the marriage but Osinachi resisted their plea and maintained that she had faith that God was against divorce and that marriage was for better for worse according to the holy ordinance. This is the basis of Christian doctrine taken as a vow that form entangle belief system for Christian women and cripple their rational reasoning capacity and defy their human dignity. This is further worsen when their religious leader and acclaimed spiritual father emphasizes things that are capable of manipulating their minds and often times are not in agreement with the context in which it was use in the Bible.

One of the Bible passages concerning divorce states that "*God hates divorce*". This is commonly referred to and recited by Christians. It is unfortunate to note that majority of the Christians are not aware that the usually quoted part is incomplete and often taken out of context. The complete passage of the Bible states that "*For I hate divorce say the Lord, the God of Israel.*" "*To divorce your wife is to overwhelm her with cruelty, say the Lord of heaven's armies.*" "*So guard your heart, do not be unfaithful to your wife*" (Malachi 2:16). The amplified version of this particular Bible passage makes it difficult for quick and complete quoting, hence the abridged version. The abridged and incomplete quote is a manifestation of the age long ignorance which has overtime promoted abusive, domineering, oppressive and coercive partners to retain their victims in an abusive intimate relationship. The death of Osinachi was the outcomes of the injuries she sustained from her husband and the public was shocked to see one of the messages of her pastor where the pastor said that there were no Biblical grounds for divorce. This is a teaching and counsel that may have persuaded Osinachi to stay in the abusive and coercive intimate relationship in which she was brutalized and ultimately died.

Wives submit to your husbands is another Christian doctrine formed and used out of context that suffocate and tied women to abusive intimate relationship are the counsel and teaching they received during premarital counseling and in the time of marital conflict or disagreement. These counsel and teaching are usually at the favour of men. The authorities of the marital counseling committee usually counsel thus: "*Wives submit to your husbands as to the Lord.*" "*For a husband has authority over his wife just as Christ has authority over the church; and Christ is himself the Saviour of the church, his body*" (Ephesians 5:22-24). Hence, women must submit completely to their husbands just as the church submits itself to Christ. This same verse in King James Version (KJV) is further misinterpreted by custodians of the Christian doctrines to weaken the rights and voices of women not in any way challenge their husbands or be bold enough to take divorce as an option to abusive intimate relationship. "*Therefore as the church is subjected to Christ, so let the wives be to their husbands in everything*" (Ephesians 5:22-24). These verses are so emphases that it makes women to feel guilty in ensuring that their submissiveness does not endanger their lives. The custodians of the Christian doctrines emphasis less on the other part of the Bible passage which states that "*Husband, love your wives just as Christ loved the church and gave his life for it*" (Ephesians 5:22-25). The irony of inequality and supremacy is that no man wants to give up his life for his wife yet expect submission in everything. The Bible made it clear that men should love, cherish and not to treat their wives in a harsh or violent manner: "*Men ought to love their wives just as they love their own bodies.*" "*A man who loves his wife loves himself.*" "*For no man hates his own flesh; but nourishes and cherishes it, just as*

Christ does the church" (Ephesians 5:28-29). The Christian doctrines are male dominated and fail to make men realized that if they truly love and cherish their wives just as the Bible commanded them, they will not subject their wives to any form of emotional, physical, and sexual violence because of their wives' shortcomings. More so, the custodians of the Christian doctrines are often men who are usually biased. They always downplay what the Bible says in Ephesians 5:28-29 that "*In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself*" (Ephesians 5:28); "*For no man hates his own flesh, but nourishes and carefully protects and cherishes it, as Christ does the church*" (Ephesians 5:29).

Similarly, "*husbands love your wives, and do not be harsh to them*" (Colossians 3:19). This made it very clear that the Bible which is the bedrock of the Christian doctrines forbids men from engaging in any form of violent or abusive and discriminatory behaviour towards their wives. Because of the selfish and patriarchal nature and upbringing of men that dominates the authorities in the church, they have been silent about these particular passages of the Bible and they watered it down to continue to maintain their hegemony and enslave women in all ramifications. The men dominated authorities of the church amplified these verses in the Bible that concern wives loyalty and submission in order to deceptively make them remain submissive to their husbands' will and caprices even when their husbands are abusive, coercive, and always violate their rights and dehumanized them which are outside of the context in which those Bible verses were written. This continue to make them accept and tolerate violence ridden intimate relationships and use the denial defensive mechanism to justify their crippled reasoning faculty that has been incapacitated by myriad Christian religious admonitions, teachings, counsels and societal values that abhor divorce with the stereotyped incomplete Bible verse "*God hates divorce*": just as Osinachi allegedly put it.

Furthermore, the Christian doctrines interpreted so many Bible passages in order to make both men and women form a mental image between wife and husband as a master and slave relationship. For example, that the husband is the authority and master which must be respected, obeyed, and worshipped at all times just as the church do to Christ, and his actions and reactions must never be questioned. The wife on the other hand must be submissive seen but hard and obey her husband regardless of any inhuman treatment serve to her. The Christian doctrine counselors and teachers use first Timothy 2 verse 12 which states that "*I do not permit a woman to exercise authority over a man; rather, she is to remain quiet*" (1Timothy 2:12) and that they become a subject of abuse when they are flippant with their tongue. In any attempt for wives to act, react and speak out in order to liberate themselves from violence ridden intimate relationship, the Bible is misinterpreted again to remind her to be submissive to her husband in "*everything*" and that submission to her husband authority at all times is the virtue of a virtuous woman. She is further subdued through the misinterpretation of the book of Titus 2 verse 5 which says thus "*To be self-controlled, pure, working at home, kind and submissive to her own husband, that the word of God may not be reviled*" (Titus 2:5). This passage of the Bible is what most cultures around the world have wrongly interpreted that a woman's office is in the kitchen and that women should be working at home. Finally, the last stroke that broke the camel's back so to say in this narrative says "*The wisest of women builds her home, but folly with her hands tears it down*" (Proverb 14:1). Against this premise, no woman wants to appear foolish or willing to destroy her home. With her children as the primary source of concern, she remain in the abusive intimate relationship and returns to their shell suffering and smiling and sometime in fasting and in prayers behind closed doors and hoping that God will change her abusive and cruel husband. The manners in which Christian doctrine teachers and counselors misinterpret the Bible out of

context in their teachings, counseling and narratives constantly make women victims of intimate partner violence with the flimsy excuses that they are not submissive enough to their husband, even when the husbands refuse to love, nourish, cherish and give his life for his wife.

Decision Making Process of Christian Women in Intimate Partner Violence Relationship

The boldness for women to remain or move out from an intimate abusive relationship usually takes a lot of time for them to make such difficult and complex decisions. The victim takes their time to evaluate series of factors before they decide to leave. Some of these factors include the presence of children, societal stigma, economic constraints and emotional bond with the abuser (Barnett, Miller-Perrin & Perrin, 2005). Besides the aforementioned considerations, Christian women give critical consideration to religious doctrines and beliefs system which to a large extent is a major determinant whether or not and how they (abused women) move out of abusive relationship and also whether they receive significant encouragement/support to make their decision (Wang, *et. al*, 2009). In a situation the victim decides to seek for divorce, it may result in her been excommunicated, physically, emotionally and possibly spiritual (McAllister & Roberts-Lewis, 2010).

Beaman-Hall & Nason-Clark (1997) asserted that a large population of Christian women resort to seeking stakeholder within the church communities and religious leaders counsel in the process of moving out of abusive relationship. The study conducted by Ake & Horne (2003) shows that Christian women with strong religious beliefs reported that the doctrine, perceive attitudes from their church communities and their status in ministry have been part of their consideration in the process of moving out of abusive relationship. Also, in a study conducted by Giesbrecht & Sevic (2000) reported that in churches whereby their doctrine give so much emphases to wives loving and obedient submission to their husbands serve as a major constraint for abused women to leave abusive relationship.

Wang, *et al.* (2009) and Nason-Clark (2004) asserted that Christian women who remain in abusive relationship based on their religious beliefs that a godly Christian woman should learn to sacrifice and forgive and also offer prayers to God for change of behaviour for their husbands. Levitt and Ware (2006) in a qualitative study report that religious leaders do not consider violence against women in marriage as a sufficient reason for divorce. Hence, divorce or separation should be consider as a last resort on the ground that counseling or religious interventions had been tried and failed. This sometimes serves as a delay measure to further make the abused women to remain in abusive relationship. More so, 15 percent of the Christian leaders in the study reported that it will be against their religious beliefs to approve of divorce after due counseling and admonition fails to end the abuse as the Bible cites only on ground of infidelity and desertion as approve grounds for divorce.

Wang, *et al.* (2009) asserted that Christian women who belong to the conservative Christian denominations are highly affected by religious beliefs than women who belong to the liberal denominations in the decision making process of whether to remain or move out of abusive relationships. The conservative Christian denomination strongly emphasizes the traditional beliefs of male domination and superiority over women and perceived the women as the men's property. In addition, the conservative Christian denomination also stresses the importance of marital reunion in the event of dispute. The leadership of conservative Christian denomination who often are male dominated ensures that divorce/separation is inaccessible to abused women based on the sanctity of marriage vows (Levitt & Ware, 2006). Responses

from abused women and religious leaders from conservative denomination reveal that the continuous emphases on the need for women to remain submissive to the authority of their husband as the church to the authority of God. Hence, abused women are manipulated through the misinterpretation of the scripture in the favour of men to endure and pray to God for their abusive partner to change (Wang, *et. al.* 2009; Levitt & Ware, 2006 and Foss & Warnke, 2003). The Christian women from conservative denomination who are bold enough to move out from abusive relationship often suffer from spiritual guilt and dispel. This is because the decision to move out from such abusive relationship is not just an offense against the church's doctrine and counsel about marital sanctity and vows but also an offense to the will of God (Wang, *et al.*, 2009).

Miles (2000) posits that Christian leaders often cripple victims of intimate partner violence capacity to escape an abusive relationship and stifle her healing process with variations of statements such as “*You have to work harder at being a better wife*”, “*Submit to your husband. He is the head of you as Christ is the head of the church*”, “*Pray that you will be able to endure the pain*”, “*God will not give more than you can bear*”, “*Divorce is a sin. You must do everything in your power to keep your family together*” and “*The wife does not rule over her own body, but her husband does*”.

Discussion

From the analyses so far, it is evident that Christian women use religious counsels to endure intimate partner violence because of the fear of been labeled as a bad influence to the young generation particularly when they (Christian Women Leader) occupying position such gospel minister, group leaders, and pastors. In addition, they do not want to be labeled as hypocrites (do what I say and do not do what I do) as they often time appear to the public that everything is well with their home/marriage as such it becomes difficult for them to walkout of abusive relationship. The custodians of the Christian doctrines are often men who are usually biased. They always downplay what the Bible says in favour of men. The Christian doctrine counselors and teachers use first Timothy 2 verse 12 which states that “*I do not permit a woman to exercise authority over a man; rather, she is to remain quiet*” (1Timothy 2:12) to mute the women in the face of abuse. In any attempt for Christian women to act, react and speak out in order to liberate themselves from violence ridden marital relationship, the Bible is misinterpreted again to remind her to be submissive to her husband in “*everything*” and that submission to her husband authority at all times is the virtue of a virtuous woman.

The experiences of Mrs Osinachi as analyse in this paper is in tandem with the finding of Wang, Horne, Levitt and Klesges (2009) that when a Christian woman decide to move out from abuse intimate relationship, her decision and actions is perceive to have violated the will of God. This explains why Mrs Osinachi fails to listen to family members and close associate when violent behaviour towards her persisted. Secondly, the factor that made Mrs Osinachi remain in the abusive relationship support the finding of Nason-Clark (2004) that godly Christian women prefer to pray and trust God to change their abusive husband than to leaving the violent relationship. When family member and her close associate made attempt to intervene, she constantly stopped them from interfering because she believed that God will change her husband and all will be well.

Another reason she decided to remain in the abusive intimate relationship is because of her internalized Christian religious beliefs due to the fact that she did not want to be a bad role model to her followers in the event of being a divorced gospel minister. This supports the position of Ake & Horne (2003) that Christian women with strong religious beliefs reported that the doctrine, perceived attitudes from their church communities/general public and their status in ministry have been part of their consideration in the process of moving out of an abusive relationship.

Finally, Mrs Osinachi's decision to remain in the abusive intimate relationship is in line with the assertion of Wang, *et. al* (2009); Levitt & Ware (2006) and Foss & Warnke (2003) that abused women are manipulated through the misinterpretation of the scriptures in the favour of men to endure abusive intimate partnerships. Some of the Christian counsels, teaching and narratives presented to be logical and sensible on the surface but shielded intimate partner violence and the objectification of women as men's property (Akinwotu, 2022). The authorities of the marital counseling committee usually advise thus: "*Wives submit to your husbands as to the Lord.*" "For a husband has authority over his wife just as Christ has authority over the church. The Christian doctrines are male dominated and fail to make men realize that if they truly love and cherish their wives just as the Bible commanded them in (Ephesians 5:28-29) they will not subject their wives to any form of physical, sexual, emotional, and verbal violence because of their wives' shortcomings.

Implication for Social Work Intervention

The global identity of social work practice and professional activities reflect social change, empowerment and liberation of people, astute commitments to human rights, social justice and empathic understanding of people-in-situation. As social workers advocate for change and liberate women from intimate partner violence, they must be skillful in addressing various perspectives and the various interpretations of scriptures without offending Christian religious leaders (McAllister & Roberts-Lewis, 2010). Social workers play significant roles in the intervention of violence against women. Hence in this context the intervention takes place in varying forms such as direct service provision, policy initiatives, legislative reforms, research and advocacy. These are meant to change oppressive social structures that are needed to maintain and reinforce the beliefs system, cultural heritage, religious doctrines, philosophies and ideologies that perpetuate violence against women. Social work professionals and the service they render are indispensable to the delivery of support and intervention services to women in abusive intimate relationships. The profession is deeply rooted in the belief that all individuals have the right to live free, devoid of fear and violence in their homes and the broader society. Social work professionals operate from structural, feminist, human rights, and social justice perspectives and it develops and plans interventions within a client empowerment framework. The Australian Association of Social Workers (2019) espoused various levels of intervention strategies through which social workers provide interventions for women in abusive intimate relationships. These are person-to-person intervention which provides psychosocial needs to the person-in-situation; group intervention which advocates for change in their group beliefs, philosophies and ideologies; community/societal intervention advocates for policy change at the entire community level in relation to attitudinal change. Personal intervention ensures that their practice is ethical by giving attention to factors of violence and not reproducing inequitable gender norms, safety planning, risk management, and advocacy. It also provides interventions in collaborating with policy implementation, child protection and other relevant authorities in counseling. They also target therapeutic interventions aimed at safety, empowerment and recovery trauma which focuses on

cognitive behavioural therapy, mental health support and interventions. Social workers with perpetrators of gender-based violence (including individual and group behaviour change work), develop culturally and faith-based appropriate therapeutic interventions and support victims to be self-advocates.

Conclusion

Intimate partner Violence has both prevalent and preventable characteristics. Violence against women has enduring negative effects on individuals, children, communities and the society. The enduring negative effects are accompanied by the consequences of impeding the wellbeing of people, family, community and the society. The social work professionals are important in providing solution-centered intervention to victims and survivors of violence against women, in line with their deep commitment to the belief that every woman has a right to live free without fear and violence in her home. In Nigeria, there is no better time other than now for social work intervention and emergency response to be the first point of call in the event of domestic violence.

Recommendations

After careful examination of Osinachi case and review of existing literature, the following recommendations are advanced for the remediation of the anomalies of intimate partner violence in Nigeria.

- Social workers should as a matter of urgency advocate for premarital counseling and intimate partner conflict counseling should be removed from the hands of bias and myopic church committee to be conducted by professional social workers for effective empowerment and liberation of Christian women.
- Social Workers should begin to offer direct services to women in churches and market places through workshop, seminar, symposium and person to person approach in order to liberate them from any oppression and manipulation facilitated by religious counsel and teaching.
- Social workers should take the responsibilities to implement to the later policy and guidelines that has been enacted to address cases of women in intimate partner violent relationship.
- Social workers must make conscious effort to empower and liberate Christian women from their silent position to be bold to report cases of intimate partner violence.
- Women need to be bold enough to come out of abusive relationship without considering “what people will say”.

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ORCID

<https://orcid.org/0000-0001-8468-4136>

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